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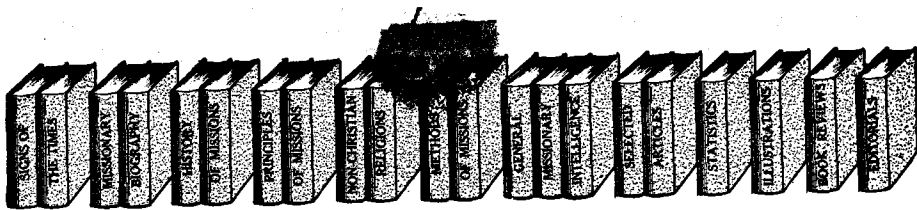
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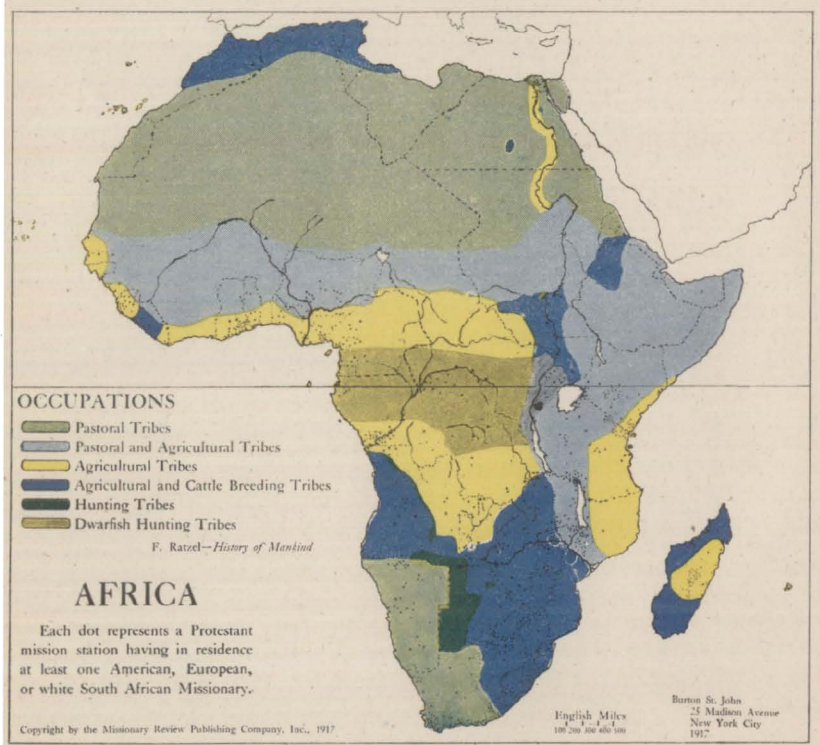
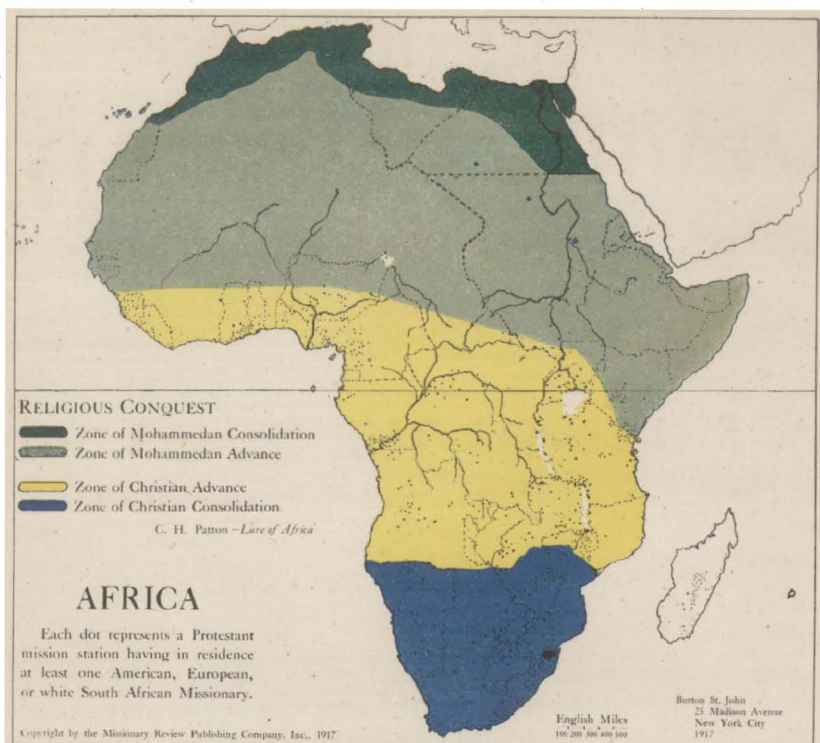
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THINKING IN CONTINENTS

SOME of the early missionary pioneers had visions of world campaigns to win the world for Jesus Christ. The promise to Abraham was that in his seed all the families of the earth should be blessed. The commission of Christ to His disciples was world-wide in scope and the early missionary apostles started out to go with the Gospel into all known lands. When Church and State became united, plans for political conquest were linked with those for spiritual victories and the spiritual end was defeated. Then came the Reformation and the division of Christendom into independent and non-co-operating sects. The result has been the multiplication of missionary agencies with the division of missionary effort. The Church of Christ has failed to unite on any general program for world evangelization and much time, money and labor have been wasted.

Today missionary statesmen are making a heroic effort to correct the mistakes of the past. They are meeting in conference, are planning campaigns to occupy continents, are promoting union work and are dividing territory to prevent overlapping. The Edinburgh Conference and the interdenominational Missionary Conferences in America and England have made long strides toward the desired goal of united missionary effort to evangelize the whole world.

The latest special conference to study missionary strategy and co-operative effort met in New York last November to consider the Continent of Africa. It met under the auspices of the African Committee of the Foreign Missions Conference and studied in statesman-like manner the problems presented by the whole continent. One of the most able and striking papers—by the chairman, Dr. Cornelius H. Patton—appears in this number of the REVIEW. It views Africa as a whole—the

progress of evangelization, the menace of Islam and of commercialism, the most successful methods of evangelization, the need for co-operative effort and the demand for an adequate missionary strategy.

Other papers took up the unevangelized regions, the advance of Mohammedanism, the value of medical work, the progress of educational missions, and typical missions and successful methods. Some of the ablest missionaries participated, including Bishop Joseph C. Hartzell, of the Methodist Episcopal Church; Bishop Hamilton, of the Moravian Board; Bishop Lambuth, of the Southern Methodists; Dr. Charles R. Watson, President of Cairo University; Dr. Karl Kumm, of the Sudan United Mission; Dr. Catherine Mabie, of Banza Manteke; Dr. J. H. Taylor, of Zululand; Mrs. W. H. Johnston, of the Kamerun Mission, and others connected with Protestant Episcopal, Christian, and Africa Inland missions.

The time is ripe for greater advance in Africa. The races are awakening; the railroads are highways for advance; the commercial progress involves both dangers and opportunities. Ruin or redemption confronts the African. In view of these and other facts, the conference adopted, unanimously, the following resolutions (here abbreviated):

1. That at the next Foreign Missions Conference the need be presented for arousing the churches to the Moslem peril and the present opportunity for dealing with the problem.
2. That the Committee of Reference and Council be asked to present to the French Government the reasons for allowing Protestant missions unhampered opportunity for work in French territory.
3. That the evangelization of Africa calls for the quadrupling of the missionary forces within the next five years. These should be distributed so as to occupy the strategic lines of trade, the chief centers of Mohammedan influence and the unoccupied areas.
4. That the Standing Committee seek for a basis for co-operation with other bodies to secure the fullest consideration to the rights of the native races in the peace settlement.
5. That attention of Protestant churches be called to the need for making sure that the Christianity of Africa shall be dominantly evangelical.
6. That, in view of the disastrous effect of the importation of alcoholic liquors into Africa, the executive officers of the Mission Boards be requested to petition the House of Representatives in favor of the proposed Constitutional Amendment prohibiting the manufacture and sale of intoxicating liquors.
7. That large emphasis be placed on the selection and training of native evangelists in Africa; that special Bible courses be prepared; that more adequate provision be made for industrial training; and that there be prepared and translated, in the chief language of Africa, a small book describing the pentecostal work in such fields as the Camerouns, the Nile Valley, Uganda, Nyasaland and the Lower Congo.
8. That, in view of the necessity of the fullest co-operation on the part of the several branches of the Church, the conference recommends well equipped Union Schools for training a native ministry, and a scientific survey of the South African field with a view to greater unification of missionary effort.
9. That the conference urge on all African missions the importance of the production of religious literature in the vernacular adopted to native needs.
10. That, in view of the great need for and effectiveness of medical missions in Africa, the medical force and equipment should be greatly increased.

It is expected that a permanent committee will be appointed by the Foreign Missions Conference to study the needs and plan for missionary advancement in Africa. The report of this conference is to be printed and will form a valuable basis for the study of Africa as a whole and the

program needed for its speedy evangelization. The period following the war must be a period of readjustment and should be active for the crystallization of plans and for united effort. But, after all, only the power of God can convert the African and only Christ can redeem Africa.

THE RESULT OF MISSIONARY STRATEGY

IN one week in November the Young Men's Christian Association workers in the United States secured pledges for over \$50,000,000 to be expended for soldiers and sailors before June first. Thus they obtained in seven days, nearly twice as much as all the Protestant missionary forces of America have hitherto been able to secure for foreign work in twelve months. And this was on top of the hundred million dollar Red Cross drive, two Liberty Loan campaigns, Belgian Relief, Armenian Relief and other appeals.

How did they do it? First, they presented a great cause with an unusual appeal; second, they had a thorough organization for every State, city, town and village; third, they secured the co-operation of men of large affairs; and fourth, they used effective methods in the presentation of facts and to create enthusiasm among the solicitors and the givers.

But this is not all. There are greater lessons that may be learned from the Y. M. C. A. work for the soldiers in this World War. The greatest is the value of co-operation and unity in a sacrificial effort to carry forward *a great campaign to save men*.

The associations in America and Great Britain—in fact, throughout the Allied world—are conducting a united campaign. National and denominational and personal differences are forgotten. The whole field is mapped out as by a general staff; each point is viewed with reference to its need, positive and comparative; the best men available are selected and placed with a view to the work to be done and their fitness for the task; there is no overlapping and the least possible waste. Money is spent freely to help soldiers wherever they are in need—in the training camps, in the base camps, in the trenches, on furlough or in the prison camps.

Wonders have been accomplished. In two weeks after war was declared the British Y. M. C. A. was mobilized and was represented in 250 centers. In two years there were 1,500 centers occupied by over 3,000 workers. Today, with America in line, there are some 5,000 workers in nearly 2,000 centers. America alone has 2,200 men in American camps and 400 men in armies abroad. A thousand buildings have been put up in camps and at the front.

The whole field has been served from the home office and personally inspected. So far as funds permit, centers are established wherever there is a need—in America, in the British Isles, in France, Belgium, Russia, Greece, Egypt, Malta, East Africa, South Africa, Palestine,

Mesopotamia, India and Australia. Everywhere the armies go, there goes the Y. M. C. A.

In an incredibly short space of time these thousands of workers have been called, specially trained and equipped. All evangelical Christians are included in the staff — Presbyterians, Baptists, Reformed, Methodists, Episcopalians, Congregationalists, Disciples, Brethren, Friends. There is no question about non-essentials of creed, only as to Christian character, and readiness and ability to serve in the name of Christ. There is little or no sectarian rivalry—seeking to lead men into particular branches of the Church. Soldiers know little and care less what denomination a Y. M. C. A. worker represents. Help is given in the name and spirit of Christ and the glory goes to Him.

The buildings and privileges are open to all and meetings are attended by Protestants, Jews, Catholics, Atheists and those of other faiths and no faith. The "huts" are not expensive cathedrals or churches used one day a week, but are built with one idea—service. The workers have responded to a great need—leaving family, business and comforts of home to go into the place of danger and sacrifice.

What are the results? Forgetting self in the service of men, the Y. M. C. A. has gained a world-wide fame. The Red Triangle is known and welcomed everywhere and its initials have come to mean *You Make Christianity Attractive*. The political and military leaders give it unqualified endorsement. All classes of men are attracted. Money has poured into the treasury. Men press forward with applications for service. Hundreds of thousands of men have been saved from vice and ruin, have been enlisted in educational classes, and thousands have been quietly but effectively led to Christ.

What then? What would happen if the whole Christian Church should take such a comprehensive view of its task? Surely no greater cause could be presented than that of saving men for time and eternity. What might not be done if the forces of Christendom should unite to study the needs of the world; should readjust their organizations, their home expenses, their workers in the field, their plans of campaign—not with a narrow view but from the standpoint of the whole? What would happen if China and Africa and India and South America were studied and occupied in this way? Would not this Christian statesmanship appeal to multitudes, so that there would be an unprecedented response in workers and money? Overlapping and rivalry would cease. Money and men would be saved and Christianity would make an impression on the world such as has never been possible with a divided Church. Past excuses for failure would be forgotten. The united prayer that would follow would mean new power—for no amount of men, money or organization would avail for bringing new life to men without the direction and power of the Spirit of God.

A PROGRAM FOR EIGHTY MILLIONS

IN connection with the celebration of the one-hundredth anniversary of Methodist Home and Foreign Missions, the Church has outlined a large program of advance in service and giving. The celebration begins on January first and is expected to inaugurate a new era. The aim is to bring Methodist Christians to realize the greatness and importance of their task, just as the Allies are beginning to realize the necessity for unlimited devotion to the work of establishing peace on the earth.

Christian people must visualize the needs of the world and the inspiring possibilities of a redeemed and regenerated humanity. Every evil rampant today is the result of a disregard of God's laws and the failure to appropriate Christ's offer of life-power. The service of Christ calls for sacrifice even greater than is demanded in the interests of the nation and humanity; for Christian service includes all forms of service.

The Methodist Episcopal Church is endeavoring to bring its members to see the vision and to accept the responsibility—none claiming exemption. They aim to mobilize the entire prayer life and all the resources of the Church. They see not only the congregations at home needing shepherding, with the unenlightened millions of negroes, Indians, mountaineers, miners, lumbermen and foreigners in America, but they also see the 800,000,000 of the unevangelized in Latin America, Africa, India, China, Japan and Moslem lands. Methodism's share in this responsibility includes over 100,000,000 souls.

The Boards of Home and Foreign Missions therefore call their churches in the next five years to quadruple their gifts—an \$80,000,000 program. The Foreign Mission Board last year reported an \$143,000 increase and now ask for eight millions a year for the next five years. The gifts to all Methodist foreign work reported for 1917 amounted to \$3,146,062, including amounts received from the women and Sunday-schools. Men are just beginning to learn how to give. Every land presents new openings for Christian influence, and after the war there will be unparalleled need and unprecedented opportunity. The disintegration of Islam, the Mass Movements in India, the intellectual awakening in China and the new friendliness in Japan and Latin America point to new possibilities for Christian advance—if the Church at home is not selfish or asleep. The program outlined for the Methodists will be more fully described in our next number. It is one that shows a daring faith and one that inspires to heroic sacrifice and service.

PALESTINE AND THE JEWS

WHEN Baron Rothschild was approached some years ago with a proposal that his family help to purchase Palestine from the Turks and re-establish the Jews in their homeland, it is said that he replied: "No! We will never seek to buy the land which God

Almighty gave to our fathers. The day will come when He will bring us back into our inheritance."

The time seems to be approaching when this fine faith is to be rewarded and when more prophecies of the Scriptures are to be fulfilled. On December 10th it was announced that the British forces under General Allenby had captured Jerusalem from the Turks and Germans. For two thousand years Palestine has been under gentile dominion and for twelve centuries the Mohammedan Powers have been in possession of the Holy City. Only twice during that period have Christian forces occupied Jerusalem for a brief period, the last Christian ruler being Frederick II. of Germany (1229-1244).

Last December, after Beersheba, Hebron, Gaza and Jaffa had been captured, Jerusalem itself was surrounded, and surrendered without being bombarded. Both Turkish and British forces wished to preserve the sacred shrines from injury. A Mohammedan representative entered the city with the British and French commanders, so that the Temple Area, the Holy Sepulchre and other sacred places and relics, revered by Christians, Jews and Moslems, might not be profaned. Christians again possess the city, but the Moslems still hold the Temple Area.

What will be the future of Israel and of the Holy Land? Political prophecy is difficult, but God has wondrous ways of carrying out His program. The British have signified their approval of the Zionist movement and restoration of the Jews to Palestine and of Palestine to the Jews—perhaps with an international government. On November 2nd, Arthur James Balfour, of the British Foreign Office, wrote to Lord Rothschild an official letter in which he said.

"His Majesty's government view with favor the establishment in Palestine of a national home for the Jewish people and will use their best endeavors to facilitate the achievement of this object."

Some students of history and prophecy see in this declaration an event as important to the Jews today as was the Decree of Cyrus in 536 B. C., which permitted the Jews to return to Palestine from Babylon. This declaration has raised high the hopes of the Zionists and has been enthusiastically received by millions of Jews. It may be that at the conclusion of the war hundreds of thousands of the "Peculiar People" will return to the land given to Abraham and will there await the further fulfilment of prophecy. (Luke 21:24.) All this is in spite of the Moslem program. Djamel Pasha, commander of the Turkish army in Syria, declared that the Jews must be exterminated or deported from Palestine. But God has said that they should return (Is. 11:11-16). To carry out His will the gentile nations are advocating the restoration of Israel to their homeland. It is the Turk who must go.

When this fulfilment of prophecy takes place we may expect that the land that once flowed with milk and honey, but that has been devastated by Turkish mismanagement, will again be fruitful and fair.

The soil is wondrously fertile, and when trees, grass, vineyards and grains are restored, the land will be one of the most beautiful on earth. It is estimated that it could support at least 3,000,000 people in place of the present 400,000. The land holds the key position at the juncture of Asia, Africa and Europe—a strategic position enhanced by the recent railway building. Even before the war, Palestine was becoming increasingly Jewish—in commerce and industries, in agricultural settlements, in schools, hospitals, asylums and even in language. What may we expect if the Allies re-establish the Hebrews in their God-given home? Is their time of chastisement drawing to a close, in preparation for the return of their rejected Messiah? When that event takes place we may expect the Hebrews to become a great Christian missionary force to complete the evangelization of the world.

AMERICA'S OPPORTUNITY IN CHINA

EVENTS are moving rapidly in the diplomatic relations of the Far East. The war has not caused European nations to relax their interest in the greatest coming Power of Asia. In due time the Republic of China seems destined to far outweigh India's British-governed three hundred and fifteen millions and Japan's phenomenal assumption of indigenous hegemony in Asia. During these years of war the diplomacy of the Russian, French, Italian and Japanese chancellories has threatened China's autonomy, or self-respect. Two nations, indeed, have shown themselves her friends in this cataclysmic time, Great Britain and the United States. All the Entente Powers (except Russia—owing to her financial straits) have manifested their good-will by postponing until a later period the burdensome Boxer indemnity payments. China has followed the United States in declaring war against the Central Powers, and already has sent a large number of Chinese laborers to France.

The Ishii-Lansing agreement is doubtless intended to safeguard China's best good, as well as to unite Japan and the United States on a basis of mutual interests and the highest welfare of the Far East. That agreement, however, being made without referring to China the matters under discussion, has naturally led Dr. Wellington Ku, China's Minister at Washington, to send a solemn protest against such a settlement of his country's affairs.

How, then, will this cloud affect the missionary work of American churches? We believe that the conditions enumerated emphasize, rather than destroy, the possibilities of missionary influence in China. Diplomats and promoters of foreign financial and mining interests, always distrusted in that country, are now more than ever open to suspicion. But the men representing the financial and political interests of alien nations are rarely seen outside of the treaty ports and capitals of the Republic, while in nearly a thousand other cities and towns Christian

missionaries are living their self-sacrificing lives in close touch with the Chinese, and are ministering to the people through 4,082 organized churches, 5,136 educational institutions, and 651 hospitals and dispensaries. Half of the 5,750 men and women engaged in this ministry are from America. These living arguments are admitted by the Chinese to offset the unchristian acts of many representatives of Occidental governments and mercantile and financial firms. Even if Christian Powers usually appear to be selfish, these Christian men and women, who seek not their own, show that they desire the highest good of the Chinese.

The Government of the United States realizes the importance of missionaries in China, as was evidenced by General Crowder's interest in the address of a Committee of the Board Secretaries of the United States and Canada who argued for the exemption of students, not theological, of military age, preparing to go to China as missionaries. He recognized that they are part of a body of men who can do more than diplomats or business representatives to maintain international peace and promote harmonious relations between the United States and the Far East.

America must bear a larger responsibility, for the war has sadly crippled China's missions and all European societies are weakened financially and in the number of their missionaries. The recent enormous depreciation of gold in that silver standard country has also handicapped the work. The Presbyterian Board (North) states that this depreciation in the buying power of gold will cost an additional \$200,000 or \$300,000 for salaries and work of their Board in China alone. Never was the Republic more clamant, never more ready for the Gospel. It is in the "fulness of time" that Mr. Sherwood Eddy is going to China for a wide educational and evangelistic campaign. Truly this is America's day of opportunity in China. "Who knoweth whether thou art not come to the kingdom for such a time as this?"

A JAPANESE-AMERICAN UNDERSTANDING

EVERYTHING that brings about a better understanding and better conditions among nations helps to advance Christianity. Misunderstandings between America and Japan have fostered suspicion and caused unfriendliness toward Americans in the Island Empire, and so have hindered Christian work. For this reason the recent visit of fifteen Japanese educators to America and their cordial reception, the Economic Mission of nine men and a Parliamentary Mission as well as the mission of Viscount Ishii and the successful result of his conference with the State Department at Washington, have a distinct influence on the progress of Christianity. They show the Japanese desire for the best that America can give and supplement America's mission to Japan to give them the best in the Christian religion and practical ideals of life.



EDITORIAL COMMENT



THE MISSIONARY ON FURLOUGH

ONE of the overworked and often unappreciated forces of the Christian Church is the missionary on furlough. Returning from a foreign land, where he has been a Christian soldier at the front, expecting to be welcomed among appreciative friends, he often meets ignorance, coldness and indifference. His appeals for the great work to which he has devoted his life fail to awaken the sympathy and do not meet the response expected. If he is in demand as a speaker, he has little time for study, for needed rest and refreshment with friends and family. Nights are spent on trains; days are devoted to meetings, large and small; the financial allowance is inadequate to meet high prices and he too often is relieved when the time comes to return to the front—a wiser but a disappointed man. Not all of these heroes and heroines from the front have such an experience, but many have, especially if they have not large personal magnetism and a repertoire of thrilling narratives.

An excellent list of suggestions is given in *All the World*, by Rev. Wm. P. Schell and others, to those who invite missionaries to visit their churches and societies.

1. Rejoice at the prospect of his coming. Expect great things and prepare for them.
2. Advertise his coming widely and enthusiastically. Be sure to have the meeting place cheerful and the program well planned.
3. Pray—individually and collectively—for large and definite results, and work for them.
4. Meet him at the station *on time* and provide for his comfort, but do not entertain him too strenuously.
5. Invite the missionary committee, or leading members of the church, to meet him. Ask him to meet missionary volunteers.
6. Introduce him to those who are not interested but should be, and tell them definite facts about him in a way to help him make a good impression.
7. Give the missionary plenty of time to speak. If he uses a stereopticon, do not expect him to bring it or operate it.
8. Introduce him to the Sunday-school and young people, and if he can talk interestingly to them, give him an opportunity.
9. Ask him for suggestions and follow them as far as possible. Be ready to receive as much help as you can.
10. Before he leaves, look after his traveling expenses, tactfully give him some additional financial acknowledgment of his services and, if possible, help the work to which he is devoting his life. Do not embarrass him by taking up an offering for his expenses in his presence.

When the missionary leaves, do not let the matter drop. Follow up the impressions of the visit. These are things you would do for a

speaker of note, or for a soldier of the State from the battle front. Why not be as interested and intelligent in regard to the campaign of the King of kings and as courteous toward a Christian soldier of the Kingdom of God?

THE VALUE OF MISSIONARY INFLUENCE

THERE was a time when missionaries were looked upon by diplomats and statesmen as trouble-makers or as visionaries. Young Men's Christian Association workers were often considered weak and a negligible influence in large undertakings. Today the Christian forces are recognized more than ever before as a power in national and international affairs. Some have indeed objected to the exemption of missionaries and Y. M. C. A. men from the draft, but those best informed see that the work these men are doing is as important as that of those in the army, the navy or the munition factories. The missionaries in Turkey, Persia and Egypt have been an incalculable force for the preservation of life and for maintaining the principles of Christian democracy for which America is fighting. In China they continue to be, as in the past, true soldiers of a better order of things, interpreting American ideals to the Chinese multitudes and helping to enlist the nation on the side of justice and humanity. In Japan the missionaries are perhaps the greatest factor in cementing international friendship, and in India and Africa they have been an incalculable blessing to Great Britain.

In all of these lands the missionaries have not only taught people of many races the truth but they have also been the trainers of leaders of the present generation. Who can estimate the extent of the influence of such missionaries as William Carey or Bishop Valpy French in India in the past or of Bishop Azariah and Dr. Bannerji today? Such men as Sherwood Eddy and C. T. Wang in China are worth more than diplomats and a regiment of soldiers. William Shedd and Dr. Packard in Persia saved numberless lives and have had more influence with the authorities than many professional diplomats. W. W. Peet has probably been the largest human factor in the preservation of the remnant of the Armenian nation.

So it has been in every land—the missionaries have been the greatest asset in the creation of a better understanding among different races and governments, the greatest trainers of coming leaders of the right sort among plastic peoples; the most diligent students and interpreters of divers languages and thought; the ones who have developed industries and the demand for the best things offered by civilization. They have also taught the Christian principles of righteousness, peace and good-will among men and of man's responsibility to God and dependence on Him. It is time that we recognized the prime importance of spiritual forces.

Looking Through the War Clouds

BY ROBERT E. SPEER, NEW YORK

FOUR great mission fields have been included in the actual area of the war. The tides of battle rolled to and fro over each of the three great African Colonies of Germany—German Southwest Africa, German East Africa and German West Africa or Cameroun. Some years before the war, a British writer in a striking article pictured the possibility of a future battle between European powers on the great African lakes, watched in confused alarm by the African people. Sooner than he knew his imagining came true. In mission station after mission station appalled African Christians heard the tumult of war and saw the African tribes armed against one another in a conflict whose causes lay thousands of miles away.

The second field included in the actual war area was the Province of Shantung in China, where, in order to make the Pacific safe for the ships of the Allies, Japan wrested from Germany the harbor of Kiao Chou Bay and the city of Tsing Tau and the claims which Germany had extended into the Province of Shantung.

The third mission field affected was the Turkish Empire, where the British armies now moving northwest from Bagdad and northward through Palestine are traversing the scenes of the Old and the New Testaments, the machine guns pattering today in those very fields "over whose acres walked those blessed feet which 1900 years ago were nailed for our advantage to the cruel tree."

The fourth mission field harassed by the war is Persia. The armies of Russia or Turkey, or both, have held every mission station in Western Persia, and some of these stations have changed hands three or four times during the war. In each one of these four fields the mission work has gone on without the permanent abandonment of a single mission station and in most of these stations missionaries are at their work today as though there had been no war. In some of the African stations the largest Christian congregations assemble that can be found anywhere in the world. In the midst of upheaval and change one force which has held steadily on its way has been the force of Christian missions.

The more important question, however, is as to the influence of the war during the year that has gone by on the mind of the non-Christian people. Has the war sealed the thought of Asia and Africa against Christianity as a Western religion, destroyed by the breakdown of Western industrial civilization? Not so. The men of Asia and Africa are able to make distinctions as well as we. As Prince Damrong said to us in Siam, "Do not fear that we think Christianity is responsible for

the war. We understand perfectly well that it is not Christianity which has failed, but the Western nations, and that if only peoples of the West had practiced the precepts of Christ there would have been no such awful struggle." What Christ came to do, what spirit and message the missionaries bear from Him to the world, is clearer to the minds of the non-Christian peoples today than it was a year ago.

The year has seen an appalling financial burden laid upon missions as a result of the increase in the price of silver. This increase is due to many causes—to a diminution in the output of silver from the mines, to the immense increase of other forms of currency, increasing thereby the proportionate value of silver; to the hoarding of silver in India and China and the great demand for silver for currency in these lands and for the Chinese and Indians involved in the war; to the decrease of trade, diminishing the demand for exchange on the West. The result has been the advance in the price of the silver currency of lands like China where the Mexican dollar has nearly doubled in value, and in Persia where the Toman has more than doubled. Now the Rupee in India and the Yen in Japan have also advanced. Some mission boards have had to appeal to their constituencies for additional contributions of over half a million dollars merely to provide for the depreciation in the silver purchasing power of American money. If the price of silver continues to increase, this situation will become yet more difficult.

But there are deeper aspects than these in which the year that has gone by has brought to light the significance of the missionary enterprise as affected by the great war.

In a day, and against the background, of disorder and destruction, we see Christian missions as a great, peaceable and constructive agency of equalization, transformation and freedom. The American people believe that the war in which they have become involved is a righteous and necessary war. But war can never be anything else than destruction, the wiping out of wrong and the tearing down of false power, and never in human history was there such a titanic work of destruction going on as now. If the billions of dollars and the millions of men engulfed in the war could only have been devoted to the great processes of human progress, we could have lifted humanity forward in this decade by the sheer leap of a century. This may not now be. But it is against all this inevitable shadow that we see more clearly than ever the honor and glory of the missionary ideal and its work of unselfish and creative love. "I confess," said Sir James Meston, the Lieutenant Governor of the United Provinces, at the opening of some new buildings of the Department of Agriculture in the Ewing Christian College at Allahabad, India, "that after I have been here and spent an hour on the farm, I always go away seeing visions. I see a vision of a very different India from what we have now—of an India in which the whole countryside has been metamorphosed by agricultural skill and science; in which its rustic people are comfortable, in which the land is immune from the

ravages of famine, in which the ground is producing three, four, five, six times what it produces now; and as a correlative to that I see a vision of the great towns, busy with the hum of looms and a purr of electric machinery, which I hope means smokeless chimneys, turning out the comforts and luxuries which a prosperous countryside will require. It is a vision of the future of a great and prosperous country striding forward to higher things."

War can not work a transformation like this. It can be wrought only by the constructive ministries of good-will. In the very darkest hours of this war and the most cruel places of the earth we have seen the missionaries accomplishing these ministries. At the meeting of the Presbyterian Board of Foreign Missions, on October 22nd, the Board looked upon the vivid symbol of them when a faded and frayed American flag was presented to it with the following letter:

Gentlemen:

American missionaries in the foreign field love the American flag; no less has the American flag cause for gratitude to American missionaries in distant fields. The American flag is honored in the Orient—an honor due in no small degree to the missionary's influence; and, on the other hand, many American missionaries owe to the American flag their lives and the lives of many natives who have clung to them in times of trouble.

I have the honor, on behalf of the members of Urumia Station, to present to you a well-worn flag which was graciously used of God in defending the rights of the weak and defenseless in Urumia, Persia, during a time of great turmoil.

This flag was hoisted over the gateway leading to the main compound of your Mission Station in the City of Urumia (West Persia Mission) soon after the evacuation of the city by the Russian Army on January 2, 1915, and before the entrance into the city of the Kurdish vanguards of the Turkish Army on January 4, 1915. It thereafter flew uninterruptedly until after the Russian Army had re-entered the city, May 24th, 1915, and again taken up the reins of government—a period of about five months.

During those months it was an instrument under God's grace in saving the lives of 15,000 defenseless Christians, who had taken refuge under its shadow, and indirectly it was a strong influence for quiet and order in a much wider circle.

Could this flag speak, it would tell you heart-rending tales of sorrow and suffering, of injustice and extortion, of cruelty and death; it would preach powerful sermons on faith, love, sympathy; it would make you feel the gratitude which it read in the 15,000 pairs of eyes that were daily upturned during these sad months—a gratitude which is alive today, toward God and toward Christian America, and which will live on through generations.

Fraternally yours in the great Cause,

(Signed) HUGO A. MULLER.

The flag would not have been there if missionaries had not raised it, and after all it was the missionaries and the ideas which they represent which gave the multitudes safe shelter under its folds, for the armies of its government were 6000 miles away.

In a day, and against a background of strife and division, the year has shown us Christian missions as a great agency of friendship and unification. The war has opened awful chasms in humanity, and its

breaches have not left unaffected the international missionary fellowship, but they have not destroyed it and in the midst of all the inevitable divisions of the year something of the principle of super-nationalism has been maintained by the missionary enterprise alone. The American Lutherans have cared for the German missionary work in India, the American Presbyterians have helped to provide for the French missionary work in Africa, and for months at the beginning of the war the discontinued salaries of German missionaries in India were met in part by the British missionaries from their own scanty allowances. And how can the hurt of the world ever be healed, the chasms which have been cleft closed again, except by the balm and the bond of a great forgiving and unifying religious faith save by the acceptance of the Christian principle of the unity of the body of humanity with Jesus Christ as its one Head? "Yes," said a Japanese banker in New York, not yet a member of the Christian Church, who had just been to hear a Christian sermon, "I believe that what the preacher said is true, that if mankind ever is to be made one it can only be in Christ."

Amid the great influences which thunder through the world today, but which after all can only do their work upon the surface of human life, we see the missionary enterprise with a new vividness as a great force, cutting into life's heart and penetrating to the central character of mankind. There are days in human history when war is the lesser evil and when its necessary work must be done. But its influence can only be structural and not organic. It is surgery cutting away diseased and vicious tissues, but it is not, and never can be, one of the deep and organic processes of life. New ideals, new motives, a new spirit and a new and living power are needed to change the world, not a reconstitution of political relationships but a regeneration of the soul of humanity. Mr. Morgenthau discerned this and spoke of it in his tribute to the missionaries in Turkey on his return from this two years' service as American Ambassador in Constantinople. "A residence of over two years in Turkey has given me the best possible opportunity to see the work of the American missionaries and to know the workers intimately. Without hesitation I declare my high opinion of their keen insight into the real needs of the people of Turkey. The missionaries have the right idea. They go straight to the foundations and provide those intellectual, physical, moral and religious benefits upon which alone any true civilization can be built." How deeply this influence has penetrated into the world's life no one can adequately tell. In the years gone by, those most competent to judge have declared it to be the most powerful and penetrating of all influences.

The following is the statement by Sir W. Mackworth Young, K.C.S.I., Lieutenant-Governor of the Punjab, upon his return to England:

"As a business man speaking to business men, I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all

that has been done (and much has been done) by the British Government in India since its commencement. Let me take the Province which I know best. I ask myself what has been the most potent influence which has been working among the people since annexation fifty-four years ago, and to that question I feel there is but one answer—Christianity, as set forth in the lives and teaching of Christian missionaries. I do not underestimate the forces which have been brought to bear on the races in the Punjab by our beneficent rule, by British justice and enlightenment; but I am convinced that the effect on native character produced by the self-denying labors of missionaries is far greater. The Punjab bears on its historical roll the names of many Christian statesmen who have honored God by their lives, and endeared themselves to the people by their faithful work; but I venture to say that if they could speak to us from the great unseen, there is not one of them who would not proclaim that the work done by men like French, Clark, Newton and Forman, who went in and out among the people for a whole generation or more, and who preached by their lives the nobility of self-sacrifice, and the lesson of love to God and man, is a higher and nobler work, and more far-reaching in its consequences."

The influence that has wrought thus in India is changing the moral ideals of one-half of humanity. In a recent article in a Japanese magazine the writer pointed out the transformation that had taken place in the meaning of Japanese words in the last twenty-five years, beginning with the Japanese word for God, into which the influence of Christianity had poured an absolutely new meaning. What subtler influence can work upon a nation than this? And it is working not only through the resistless evangelization of a changed national speech, but it is striking home ever more and more to the individual heart.

The one great lesson of the year which is to be carried up into the coming day is the lesson that now, not less but more, must all those forces be intensified and flung forth which can build creatively the new order which must come upon the earth. If, as we believe, we have entered the great conflict to check wrong, to make the world a safe place for freedom, to forward the cause of brotherhood and equality, to secure justice for the weak and to establish the law that strength is given for service, then, the forces which were best fitted to produce these results before the war, and on which alone we can rely to produce them afterwards, must not be abated or diminished now. Every worthy end that the nation believes that it has in view now in the war is an end for which the Christian spirit has wrought and must still work. No matter what sacrifice must be made, the missionary enterprise must not be sacrificed. Even though its maintenance during the coming year will cut into the capital of the Christian Church that price must be paid. The men who are giving their lives on the battlefield are not serving the nation out of their income, they are pouring out the last and utmost measure. Christ has a right to ask, in the service which alone can establish righteousness upon the earth, that his people shall give him not a fraction of their income only, nor all of their income alone, but that they shall lay down at his feet their very last and all. This is the word of the old year to the new, of the new year to the old.

Our War Responsibility

BY REV. FLOYD W. TOMPKINS, PHILADELPHIA, PA.

AMERICANS are measuring up finely and generously in our country to financial demands made by the war. Red Cross funds, Liberty Loans, war taxes and relief work have found most people ready to do their duty without complaint. Thank God for it!

But are the high ideals of religion holding us with equal strength? Are we keeping pace with patriotism in our personal Christianity? It is a serious question, and must be answered. For what will patriotism avail if we have lost our obedience to the Commandments? What will love of country do for us if we fail in our love for God? This love Christ measures by obedience: "If ye love Me, keep My Commandments."

Honestly we must confess that Americans are not observing Sunday as a day of rest, worship and service, as we should. Witness the automobile pleasure rides, the golfing clubs, the "house parties," and the "once a day"—if at all—Church attendance by the majority of Christians. In these anxious days when our brothers are dying for the world's freedom, men are not banning intoxicants as they should for the sake of physical strength and food conservation. We are not observing God's laws of personal purity so as to safeguard our training camps. Divorces are terribly common, followed generally by so-called "re-marrriages," and vice stalks unconcealed in our cities. Still gambling, betting and dishonesty are entrenched in sports, in business and in politics.

At such a crisis there is a special demand for the faithful observance of high ideals. The man of careless life and a disregard for responsibilities is always a pitiable object: today he is a traitor to his country and a rebel against his God.

What are we to do? In the first place our pulpits should speak with no uncertain sound concerning our need for higher living and thinking in private and public. People are tired of sermons which deal only with the war and its problems. Men want religion, they want God, they hunger for the words of Christ, for comfort and clear directions as to personal living. Lovingly, but firmly, let ministers appeal to men and women to show their patriotism by sacrificial lives, by high morality, by temperance and purity and honesty, for God's sake, for the sake of our soldiers and sailors, for their own sake. When our men come home from the conflict and the world is preparing for a readjustment of things, they must not find us living at home in carelessness, forgetful of moral laws and of God, Who calls for noble living.

In the second place, we must make immorality and disregard of God's Day a social offense. If we can shame the man who spends Sun-

day, or a part of Sunday, in playing games, or "joy-riding," while his countrymen are shedding their blood for the supremacy of world-righteousness; if we can make such men feel the look of scorn and a bit of social ostracism, we shall be serving God and man; we shall be contributing to national prosperity and the world's welfare. If we can frown upon the drinking man as a selfish trifler with that which impoverishes men, we will do well. If we refuse recognition to those who deal lightly with social impurity and the marriage vow, and let them feel the sting of ostracism, we shall lift the moral banner proudly to the mast-head and help to bring righteousness. And if we shut the door against the man who makes money dishonestly, or profits inordinately out of his country's need, who raises secretly the price of needed commodities, or who is guilty of political chicanery, we win a victory in our home trenches.

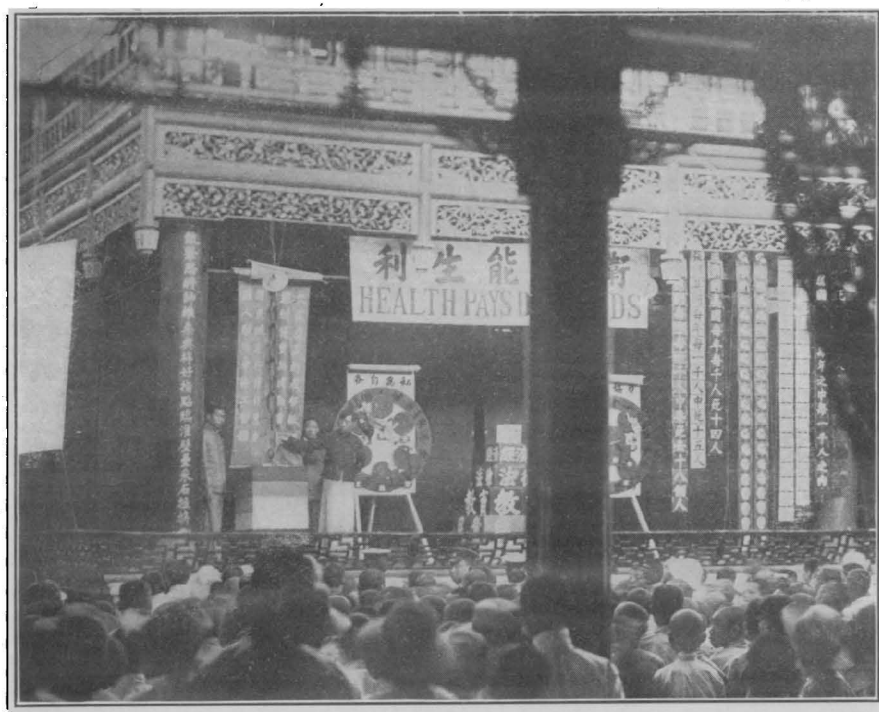
Thirdly, any world-crisis demands not only manly denial but a high ideal—the highest ideal—for all. A drunkard is a poor specimen, but a man who is drunk while his wife or child lies dead in his home is a beast. The world is on fire. He is a modern Nero who trifles with purity and fidelity now. Our moving pictures, our stage, our common life, must be cleansed, and our political world must be freed from traitors today if we are to hold up our heads before God and the world. It is no time to trifle. A day of Judgment is upon us. The men who have died for the great cause of righteousness are looking upon us from the other world and wondering if they have died in vain. Christ is speaking: "Could ye not watch one hour?" Let us be strong, let us be Puritan, if you please to call it so, in our living, in our religion, in our laws; for responsibility is upon us. While the world is agonizing, we dare not sleep in carelessness, else a defeat may rest at our doors. God help us to be true to Christ and to America's highest interests in this hour of need.

Our Gospel Message

The world is aching for a gospel, and it is the labor 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.—*J. H. Jowett.*



ONE OF THE AUDIENCES AT A GOOD HEALTH LECTURE IN CHINA—UNDER Y. M. C. A. AUSPICES



APPARATUS USED BY DR. PETER TO TEACH THE NECESSITY OF HEALTH TO BODY, MIND AND SPIRIT IN ORDER
THAT CHINA MAY BECOME A STRONG NATION

TEACHING GOOD HEALTH IN CHINA THROUGH EYEGATE

Health and the Gospel in China

A Description of the Work of Dr. W. W. Peter and His Associates in the Public Health Campaigns to Reach Chinese Souls Through Their Bodies

BY MRS. DELAVAN L. PIERSON

SOME day we hope to see China healthy—politically, socially, individually, sound. We hope to see the great land without its putrefying, unburied bodies, deadly ill-smelling open sewers; without the shrunk-chested, round-shouldered, unkempt type of scholar; without women of misshapen bound feet, prevailing famines and devastating plagues. That day is being brought appreciably nearer by the successful campaigns in the interest of public health which Dr. W. W. Peter and his associates have conducted during the past three years in strategic centers under the joint auspices of the National Medical Association, the China Medical Missionary Association and the Young Men's Christian Association.

At first few Chinese seemed to catch the vision of a physically redeemed China. Only here and there public officials, outstanding men, came forward to support these campaigns. Today, however, the people themselves say, as of old in Sychar, "now we believe, not because of thy saying, for we have heard ourselves and know" . . . at least in part.

Dr. Peter's methods of presentation of the cause and cure for China's ills follow the most approved principles of psychology and pedagogy. So naturally does he establish his point of contact, so completely does he win his hearers' assent to each proposition in succession, and so cleverly does he use natural curiosity as a bait to catch the interest at the psychic moment, there is no escape from his conclusions, and yet his hearers have that happy feeling of having arrived by way of their own logic.

The health question in China is but one of the many sides to the problem of China's redemption. But this question affects not China alone, for the close contact between the peoples of the world makes the health of one-fourth of the human race of vital importance to the other three-fourths. Commerce may carry communicable diseases, as well as marketable produce, and preventive measures at the source are twice as effective as quarantines at ports of distribution.

So *en rapport* with his hearers is Dr. Peter that the Chinese say that he is an American with a Chinese heart. He understands his hearers and reaches their minds and hearts not with abstract arguments, but with concrete facts made more clear through eyegate.

Hundreds of meetings are held in many Chinese centers and during



THE WORKERS—USHERS—ETC., AT THE HEALTH MEETINGS IN HONAN

the whole campaign at the back of the platform hangs a big sign, printed in English and in Chinese:

HEALTH PAYS DIVIDENDS.

Dividends! That is what poverty-stricken China wants! The Chinese characters on this sign are printed to read from left to right, as the English, and this reversal of the usual order excites curiosity. Not only do the words themselves convey an idea new to most of the audience but there is soon a hum of earnest discussion over the pros and cons of the new method of writing. Some one is sure to discover the advantage, since the hand will not so readily blot the letters in writing. Often a general spirit of assent is given to what seemed at first the foreigner's blunder. This prepares the way for new conquests. On the stage, curtains half conceal mysterious boxes and charts, for Dr. Peter's exhibit weighs two and one-half tons and its arrival in a city in 38 packages carried by 81 coolies arouses the interest of all classes.

The Chinese have never been greatly interested in vital statistics, although they do not go quite to the extreme of the Mohammedan colonial official, who filled out a statistical paper for his French government as follows:

Number of inhabitants in your district?

Ans.—Don't know. No one has ever seen them all together at any one time.

Number of children?

Ans.—Allah only knows. I was not present at their birth and should not like to inquire.

Condition of the water supply?

Ans.—From time immemorial none has ever been known to die of thirst in my district.

Dr. Peter found the tabulated information in China altogether too meagre for convincing deductions. The Chinese, however, put such faith in the judgment of public men whom they revere that the consensus of opinion of these men will carry the weight of accredited statistics. Knowing this, Dr. Peter usually begins by speaking of these men whom they honor and trust. They themselves suggest names, and as he lingers over their titles, their offices, and their varied services to China, he shows their wide knowledge of the situation until all are of one mind. Then he says, "The figures I shall give you are not my own—far be it from me to presume to offer an opinion—they are the best judgment of many of your honorable citizens like Dr. Wu Lien Teh, President of the National Medical Association; Dr. F. C. Yen, Dean of the Yale-Hunan Medical School; Dr. S. M. Woo, Associate Secretary of the Joint Committee for the Promotion of Higher Education; Mr. G. P. Wang, Health Commissioner of Nanking; Mr. C. T. Wang, Vice-Speaker of the Senate, and Mr. D. Z. T. Yui, General Secretary of the National Committee of the Y. M. C. A. of China. These are men whose words we all accept."

China's great boast has always been her educational system and Dr. Peter calls attention to the fact that education makes a nation strong. The larger the number of educated people in a country, the more that nation will be able to produce things that other nations want, the more resourceful they will be in inventions, the steadier they will be in national



DR. PETER AND HIS AUDIENCE AT THE OPENING MEETING IN PEKING

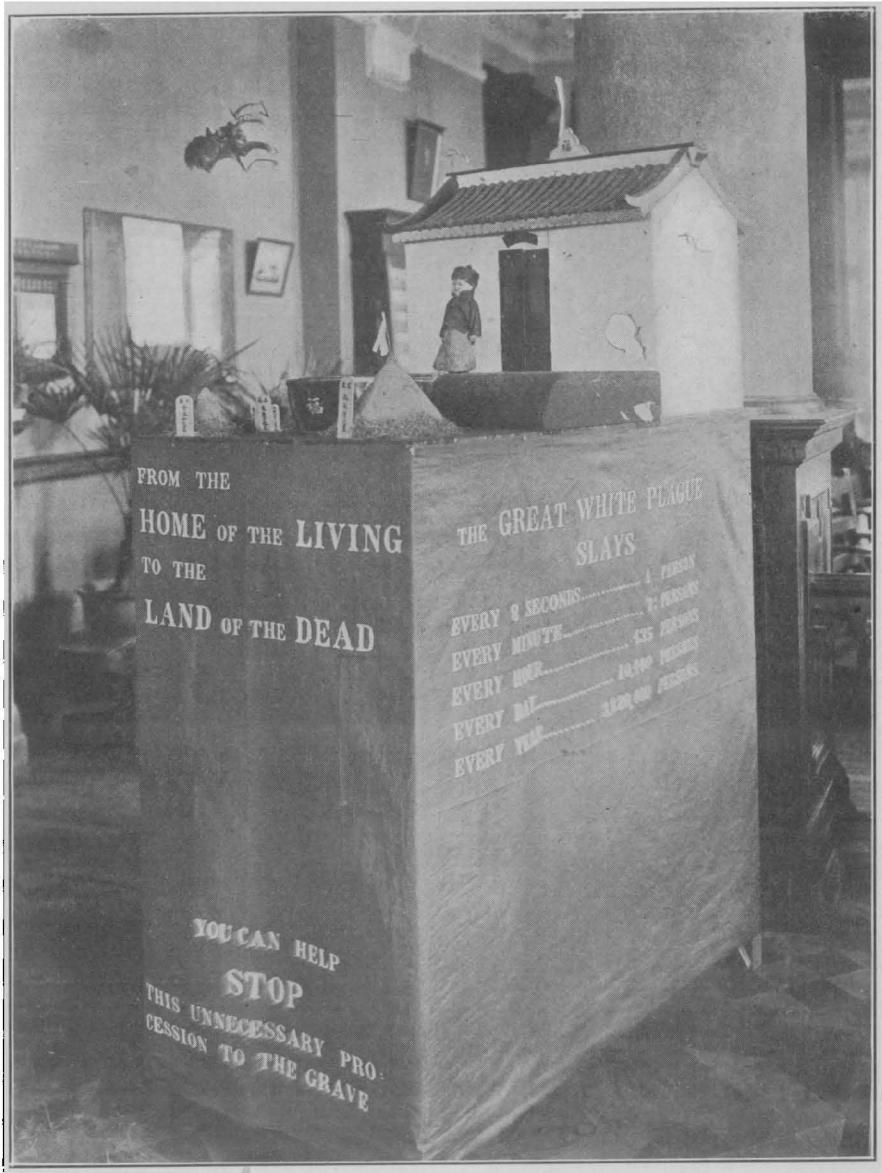
The military and police were present in force

crises. Many in the audience think he is describing China. "Now," he continues as he uncovers a white board marked off in several columns "would you like to know the proportion of America's people who are in schools? I have the exact statistics." He touches a button and up one column climbs a red ribbon almost to the top, showing that ninety per cent or more are educated. When men in the audience call for the facts concerning Germany, France and England, up other columns climb other red ribbons. China recognizes these as strong nations and sees that the percentage is large. "Now," continues Dr. Peter, "would you like to know the proportion of the Chinese who are in schools? These are not my figures, but the figures of your honorable educational expert, Dr. David Z. Yui." Here he touches the button which releases the ribbon which represents China and lo—it climbs up only a little way and then stops! Someone in the audience calls out: "The machinery is broken." Dr. Peter sadly shakes his head and someone in the audience speaks out: "It is too true; we are wrong. Our boys and girls are not in schools. We must make our nation strong with schools."

In a similar way the reverse is shown. Lengths of ribbon unreel themselves to indicate the percentage of illiteracy in different lands,—five inches for one per cent—and poor China's length of ribbon is 40 feet long. It unrolls and unrolls, carrying conviction and consternation to every heart. This has been a real surgeon's cut, and a few sentences of prophetic balm follow—a word picture to show what a power China will be when her millions have really become educated.

Then comes the question of public health—one to which China has seemed especially indifferent. They have entrenched themselves behind a line of reasoning which has made them complacent, even in the face of acknowledged facts. "We have four hundred millions of people," they argue; "if our public health were improved, we might increase to six hundred millions and then there would not be land enough to grow rice for such a multitude. It is better that many should die rather than that the rest be crowded to death." The subject must be presented in such a way as not only to challenge attention and to compel assent, but to enlist the co-operation of all, from the officials down to the humblest housekeeper.

The lecturer asks the audience to mention the nations they consider strong—England, America and France are called out. He describes how exactly the statistics of births and deaths are kept in these countries and then uncovers a long bar on which hang boxes of various colors. He says that he may be able to demonstrate that there is a real relation between the strength of a country and its death rate per thousand. If all these countries which they have pronounced strong have a low death rate, and those which they know to be weak have a high rate, will not that fact speak loudly to them? One little box on the right is lowered and out drop one, two, three—fourteen little skulls. This is strong



A TUBERCULOSIS MODEL AT THE HEALTH EXHIBIT IN SHANGHAI

Tuberculosis claims its 852,348 victims a year in China, and by a method which is truly spectacular Dr. Peter brings home to the thoughtless this awful waste of the nation's strength. Out of a miniature Chinese home a constant procession of little men, women and children walk—one every eight seconds, and fall into an open grave, as a bell tolls a funeral knell. Is it any wonder the people are stirred to ask, "What can we do to arrest this procession?"

America's death rate—fourteen out of every one thousand die per year. They call for England's death rate, and a chain of fifteen skulls come from England's box. From Germany come eighteen and from France nineteen skulls.* They name a weak nation—India, and from another box on the left tumble 35 skulls!

In the center hangs a big, yellow box which contains China's yearly death toll per thousand. "China," the lecturer continues, "is not on the right with the strong nations, nor on the left with the weak, but in the center." He reminds them that the figures are not his own, but he has obtained them by writing to men who know the country from end to end—the leading members of the China Medical Missionary Association and the National Medical Association. Then he lowers the yellow box and behold it drops out *forty* skulls—five more than the number accredited to the weakest nation in the series! The audience is solemnized, and Dr. Peter then tells them that this condition need not continue. It is in their power to shorten that string of skulls and to take their place among the strong nations. Their babies are as perfect as any in America or England; their boys are as strong and their girls are as able to withstand smallpox, if rightly safe-guarded, as any in England or France. They assent, but with little enthusiasm, for they are thinking "these men are paid to come here by some official who wants to introduce compulsory vaccination and quarantine laws. They want to pass health laws that will multiply government jobs. We know their game. China can afford to lose that extra number and still be strong. Little England, of course, must conserve all her numerical strength, but China"—someone voices the thought—"China is overpopulated, therefore this high death rate. No country has so many inhabitants to share their rice fields as has China." This has been anticipated and the lecturer's assistant immediately brings forward two large, mysteriously contrived tables, each top representing a square li (one-ninth English square mile) of land. Very solemnly he says: "If it is true that China must sustain more people to the square li than any other country, then I will pack up my bag and go back to America, and say no more to you about public health. Then, indeed, it is well that forty per thousand should die every year in China that the rest may have their three bowls of rice per day; but if it is not true——!"

Dr. Peter tells them that he is prepared with the statistics of practically all countries, European and Asiatic, and encourages them to call for several. They ask for England. He pulls a string and up through forty trap doors in the table top spring forty little wooden men representing forty people to the square li in England. They call for Japan, and twenty-eight puppets come up. Germany shows thirty-six; India, twenty; little Holland, fifty-three; last of all, the pre-war population of Belgium shows seventy-three persons per square li. While these

* All figures in this article are pre-war figures.



TABLES SHOWING POPULATION PER SQUARE LI IN EUROPE (RIGHT) AND ASIA (LEFT)

seventy-three puppets remain in view, the lecturer turns to the table which represents China. His audience is saying that the whole table top will not be sufficient to show China's dense population. Once more they are reminded that the figures given for China are from their own governmental census of 1910, from the maritime customs and Ming Djen Bu, whose accuracy of judgment is undisputed. There is wide difference in the provinces, but as they call for the average for all China, eleven little wooden Chinese pop up. The thickly populated eighteen provinces show twenty-three. "Ah, but how about Shantung, with its many millions?" says one. There come out only fifty-nine puppets through the little trap doors, and the audience knows that Dr. Peter has won his case. Then their least populated provinces, Tibet and Mongolia, are shown to have only five inhabitants per li. As a closing tableau, eleven little men, representing China's average population, stand face to face with Belgium's seventy-three—a challenge which makes the audience rub their eyes and wipe their spectacles and think as perhaps they have never thought before.

But upon what rests this national health that is both the evidence of strength and the promise of the future? How may it be obtained? A cubical, translucent block is taken up, marked *National Health*, which is described as a cap-stone, and must rest on other foundation stone. "What is necessary to promote national health?" Money? A bloc on which the word *money* is printed is put under the Health block as

the lecturer speaks of the need of money to carry out health programs. But *good health laws* are as important as money and are represented by another block. In order that these laws may be understood and interpreted there must be specialized *education*—another block. But most important of all is the lowest and largest foundation stone, which everyone must help to lay, namely, *public opinion*. This large block contains a little electric battery and when it is put into place and joined with the other stones the cap-stone of the pyramid completes the circuit and an electric light shines from the National Health Stone to the delight of the audience.

Money given freely, health laws enacted by the government, the enlistment of the educated classes, will not suffice in a country where the common people defeat all by tenaciously clinging to superstitions that make public health impossible. Public opinion that hides a smallpox patient in the underground recesses of an unventilated house; that casts a dying plague victim out on to the public roadway, and that waits upon the whim of a sorcerer for an auspicious day to inter a decaying corpse, cannot be a foundation for radiant health.

It is difficult work to set aside prejudice against vaccination and against soap and water and to win co-operation in home ventilation and sanitary food preparation. Fifty students from a government school, who were helping in this campaign by explaining medical charts to the curious crowds, went back to their mess to eat from a common bowl. "This is not sanitary," one of them said. "We are exchanging saliva; we are breaking the good health laws." As a result they demanded separate chop sticks for serving, and a great uproar ensued in the school, which brought the campaign to the notice of hundreds more, and started questions which required scores of leaflets to answer.

By this time the lecturer has so won his audience that he can be very frank with them. A typical beggar is never hard to find in China, and one is led on to the platform, scarred with pock marks, disfigured with boils, ragged and stooped and blind. On his back Dr. Peter places a big bag containing blocks. It is heavy and the old fellow staggers under its weight. This represents poor, overburdened China, losing in the race of the nations. What can we do to help him? First, let us see what is in the burden on his back. The bewildered beggar, relieved of the weight, straightens up somewhat, and from the pack are taken out blocks labelled plague, cholera, typhus, smallpox, syphilis, tuberculosis, hook-worm! No wonder China cannot advance far under such a weight. While Dr. Peter discourses on the fine physique, the broad shoulders, the full chest, the clear eye, the strong muscles of the China that shall be when these unnecessary diseases are under their feet, the blocks are being spirited behind the curtain and built up into a platform. On top of this mounts a splendid type of a modern Chinese athlete—perhaps the physical director of the local Y. M. C. A. As the curtain is drawn

aside for this tableau, the poor, old beggar, stupidly wondering what it all means, and clasping his newly earned cash, is already beginning to pass off the scene. Here is a visible allegory and a pledge of China's future.

On the platform a huge lantern in the colors of China's flag, hangs by a chain of black links. The lantern represents the new China—the China which has a place in the eye of all the world. The links, so strong and fine, represent her natural assets—her favorable location on the globe; her natural resources; the frugality of her people; their untiring industry; their filial piety. Each of these links is helping her to hold her position among the nations, but in the



THE FLAT HEADED, STOOP SHOULDERED, UNDEVELOPED CHINESE



THE CHINESE FIGURE REPRESENTING A MAN TRAINED IN BODY, MIND AND SPIRIT

midst of a weak, unworthy link, endangering the safety and beauty of the lantern. It is marked "PUBLIC HEALTH," and the lecturer describes the close relationship of good health to the advantages they enjoy, and the impossibility of safety to the nation without this link. While two prominent citizens on the platform hold the great lantern, another Chinese takes out the unworthy link and substitutes a strong one. Immediately an electric light shines out through the national colors of the lantern to signify the happiness which China will enjoy when her people obey the laws of health.

Thus, with line upon line, the impact of argument reduces the audience to the point of asking, "What would you have us to do?"

Helpers bring to the front a large, circular chart, with a revolving rim, on which appear the words: "Personal Health; Family Security; City Prosperity; National Progress"—things which China desires in company with all other nations of the earth.

On this, four figures represent the scholar, the farmer, the tradesman and the government official. Each firmly grasps a crank, and stands before his own little hopper. At a signal, the figures begin to move—each working at his own job, but the rim, containing the great motto, remains stationary. Where is the trouble? Another chart is rolled to the front. It is similar to the first, except that the tasks of the four workers are no longer solitary and unrelated. Each puts the same amount of energy into his work as before, but that energy is now linked up with his neighbor's, for the wheels touch, and lo, the great advance has begun. All the good things named on the circle come in turn to each man, a consummation devoutly desired.

These health campaigns in China are only three years old, but in the localities where they have been held they have already brought about house-cleanings and street-cleanings innumerable. They have produced a willingness to report deaths and there is a crusader's attitude toward hook-worm, plague, typhoid, smallpox and syphilis. After the campaign in Changsha, Hunan, Mr. Wang, Commissioner of the Police, and others, raised \$20,000 (\$10,000 gold) for a tuberculosis sanitarium and turned it over to the Yale Medical School Board.

But missionaries like Dr. Peter do not feel satisfied with bringing a message of salvation for China's body and mind, while China's soul is left shrunken and misshapen through sin. The campaign is a seven-day wonder, and on Sunday, the seventh day, comes the climax. A life-sized manikin represents shrunken-chested, stooping, sloping-shouldered, infirm-footed Chinese with an unshapely head. The lecturer describes the three parts of a man's nature. As he speaks of obedience to the laws of health for the body, the manikin, as if by magic, straightens up and broadens out. As the better principles and methods of modern education are described, the skull cap of the manikin is inflated and his forehead becomes broad while his head is lifted up. "Now," say the audience, "he is equal to any task; he is ready to go forth and do a man's full work in the world."

But not so. The audience learns that there is still another part to every man's nature—the part beyond brain and muscle; the part that responds to purity, righteousness, truth, justice, love—the soul. All the week they have heard about the less important part of man and have rejoiced at the good news of better things for China. There is *good news that is still better*. As the lecturer brings the message of a loving God, the Heavenly Father, and of Christ, a Saviour, brother and friend, the light of the Spirit shines out from the eyes of the manikin; man's soul is enlightened and he represents the full regenerated man.

A Continental Program for Africa*

BY REV. CORNELIUS H. PATTON, D.D., BOSTON, MASS.

Corresponding Secretary of the American Board of Commissioners for Foreign Missions

WHEN the American Board sent its first missionaries to Africa, in 1833, John Leighton Wilson, the leader of the party, selected Cape Palmas on the Guinea coast as a base of operation, with the idea of advancing into the interior to the country of the Ashantis, thence to the Niger basin, and ultimately pressing on into the highlands of Central Africa, a region at that time known only through the hearsay of ivory merchants and slave traders. The vision of the founders was expressed in these words: "A chain of missions, planted by both American and English societies, with such wise cooperation that at length from the east to the west, from the north to the south, their representatives should meet upon some central mountain to celebrate in lofty praise Africa's redemption." If in our day these words sound somewhat grandiloquent, we will not withhold our admiration for the breadth of view and the genuine statesmanship of the first American Christians to offer their lives for the Dark Continent. They regarded the continent as a whole and, it should be noted, from the beginning they recognized the necessity of cooperation between England and America, if Africa was to be won for Christ.†

In this connection it is interesting to find that Capt. A. F. Gardner, who made an extensive journey through Natal in 1835, and who first disclosed to the world that fairest portion of the sub-continent, in appealing for the establishment of a British Colony in that section, which he desired to have named for their youthful Queen Victoria, urged with much force that the Church Missionary Society should at once undertake missionary work among the natives of the region, and that this attempt should be the precursor of a continent-wide scheme of evangelization. He pleaded for a movement which, to use his own words, "should extend the Redeemer's Kingdom from the shores of Victoria (Natal) to the very confines of Abyssinia."‡ Had these ambitious plans been carried out, the east and west line of the American missionaries and the north and south line of Capt. Gardner would have crossed in the Uganda country, which today is the center of the most promising work to be found in the continent.

One other historical reference. In 1859, David Livingstone wrote to friends in England of his scheme of Christian colonization, radiating

* A paper presented at The Missionary Conference on Africa, in New York, November 22, 1917.

† "The Story of the American Board," by W. E. Strong, p. 124. Pilgrim Press.

‡ "Narration of a Journey to the Zoolu Country," by Capt. A. F. Gardner, undertaken in 1835.

from the Nyasa Highlands. He stated that "visions of Christian colonies, of the spread of arts and civilization, of the progress of Christianity and the Christian graces, of the cultivation of cotton, and the disappearance of the slave trade floated before him." † In the cooperative movements which have grown up in our day it would seem that we are but reverting to the ideals of the African pioneers.

Two main problems confront us as we discuss a CONSTRUCTIVE CONTINENTAL PROGRAM FOR AFRICA: the Mohammedan advance and the rapid spread of a materialistic civilization. In Livingstone's time the problems were war and slavery; to-day they are *Islam and a godless commercialism*. Each situation calls for a painstaking and scientific study before final conclusions are reached. What is here said is to be regarded as suggestive and introductory.

I. THE ADVANCE OF ISLAM

The serious situation arising from Islam's rapid advance through the Sudan and southward down the two coasts and along the caravan routes of the interior has been set forth so fully in recent literature that I assume the main facts to be known. The facts are not challenged in any quarter. The question everyone is asking is, What will the Church do about it? In some missionary circles we meet with a pessimistic attitude. There are those who say it is useless to attempt rescuing the Sudan from the embrace of Islam. "Twenty years ago it might have been done. To-day it is hopeless." It should be noted, however, that more recent explorers and investigators by no means take this view. They do not consider the Sudan as lost to Christianity. A book just off the press by DuPlessis, the well-known missionary traveler and writer of South Africa, entitled "Thrice Through the Dark Continent," speaks in an encouraging way of what can be done to improve, if not retrieve the situation. So, also, with the articles by Mr. Roome in the *International Review of Missions*, and the publications of Dr. Karl Kumm. These travelers speak of pagan tribes in the Southern Sudan, which for years have been fighting off Mohammedanism and which might be won to Christianity if only missionaries could be sent them. They admit that the situation grows more critical, as the resistance of the pagan chiefs diminishes under the insinuating processes of Moslem trade and propaganda; but in no sense is it hopeless. Dr. Kumm lists over forty tribes which are open to Christian approach. These at least can be saved.

The missionary occupation of the Sudan would seem to be first of all a problem of co-operation. The distances from the centers of commerce are so vast, the difficulties of transportation so insistent and the pressure of Islam so constant that no one denomination may hope to meet the situation by itself. It is doubtful if a group of denominations

† Blaikie's "Life of Livingstone," page 282.

working separately could hold back the Mohammedan tide. What is needed is a Board of African Strategy which should lay out a comprehensive plan and then allocate the districts to the appropriate Christian bodies.

But, without waiting for such an ideal solution, should we not look to the denominations already at work in this region for the extension of their lines as rapidly as circumstances allow? Already we have the United Presbyterians of the United States well established in the region where the Sobat River joins the White Nile. In recent years this Christian body has experienced a remarkable missionary awakening. May it not be that God is urging them to attempt even greater things than they have planned? Certainly if other branches of the Presbyterian family should join in the endeavor, we would begin to see the way out. What nobler challenge could come to any branch of the Christian Church?

At the other end of the line, in Northern Nigeria, we have the work of the Church Missionary Society, perhaps the greatest of all missionary organizations. The Sudan United Mission seeks to enlist all willing souls and churches to meet the crisis, and to this end has established stations on the frontiers of Nigeria and also in the Nile country. Between these outposts stretch *1,500 miles of unoccupied territory*. It would seem to be desirable for these three bodies to get together in a common policy, looking to a delimiting of territory along the Sobat-Yola line and a utilization, so far as geographical and linguistic considerations allow, of common training schools. The Presbyterians naturally would push westward from the Nile and the Anglicans eastward from the Niger, with the Sudan United Mission workers filling the gaps.

It would be a happy circumstance if the American Episcopalians, now at work in Liberia and desiring a broader field, could join with their Anglican brethren in attempting the evangelization of Northern Nigeria and the French portion of the Sudan. The alliance between England, France and America in the present war should lead to friendly governmental relations in a region where diplomacy is bound to play an important part. The General Convention of the Protestant Episcopal Church contemplates sending a deputation to study its Liberian work and also to consider the possibility of an advance eastward. May that deputation be speeded on its way! The eyes of the Church at large will be upon them. Many prayers will be offered in their behalf. This proposal, together with the suggestion of the United Presbyterian Church taking a larger share in the eastern Sudan work, is the one hopeful sign upon an otherwise gloomy horizon.

Whoever undertakes this task in behalf of Christendom should bear in mind the need of establishing the work upon a solid foundation, both as to method and equipment. We must offer the pagan tribes of the Sudan something obviously superior to Islam. Mackay, the Scottish civil engineer, was led to offer himself for mission work in Uganda by

the consideration that Islam was winning the African tribes through the practical benefits of its civilization. Christianity, argued he, has a better civilization than Islam. Why, then, do we not have the advantage in the race? Perhaps Africa needs engineers, mechanics, farmers, physicians, as well as preachers and teachers. It was upon this theory that the Uganda work was instituted. From the first, in that field, industrialism, education and evangelism have walked hand in hand. And Uganda, be it noted, is the one section of Africa where Islam has been beaten back and where it is in retreat to-day.

If Christianity is to win in the Sudan it must enter in such force as to furnish a compelling demonstration of its value. In my opinion, a few centers well occupied will count for more than a string of feeble stations stretched over the vast territory from the Niger to the Nile. It is particularly important that well-equipped medical stations should be located at strategic points at the earliest possible date. The Christian hospital can do more to make an immediate impression in favor of Christianity than any other missionary agency.

It perhaps is not necessary to add that wise Christian strategy demands that the pagan tribes should be occupied before we attempt the Mohammedan areas. The Hausas, the Fulas, the Mandingoes and tribes more recently won to Islam should, if necessary, wait until we can rescue what remains of the pagan population. Indeed, the present unfriendly attitude of the British and French Governments, liable to be accentuated by the present war, prohibits any other program being followed.

STRATEGY FOR NORTH AFRICA

It might be argued that similarly we should defer any extensive operations among the Moslems of North Africa until the outreach of Islam in the Sudan and Central Africa has been checked. This, however, I am unwilling to concede. North Africa is to-day one of the neediest sections of the globe. By every local consideration it should be a mission field of supreme importance. When the right moment comes, possibly directly after the war, we should attempt this problem in a definite way. There should be four strongly equipped union universities in North Africa, one at Cairo (as now proposed), one at Tunis, one at Algiers, one at Tangier. Is it too much to expect that the spirit of co-operation will some day reach the point where the Boards of Europe and America will combine in a constructive and comprehensive educational program for all the North African States? Tangier, as located in an international territory, would seem to offer one of the best opportunities in the world for inter-church effort. Algiers and Tunis would naturally appeal to the French and Swiss societies as their special responsibility. Already the American Methodists are occupying these great centers, and undoubtedly they will be developing far-reaching plans.

If a program of this kind should be carried out, the world would have the satisfaction of knowing that the leading coast cities of the Mediterranean region, so far as it may be regarded as mission territory, were equipped as centers for the propagation of the Christian religion. Tangier, Algiers, Tunis, Cairo, Beirut, Smyrna, Constantinople—what a chain of schools we would have! What possible influence arising from Islam could withstand the impact of these institutions upon the surrounding populations?

II. DEMORALIZING COMMERCIALISM

As serious as is the situation caused by the advancing Moslem hosts from the north, we must consider that even more serious is the situation created by the destructive effects of the type of commercialism which is spreading over Africa from the centers of trade and government. In this tidal wave of selfishness the very existence of the African race is involved. For many a tribe it is a question of *redemption or extinction*. Are we to see repeated in the Dark Continent what already has fallen upon the aborigines of Australia? Are the tribes of Central and Western Africa to go the way of the Hottentots and Kaffirs of the South? In Mozambique, the natives have invented the expression, "Chizungu cha kupungaja," meaning "Civilization has spoiled you." That is one of the saddest phrases in human speech. The ignorant savage of the forest, looking upon his fellow who has come under the influence of the white man of the city, says of him in scorn, "He is a spoiled creature." And the worst of the accusation is that it is true. It is an acknowledged fact that the white man's boasted civilization, miscalled Christian, is forcing the savage to lower levels of vice and degradation than paganism ever knew.

This is a problem which pertains mainly to the commercial and mining centers, where the natives congregate in order to engage in remunerative work. It is a problem bristling with difficulties and one should speak with caution as to its ultimate solution. The Africans need the stimulus of work. The commercial enterprises, without which the continent can not be opened or its resources developed, demand the labor of many hands. It is with the evils of the system that we are concerned, not with the system itself. How can commercial enterprises be advanced and the native not be demoralized in the process? Here again I assume a general knowledge of the facts.

Three suggestions would appear to be in order: First, the missionaries and the government officials should work out the problem together. The government wishes to conserve the native workman and to raise him to the highest possible point of efficiency. What hope have the European colonies in Africa if the native races become extinct, or even if they lose their stamina by means of the vices and diseases of

civilization? On the other hand, the missionary seeks the spiritual and moral, as well as the social, welfare of the native. What then? Let the two interested parties get together and frame a program for mutual benefit. A policy of frank understanding and friendly co-operation should be the order of the day. Why should not the representatives of government and the representatives of the mission boards hold stated conferences for the study of the native question? We have missionary conferences a-plenty, and political assemblies not a few. Let me suggest that occasionally there should be a merger of the two.

The second suggestion looks to closer co-operation between the mission boards, working in those sections where the pressure of the economic and moral problem is especially severe. This practically means the sub-continent, or the region below the Zambesi. If Islam is the problem of the North, commercialism is the problem of the South. An obviously desirable thing is a better distribution of missionary forces. The old tribal conditions, which led to mission work being conducted exclusively in country districts, are now materially altered. The men of the villages and kraals are seeking the trade centers in rapidly increasing numbers. South Africa no less than Europe and America has her city problem. The boards should clearly recognize this fact and adjust their work accordingly. Durban, Kimberley, Johannesburg, Pretoria, Beira, Delagoa Bay—these are the inviting fields of the sub-continent to-day.

Effective strategy would appear to demand that a certain city, or district in a city, should be allotted to a certain board and that board held responsible for its cultivation. Since there is room for all, no serious objection should be raised to such a plan. If they can do this in China, why not in Africa?

The Edinburgh Conference called attention in some very frank statements to the lack of cooperation in the South Africa field, where societies actually stand in one another's way. The results are as might be expected: confusion in the mind of the native, the building up of narrow sectarian views and the actual holding back of the work. In no part of the mission field are the conditions in the matter of Christian comity and cooperation in such an unfortunate state as in certain sections of the South Africa Union.

This state of affairs is attracting the attention of government officials. Mr. C. F. Loran, the Inspector of Education in Natal, in his recent book on "The Education of the South African Native," has this to say:

"The overlapping of mission stations also betrays the jealousy of the denominations. The writer knows of a place where one Protestant denomination stepped over a hundred miles of untouched country in order to establish a station at a place where another Protestant denomination had been conducting a flourishing station for many years. When remonstrated with by the writer, the missionary replied, 'Yes, but some of *our* people have gone to live up there.' The question has been brought up at Missionary Conferences, but the evil still continues. In connection

with school work the same evil exists. Complaints of poaching and even of touting are often made to the Education Department in Natal."

Surely until these conditions are bettered we can not look for far-reaching and effective plans for evangelizing the native quarters and mining compounds of the commercial centers.

The third suggestion corresponds with what was proposed for the Sudan—the adoption of a type of mission work which seeks to regenerate the whole man. Since a commercial civilization is spoiling the native—body, mind and spirit—the remedy must cover as wide a field. Evangelism in the restricted sense is not enough. The native of the city, withdrawn from his natural environment and put to strange tasks in the midst of unwonted temptations, must be occupied in his spare time. He must be taught how to adjust himself to the revolutionary change in his life, as well as provided with the Christian motive for right thinking and living. In a word, he must receive a true Christian civilization as an offset to the false Christian civilization into which he has been thrust. The most promising efforts for the city natives are being conducted in accordance with this theory. Let us hope that their number and their resources in men and money may increase.

At the same time it is highly important that the missionary incentive should be imparted to the city converts in such a degree that when they return to their distant villages or kraals, as most of them do, they will go with the definite purpose of disseminating the truth which they have received at the hands of the missionaries. It can not be made too emphatic that the convocation of natives in centers like Kimberley and Johannesburg offers the best possible opportunity for the evangelization of the country districts.

III. THE PROBLEMS OF CENTRAL AFRICA

Certain other sections of the continent, not so directly involved in the problems discussed above, demand special reference. In these the problem is not so much that of occupation and adjustment of interests as of securing an aggressive and well-planned program of advance. The lake country may safely be left to the Church Missionary Society and the Scottish Presbyterian societies now occupying the field in such a splendid way. These organizations, with the help of the smaller societies working in the same field, should be able to carry the work through to completion.

In the Congo basin we have, possibly, a sufficient number of societies at work, but they have done little more than occupy the fringe along the rivers. What is needed is an immense expansion of the work. Moreover, there should be agreement upon the French language as the medium of education in the higher schools and the establishment of training institutions after the manner of Lovedale in South Africa and Hampton in America. The higher schools of the American societies in the Congo

country, as indeed throughout West Africa, do not compare favorably with similar institutions planted by the societies of Great Britain. Several training institutes might with advantage be conducted on the union basis in the vast region drained by the Congo and its affluents. So far as geographical considerations go, Leopoldville on Stanley Pool and Matade, near the mouth of the river, would appear to be ideal centers for such institutions. In case union is undesirable or impracticable, is there any sufficient reason why there should not be a confederation of work on the Congo, akin to that in British East Africa and which is associated with the now historic conference at Kikuyu?

Angola has two American societies at work, the Methodist and Congregational, both well located. A healthy expansion of their operations would go far towards meeting the needs of this vast territory, especially if the proposed United Church of Canada should take over and develop the Canadian Congregational section.

The highly successful mission of the American Presbyterians in Cameroun should continue its development until the region as a whole has been evangelized. Without other help Cameroun bids fair to become the Uganda of the West.

The problems of the Guinea Coast and of the colonies northward on the Atlantic littoral are many and complex. The spirit of cooperation would do much to improve the situation. An earnest missionary spirit in the native churches would do even more. Certainly the evangelization of the wild tribes of the interior should not wait long in view of the number of societies, European and American, occupying this portion of the continent. If the missionary forces on the West Coast were organized to act together, with sole reference to the highest possible efficiency of their work and for the good of the continent, can any one question that there would be a combination of missions in regions like Liberia and Sierra Leone, in order that work might be taken up in the Sudan? Is it too much to hope that steps may be taken in that direction?

In the consideration of all these fields I have avoided discussing the outcome of the war in its bearings upon African mission work and strategy. Obviously important geographical changes will follow the peace conference, changes which are bound to affect any program which is drawn up at the present time. I have this, however, to say: Africa cannot afford to lose the help of the German societies which were established in various parts of the continent before the war. The German missions in Togoland, in the northern part of Cameroun, in German Southwest Africa, and in German East Africa, were being blessed of God in signal ways. They were making a unique contribution to Africa's evangelization and civilization. Their missionaries were second to none in self-sacrifice and zeal. Whatever geographical and governmental changes may occur, it will be nothing less than a calamity to the Kingdom if the Christian people of Germany are to have no further part in Africa's redemption.

The New Opportunity in South America

BY THE REV. SAMUEL GUY INMAN, NEW YORK

Secretary of the Committee on Cooperation in Latin America

IN the present world war, South America is the only continent that has neither seen fighting nor sent soldiers to the front. At the same time she has been more peculiarly dependent on the principal belligerent nations than any other continent. Her reaction in view of this crisis is an illuminating comment on her character. Her attitude toward North America is a very important matter in connection with Christian missionary work among her people. Those who have studied the historic reasons for this attitude will appreciate what a University professor said to me in Buenos Aires: "By instinct we hate you North Americans; by reason we love you." Instinct and reason are struggling in the South Americans today as never before.

My first visit to South America was made in the first six months of 1914. It covered only the coast and capital cities. My recent visit included eleven countries in Latin America with trips to Bolivia and Paraguay, the two interior republics that have no coast line, and the traversing of six countries, practically from one end to the other. Impressions on this second trip have not been contradictory to the first, but supplementary.

On the first trip I felt the unity of all Latin America and the similarity of the problems of each country; on the second I noted the individuality of each nation. On the first I was impressed by the irreligion of the educated classes, and the need for sending the best-prepared missionaries to work for them; on the second I realized the hunger of the educated classes for spiritual life, and the need of sending men capable of training a native Christian leadership to supply this hunger. Then there was a lack of fellowship and cooperation among the Protestant forces, now there is intense interest in cooperation; then there seemed to be an indifference toward the social message of the Gospel, now we find the realization of the imperative need for a program of service; then there was the ever-present prejudice against North America, now we discover a better understanding and growing regard for North Americans.

THE SPIRIT OF INQUIRY

1. The people of Latin America are more open-minded and are doing more fundamental thinking than ever before. They have hitherto been ruled more by sentiment than reason. They have relied on the glorious past of the Latin race and have been dominated by the traditions of Roman Catholicism. They have magnified the differences be-

tween themselves and Anglo-Saxon Protestants and minimized the great economic and moral facts that point to American solidarity. They had ceased to regard religion as a force that has anything to do with modern life, such as they were developing. But this world war, with its rude shock to their economic progress and to much of their philosophic theories, is compelling them to re-think their theories, to re-examine their individual and national relationships. This spirit of inquiry, this willingness to learn, this seeking after God, impresses one profoundly as he talks with men all the way from University professors to street laborers.

In Buenos Aires a professor in the University was giving a series of lectures on Emerson and the significance of Unitarian and Puritan movements in New England. These were making a pronounced impression. Many things that Protestant missionaries would like to have said, this University professor was telling the young men of Argentina. He told me that he had been contemplating a congress on religions that should face the facts concerning the necessity of injecting standards of morality and service into Argentine life.

He had been wanting to get in touch with some of the Protestant forces in Buenos Aires. They were so little known in educational circles, however, that he had not found a way to approach them. He had been contemplating writing to the Unitarians in Boston, inviting them to organize a church in Buenos Aires, which would appeal to the intelligent classes. He asked to talk with missionaries about work among the intellectual classes and offered to guide them in avoiding mistakes by which Anglo-Saxons could easily prejudice these classes against the work.

I was impressed with the large number of individuals and organizations that are endeavoring in some way to serve the people. The Temperance Society of Peru, which is composed of some of the leading men of the country, is doing a remarkable work. Some of our missionaries have been elected members and are thus able to foster a program of service with the backing of these influential men.

In Chile and Uruguay I was particularly impressed with the large number of societies engaged in promoting educational and charitable work, independent of that done by the government. In Argentina are large groups, ranging in their activities from discussions in University halls to socialistic meetings among workmen on the street corners, revealing a deep spiritual hunger.

CHANGING ATTITUDE TOWARD NORTH AMERICA

2. In the past, Latin America has been ruled largely by Latin sentiment; her people have considered themselves separate from the Anglo-Saxons and opposed to their philosophy of life. They have held it to be unpatriotic to adopt the religion, or other features of North American life. Propagandists, like Ugarte and Calderon, have continually urged the necessity of closer relationship between the Latin American

countries and the European Latin countries to oppose what they considered the materialistic influence and political program of the North. The war, however, has driven the Latin American countries to squarely face the question as to where their real interests lie.

All the way down through the Latin American countries, beginning in Mexico, I felt the change in sentiment until, in Chile, it came over me with such force as to make me feel that the greatest obstacle to our work was being removed. Three years ago all I could hear there was the expression of feeling against the United States. The students of the Universities were particularly hostile. But how different this time! On calling upon a professor in the National University I was asked to speak to one of his English classes, and afterward to another, until I found myself giving a whole morning to the work. This was not enough, however, and the invitation was accepted to give a conference at one of the big theatres, which the students secured for the occasion. The theme they wanted discussed was "How to Develop Closer Relations Between the United States and Chile." After the lecture an additional hour was occupied in asking and answering questions.

In Pernambuco, at a Sunday-school Convention, I accidentally met the director of the Law School that has trained the leaders of Northern Brazil for half a century. He insisted on my giving an address to his students on "Closer Intellectual Relationships Between the Two Americas," which turned out to be quite a demonstration of international friendliness, with the official life of the city represented.

In Paraguay our deputation of four missionaries, who went up to this far-distant land to investigate the beginnings of mission work, were taken in hand by the National Director of Public Instruction, and our entertainment was directed by the government. This was their way of showing how deep was their hunger for fellowship with the United States.

The following editorial, published on the 4th of July in a leading Buenos Aires daily, gives one of the reasons for this change of attitude:

"The circumstances in which we find ourselves today, this anniversary of the North American nation, serves to define a double edict of Americanism and democracy. This celebration in other years was occasion for rejoicing only for the United States. She could with patriotic joy stop in her march and contemplate with satisfaction the road traveled since the days of that memorable declaration. . . .

"Today all is different. The United States, by the power of that great republican virtue which is the supporter of the right, is for the whole world, not only a nation engaged in a knightly war, but an apostle in action. Some four years ago the Latin author, Ruben Dario, was able to say, led astray by superficial observations, that the United States, which had everything, lacked but one thing—God.

"Today this cannot be said, for the crusade of the United States, and the serene and eloquent words of Wilson have a religious character, now that they intimate the abandonment and disregard of material interests in the face of the defense of an ideal.

"Quietly, without the sound of trumpet or noise, the United States has entered the contest, and thus it returns to noble France the generous contribution of that

great Frenchman, Lafayette, the American national hero. If the American stands for anything in the world and in history, it is liberty. Other peoples have been formed on account of conquest, on account of religion, but the Americans were born out of the idea of liberty.

"In this sentiment is found the unity of San Martin, Bolivar and Washington. It matters little that history registers this or that disturbance and this or that variation. That is the sentiment and that is the thing, that after conquering all cruel tyrannies and retrogressive seditions, has overcome all else.

"So in the awful conflict which today is shaking the world, the United States is voicing the word of all America, because she is on the side of liberty. She is the big sister in years and in power among the American nations. This place belongs to her and worthily has she taken it."

For the first time in the history of a South American nation, Brazil has openly declared that the prime reason for her taking a serious political step was to follow the United States.

In the same way, Panama, in its recent declaration of war, says that "Neutrality is impossible in a conflict where the vital interests of the United States are involved," and Cuba, Bolivia, Paraguay and other countries have given voice to similar sentiments.

The recent visit of the American fleet, under the command of Admiral Caperton, to South American waters, has promoted these friendly relations in a remarkable way. In order that the fleet might visit Montevideo, when Uruguay had not yet broken relations with the Central Powers, the government promulgated a special decree, which will no doubt be of great interest in future international relationships in America: "It is hereby declared that no American nation will be considered as a belligerent which is in a state of war in defense of its rights against countries outside of this continent."

It was my privilege to be in Brazil, Uruguay and Argentina during the American fleet's visit and witness one of the most remarkable receptions that it ever received in any waters. In Montevideo the whole city was given up to its entertainment. A remarkable meeting was held at the Young Men's Christian Association Headquarters, lasting nearly four hours. The Dean of the Literati of Uruguay, Dr. Juan Zorilla de San Martin, said in speaking to our boys: "We love the United States as a great collectivity; we love you as citizens of the United States, but we want you to understand that we love you as individuals. We talk of our common mother—Democracy; there is some one else still dearer to us—our common Father." Then, leaving the interpreter, he repeated the Lord's Prayer in charming broken English. Dr. Zorilla is one of the leaders of the Catholic party in Uruguay, and such a man, speaking such sentiments on the platform of the Young Men's Christian Association, is significant of a new day in South America. The work of the Association in receiving the men was so greatly appreciated that in a building campaign, launched a few weeks later, they raised more than \$100,000, four individuals giving \$10,000 apiece.

Growing commercial relationships form another reason for closer

friendship between North and South America. Before the war, South America received the capital for developing her railroads, mines and other industries from Europe. She received also a large part of her manufactured articles from the same source. The Pan American Financial Congress, held in 1915 in Washington, provided for North America's doing largely what Europe had been doing before. The establishment of North American banks and agencies for our large manufacturing concerns in the principal cities of South America has had more influence in promoting friendly relations than would be supposed by superficial observation.

The recent disposition of the United States to change its attitude from jingoism to a real sympathy and appreciation of the Latin American people is another influence that is promoting international friendship. The utterances of President Wilson in his Mobile speech, and on other occasions, have gone far to assure the Latin Americans that we have no designs upon their territory. Our staying out of Mexico when all recognized that, according to international custom, we had a right to go in has had a remarkable influence in clearing us from the suspicions long held by Latin Americans.

The exchange of visits between University professors of North and South America during these recent years, as well as the large number of students, has made one of the most important contributions to this development of friendship. Chilean students, recently returned from the United States, have given glowing reports of the way they were treated.

The outstanding thing about my whole trip, aside from the work I went to accomplish with the missionaries, was my reception in University circles. Aside from carrying a few letters of introduction and dependence on friendships already formed, I made no preparation for this. Yet in practically every country I received unusual courtesies from both professors and students and was invited to address some of the oldest and most exclusive institutions.

The constant friendly influence of the missionaries through the years must be set down here, though I am only mentioning the things that seem to me to have specially contributed to this friendship since my last visit. No man that has an open mind can fail to realize that the work of such men as H. C. Tucker, W. A. Waddell, John W. Butler, W. E. Browning, and many others like them, has an influence for international good will, impossible to calculate. Volumes could easily be written on what the evangelical schools are doing toward interpreting Latin and North America to one another. The Young Men's Christian Association is particularly adapted to this work, inasmuch as it reaches many of the influential classes who are not yet willing to have relationship with a work directly evangelistic.

THE PAUCITY OF RELIGIOUS WORK

Every observing traveler visiting Latin America notices the general lack of interest in religion. A book could be filled with quotations from Latin Americans referring to the same matter. The educated classes of Latin America have abandoned the only form of Christianity that they have ever known and are fast becoming a people without religion. My recent investigations have been startling in their revelations as to the way the working classes also are abandoning the church and drifting into extreme socialism and antagonism toward all forms of religion.

All through Latin America the laboring men are awakening to their rights, and as they realize that the Roman Catholic Church has been in a combine with the land barons to hold them in subjection, they are developing an intense hatred for Christianity as they understand it. Recently there were posters on the street corners in Asuncion reading "ABAJO CON RELIGION" ("Down with Religion"). A young student in the University of Cordova, Argentina, a city especially noted for its faithfulness in the past, said to contain more pictures of the Pope than any other city of its size in the world, told me that he was the only young man in the University who would acknowledge Christ as his Saviour. The Association of Liberal Propaganda of Montevideo published a pamphlet giving a list of duties to show that no good Liberal should be baptized, married, educated or buried by representatives of the Church, and that they should keep far from the home and the family those who are called "Ministers of the Lord."

ROMAN CATHOLICISM

Even if the Roman Catholic Church were preaching a pure and undefiled religion its forces are not in any way sufficient to minister to the religious needs of Latin America. In Paraguay, with a population of one million people, there are only eighty-eight parish priests, forty of whom are in Asuncion. This leaves an average of one priest for over twenty thousand people outside of the capital.

In Buenos Aires, with one million seven hundred thousand people, there are about fifty Roman Catholic churches. These forces are now increasing by additions from Europe, and since the Panama Congress the Roman Church has greatly enlarged its activity.

In Chile, where the church is better organized than in the other countries, the Archbishop reports 700 parish priests, with probably 450 of these working among the people. This would give each one a parish of nearly 10,000 people. There are 500 churches and 619 chapels, services being held very seldom in the latter. If there are 700 places where regular services are held, that would mean one for every 5,000 people. Their forces are not adequate, even in the countries mentioned,

to say nothing of Ecuador, Colombia, Bolivia, etc., where the church is not so well organized.

Sr. F. Garcia Calderon, who is known to many Anglo-Saxon readers through his book "Latin America, Its Rise and Progress," in a later and more balanced study of Latin American life says, in a chapter on religion:

"We do not find in Latin America either an elegant skepticism, a Puritan religion, or even a mysticism like the Spanish. And her Catholicism is a limited and official religion. We are witnessing the decadence of a traditional religion. The church is being converted into a bureaucratic institution. Its convents attract only those of inferior classes. The robustness of creative convictions, which is the strength of the Biblical men of North America, the deep interest in human destiny, the stern sense of duty, the realization of the seriousness of life, do not disturb Latin American Catholicism, sensual and infatigable.

"In the political and economic order our religious indifference is the cause of indecision in opinions, of hatred of ideas and of immorality. . . . These different republics lack a creed. Their ancient life was linked to a severe religion. The abandonment of Catholicism in democracies without moral culture means retrogression to barbarism. . . . In the United States Puritanism is the perpetual defense against the plutocratic immorality. In the Latin South only a renovated and profound faith can give to accumulated riches a national sentiment."*

THE PROTESTANT MISSIONS

In the capital and port cities of Latin America one is impressed with the smallness of evangelical work, but when we visit the smaller cities and towns one is simply appalled at its lack. In Mexico there are states with as many as a million population, *where no evangelical missionary works*. There are only 200 ordained Christian ministers, both foreign and native, to preach the Gospel to fifteen million people—a parish for each of 75,000 souls. To help Mexico teach the 80 per cent. illiterate in her population, there are altogether 177 mission schools. American capital has invested a billion dollars in Mexico. For missionary purposes we have invested little more than a thousandth part of that amount.

In three of the five republics of Central America there is no organized Protestant mission board doing any work. Protestant missions support only two schools and one hospital in all of Central America. In Panama, which owes its very existence to the United States, there is only one missionary preaching the simple Gospel of Jesus to those three hundred and fifty thousand Spanish-speaking Panamanians.

Four ordained missionaries in the republic of Venezuela are trying to serve a population of nearly three million. To educate the 85 per cent. of her population, or two and a quarter million people, who cannot read or write, we are supporting two little primary schools with an enrollment of eighty-eight. In the whole history of this republic there has never

* *La Creación de un Continente*, F. Garcia Calderon, P. Ollendorff, Paris. Pp. 146-7.

been but one building erected for school purposes either by church or state, and that was a military academy.

In Colombia, which is larger than Germany, France, Spain and Italy, there is only one ordained missionary to every million of the population.

In Ecuador there is practically no established mission and no Protestant church building has ever been erected there.

In the northern half of Peru, a stretch of territory larger than our thirteen original states, there is not one evangelical missionary. There are ten provinces in this historic republic, all larger than Holland, where there is absolutely no evangelical work.

In Bolivia, so far, scarcely one hundred members have been won to the evangelical Church.

Great areas in Chile and Argentina are still untouched by evangelical missionaries and only the fringes along the ocean and river fronts of Uruguay and Brazil have been occupied. There is not one American missionary society at work in the republic of Paraguay.

The greatest stretch of unevangelized territory in the world is the center of South America, including the interior of Brazil, Venezuela, Colombia, Ecuador, Peru, Bolivia and Paraguay. An irregular figure, two thousand miles long and from 1,500 and to 500 miles in width, would only include two missionaries. In northern Brazil there are seven states with populations ranging from that of Maine to New Jersey, *with no foreign missionary*.

As to our educational work one is simply appalled at the lack of equipment and provision for faculties. It is a wonderful tribute to the power of Christian education, and the sacrifice of the teachers, that our schools have been able to do what they have with such very meager equipment. At Panama and other missionary conferences recently we have been talking about universities and great colleges for Latin America. When one sees what we have now and compares it with what is ordinarily considered indispensable in the home land to educational enterprises, it seems ridiculous to talk of developing there great institutions, unless our people are willing to undertake this educational program in an entirely different way. Some of the school quarters are likely to be closed at any time by the public authorities. Some of the teachers have been thrust into their positions with no preparation whatever. But what wrings one's heart most is to find teachers, not only whose clothes are shabby, but who are living on such scanty allowances that they show they are constantly below par.

WORK AMONG THE INDIANS

There are 3,500,000 Indians on the plateaus of Ecuador, Peru and Bolivia, including the former Inca empire, with practically nothing being done for them. Going down into the valley of the Amazon with its trib-

utaries, through the lowlands of Bolivia and Paraguay, there are many more millions of Indians—no one knows how many—who still live in their savage state, with no efforts being made for them except those of the splendid little band of missionaries of the South American Missionary Society of Great Britain. The people of South America would gladly welcome our help—in fact, they wonder why we do not undertake work for the Indians. It is a blot on the missionary zeal of the North American Church that we are undertaking nothing for these poor, needy creatures.

THE KIND OF WORK NEEDED

There is a holy unrest among the missionaries in Latin America. They are not satisfied with the progress of the work and are convinced of the need of a change of emphasis as to method. One question that I discussed with groups of Christians everywhere was:

Given the fact that Latin Americans are largely rejecting the Roman Catholic form and that they have not yet in large numbers accepted the Protestant interpretation of the Gospel, what kind of religion would appeal to them?

The consensus of opinion was that Latin Americans would be most attracted by a religion which placed the emphasis where Christ seemed to place it—on service, vivified through direct contact with God. All realized that the hurt of these people is too deep to be healed by any mere soap and water, a bread line or lectures on hygiene. Service rendered must lead men to realize that missionaries are prophets of God, able to give them the Living Water which, if they drink, will quench their thirst.

Without more than a preaching program, we may be in cities like Buenos Aires, Havana, Lima and Santiago for the rest of the age, and still the masses of the people will be ignorant of or indifferent to our presence. Educated Latin Americans, friendly to the evangelical movement, pointed out the necessity of a more practical program, if their people are to be won. As a gentleman in Asuncion said: "If you come here to found a new sect we have no interest in you, but if you come to help us solve our educational and social problems we will bid you a hearty welcome."

Recently a young Chilean of the better classes became interested in the Gospel. He wanted to join the church and become a minister. But denominationalism kept him from a decision. "I will do anything for Christ, but nothing for controversy," is the way he expressed it to a friend.

Latin America needs a religion that will help solve her national problems as well as those of individuals. In discussing with a thoughtful Chilean the question of a probable uprising of the common people against the privileged classes in his country, he said the only hope he saw of preventing it was that the Protestant Church might develop sufficient

strength to bring about the reforms necessary by educational methods. It is the only hope for the solution of a large number of industrial, economic, social, moral and political problems that are multiplying so rapidly in these countries.

The Mexican revolution is going to teach our Latin American churches a good many things. Already it has driven the churches there together, forcing them into a cooperative program of service that, before the war, seemed impossible of realization. The last National Convention bristled with suggestions for service to the people. The many new problems of education, social betterment and physical improvement facing Mexico are making the church realize that it will not appeal to the Mexican people unless it proves itself capable of providing practical help in this time of reconstruction. The leaders of the different denominations at the recent National Convention laid the map of Mexico down before them and asked what was necessary to reach every part of Mexico with a Gospel that would save in the present world as well as in the future. Readjustment of denominational territory was considered of no more importance than readjustment of the Church's program in order to serve the whole people. A united Protestantism is the only kind capable of entering these doors. It was under this pressure that a committee was appointed to study ways and means of forming one united evangelical church for Mexico.

The same need is shown elsewhere in Latin America. What the appeal to avoid denominational overlapping has failed to do, the facing of great need, clearly demonstrated by indisputable facts, is beginning to accomplish. Division of territory, as the only means of extending our work into great, needy fields, has been the appeal that has brought the forces in recent months to such delimitation in Mexico, Cuba, Panama, Peru, Bolivia, Argentina and Paraguay. Whenever the service side of Christianity is strong, cooperation is felt to be imperative. The fields where our cooperative program has had the least backing are the fields where the emphasis is on the dogmatic, rather than on the spiritual and sacrificial.

NATIVE LEADERS—THE CLAMORING NEED

There is no doubt that practically all of our missionary problems revolve around the one of proper training of adequate native leadership. This is the one clamoring need, without which all our other endeavors are as sounding brass and clanging cymbals. In Brazil the strength of the Church is a constant illustration of the results of good training for ministers. The Presbyterians entered Colombia a little while before they entered Brazil, but the difference in result is tremendous. Many things account for this, but who can doubt that if the same emphasis had been put on a trained native ministry in Colombia (where today they have *not one ordained native*) as was the case in Brazil, that the results would have been far different?

Peru and Bolivia are difficult fields, but if the Methodist and Evangelical Union missionaries had carefully trained a number of native preachers, would they not be able to count today more than 500 church members in these two countries? They have been working in turn for a quarter of a century and have altogether only six ordained Peruvian ministers, none of whom has ever received any training except that obtained by contact with a busy missionary for a year or two.

The first thing to do is to change this program into one that provides training for a national ministry. If this should cost the complete reorganization of the entire work, we should pay the price. In some missions it would cost this, if they had to bear the whole burden. But by cooperation of all concerned, it can be done without putting too great a burden on any one church.

The program for South America, outlined by the deputation holding the Regional Conferences, consists of Union Seminaries in Lima, Santiago, Rio de Janeiro and Montevideo. The latter was proposed as a graduate seminary, the Faculty of Theology and Social Sciences, where the best graduates of other schools and ministers already in the work could get advanced courses that would fit them as the Church's leaders.

The Union Seminary in Chile has been organized for several years and only needs strengthening. The one for Lima should receive immediate attention. The one in Brazil is well along the road to organization. As the only one in Portuguese, and destined for the use of all Brazil, where the Evangelical Church is larger than in any other field, it should have a specially strong course. The Graduate Seminary should be begun immediately. There is no single thing that could be done in all South America that will so advance the work as will the beginning of a first-grade, international, union seminary, that will hold up for the ministers of all the continent a high ideal of scholarship. A committee has been working on the project, and several Boards have already approved it. The following have expressed their interest: The Methodist Episcopal; the Presbyterian, U. S. A.; the Young Men's Christian Association; the Disciples of Christ; the Congregationalists, and the Southern Methodists.*

Visitors to Latin America, who have seen many government officials and others of the intellectual classes in the evangelical churches of Japan, China, India and other fields, often speak of the lack of such in our Latin American churches. One reason, no doubt, is found in the fact that seldom in those lands is there such opposition to our work as there is in Latin America. All recognize, however, that this is not sufficient explanation. These leaders can be won, if the evangelical ministers of their own blood are trained sufficiently to present the Gospel in an attractive and convincing way.

* The Union Seminary for Mexico was opened in Mexico City, May 1st, with three professors giving their whole time, and the following churches cooperating: Presbyterian, U. S. A.; Methodist Episcopal; Congregational; M. E. South; Disciples and Friends.

Training the Negroes and Indians

Dr. Frissell's Twenty-Five Years at Hampton Institute

BY WM. ANTHONY AERY, HAMPTON INSTITUTE, VIRGINIA

Dr. Hollis B. Frissell, who died at Whitefield, New Hampshire, on August 5, 1917, was born at Amenia, N. Y., on July 14, 1851. He was graduated from Phillips Andover in 1869 and five years later from Yale College. After studying Theology at Union Theological Seminary he was ordained in the Presbyterian Ministry in 1880. He immediately accepted the post of Chaplain of Hampton Institute and after the death of General Armstrong, thirteen years later, Mr. Frissell was elected Principal of the Institute and held that office from 1893 until his death. In all, he was connected with Hampton for thirty-seven years.

WHEN General Samuel C. Armstrong, the founder of Hampton Institute, died in 1893, the trustees immediately elected Hollis Burke Frissell as the new principal. There was no question about the fitness of the "Chaplain-Vice-Principal-Assistant Treasurer," (all of which offices Mr. Frissell held at the same time). With loyal devotion and efficient service had "Chaplain" Frissell long carried a large share of General Armstrong's load.

At that time Hampton had to raise annually for current expenses by public subscription \$75,000 above the amount received from students and student labor. In 1917 the amount needed "annually above regular income" was \$135,000.

In 1893 Hampton was asking for "an Endowment Fund of at least a million dollars"; in 1917 the trustees expressed the need of a four million endowment.

When Dr. Frissell became principal, the Hampton enrollment included 647 boarders and 370 in the Whittier Training School—a total of 1017 boys and girls in training. Today the enrollment includes 934 boarders; 446 in the Whittier Training School; and 458 in the Summer School—a total of 1838, a gain of 80 per cent over the enrollment in 1893.

In 1893 Hampton graduates numbered 825; while in 1917 there were over 2000 graduates and 7500 former students.

In one of his annual reports to the trustees, Dr. Frissell said that in order to carry out the educational plan which General Armstrong had in mind, adequate equipment was necessary. The school started with only an old, worn-out plantation, with its "Big House" and grist mill, and the few hospital barracks left by the Union soldiers after the Civil War. Now the Institute grounds have become an attractive industrial village with one hundred forty buildings. Land has been reclaimed, and numerous trees and shrubs have been planted. The development of the school grounds has had an important part in the education of the students. They have made the roads and the concrete walks. They have

planted and trimmed the trees and shrubs. They have constructed the buildings and have felt pride and pleasure and found education and profit in their work.

In 1896 the Armstrong-Slater Memorial Trade School was opened. Here four-year courses are offered in Blacksmithing, Bricklaying and Plastering, Cabinetmaking, Carpentry, Machine Work, Painting, Printing, Shoemaking, Steamfitting and Plumbing, Tailoring, Tinsmithing, and Upholstery.

In 1898 there was opened a building which houses the Agricultural Department, as well as classes in Domestic Science and Domestic Arts.

In 1901 Cleveland Hall was dedicated. The first floor is used as a chapel and the floors above are used as dormitories. The cost of this building was defrayed by the former pupils of Charles Dexter Cleveland of Philadelphia.

In 1903 the Collis P. Huntington Memorial Library, the gift of Mrs. Huntington, was dedicated. Today this library contains 45,000 volumes and co-operates with all the school departments.

In 1903 George Foster Peabody of New York gave Hampton enough money for a large barn at Shellbanks, the Hampton dairy farm six miles from the Institute, where some 45 boys are getting practical experience in handling "about 100 cows, 300 hogs, 1,200 hens, and about 450 acres."

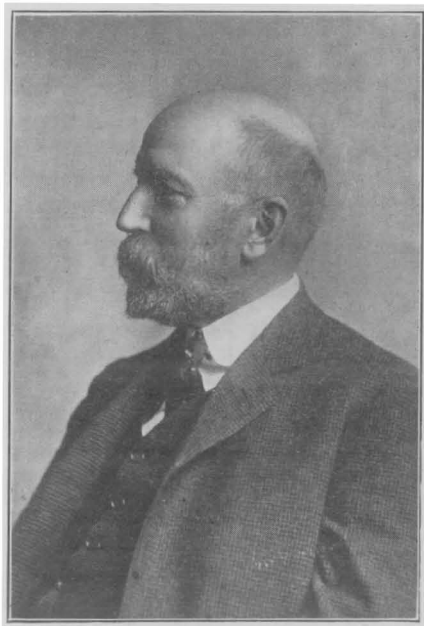
In 1913 Clarke Hall, the gift of Mrs. Delia S. Clarke of New York, in memory of her husband (Charles Spears Clarke), was dedicated. This building is used for Y. M. C. A. activities. It is also a Hampton Trade School product.

In 1914 James Hall, the gift of Mrs. D. Willis James, in memory of her husband, was started. This modern, fireproof dormitory is now occupied by 175 boys. It was built entirely by Hampton student labor.

The Administration Building is now nearing completion.

The Robert C. Ogden Auditorium, which will accommodate 2500 persons and will cost some \$200,000, is promised for next spring.

Dr. Frissell, through his nearly twenty-five years of work as Principal, made Hampton Institute "an educational demonstration center where three races (red, white and black) work out daily with a minimum of friction, the problems of every-day life."



HOLLIS B. FRISSELL



BEST METHODS



Edited by MRS. E. C. CRONK, Columbia, South Carolina.
*Chairman of the Committee on Methods of the Women's Federation
of Foreign Mission Societies*

PRAYER AS A MISSIONARY METHOD

DID SHE GO?

IN the heart of Martha Campbell, a young teacher in a country school, lay the commission of her Saviour, "Go into all the world and preach the Gospel."

Since that day when Martha Campbell went back and forth to her little school the years have come and the years have gone until the young school teacher of a generation ago is the grandmother of today, with whitened hair. All of her life has been lived in America, yet there is no land into which she has not gone.

When, as a young mother, most of the days of her life were shut in by the walls of her home, and most of her time was claimed by the six children, who came to that home, "the uttermost part of the earth" seemed far beyond the reach of her life. Little dreamed she, as she went about the endless round of daily duties that that home of hers was a center of a circle of influence which would reach round the world.

As each new life was given to her care, she consecrated that life to God. Caring for six active, vigorous girls and boys and providing for each of them the education upon which her heart was set, was not a task for idle moments. Yet, notwithstanding the poverty which makes many mothers yield to the temptation to take their children from school, this mother, with quiet determination, kept her ideals for a Christian education for each one of her children ever before her, and was rewarded by seeing five of them complete the course at the University of Wooster, at Wooster,

Ohio, the youngest one having to drop out because of poor health.

Would it be possible today to hold in any other home on earth a family reunion which would gather together a circle of wider missionary influence than the sons and daughters, the sons-in-law and daughters-in-law, through whom this consecrated mother has gone to the uttermost part of the earth?

The eldest son is Wilbert W. White of New York, whose influence as a missionary and as the founder of the Bible Teachers' Training School, is felt throughout the mission stations of every land.

The eldest daughter is Mrs. Compton. She and her husband, Rev. Charles R. Compton, spent years in frontier Home Mission service in Nebraska and Montana, and are now working in the University of Wooster, preparing young men for Christian service.

Mrs. John R. Mott is the second daughter. Through her wide missionary influence and through the missionary statesmanship of Dr. Mott, the students and the Christian leaders of the entire world have felt the touch of that little home in Ohio.

In China, the other daughter, Mrs. W. R. Stewart, is proclaiming tidings of salvation, working with her husband, Mr. W. R. Stewart, of the Y. M. C. A. force in China.

This quiet mother never addressed an audience in her life, but perhaps no other one man in America has ever stirred as many thousands of the men of America to a recognition of their world obligation as has her second son, J.

Campbell White, formerly a missionary in India and later the first General Secretary of the Laymen's Missionary Movement of the United States and Canada. His experience as a foreign missionary convinced him that the greatest need of foreign missions was an adequate support from the home base. So he returned to America to set a new standard for missionary support. He changed dimes to dollars, dollars to hundreds, hundreds to thousands and thousands to millions. Now Dr. White is devoting his life to the other great need which his experience made evident—the need for trained missionary leadership. As president of the University of Wooster he is exerting an untold influence in training missionary leadership.

Five grandsons are in missionary and national service; John L. Mott with the Y. M. C. A. in France; Wilbert W. White, Jr., with the Aviation Corps; William Compton with the artillery, Ralph White in the Officers' Training Camp and Hubert White with the Marine Corps.

As one by one her children gave their lives to missionary service the mother said to each one, "Long before you knew anything about it, I gave you to God for His service."

So Mrs. Martha Campbell White, while remaining all of her life in the United States of America, has gone into all of the world.

THE BEST METHOD OF WORK

First in best methods for missionary works stands prayer. In counting our methods of work we do not count enough on this first and best method "If you cannot do anything else," we say comfortingly to the inefficient worker, who pleads lack of time and lack of every other qualification, "you can pray," as if prayer required neither time nor any other qualification, and as if prayer were a sort of last extremity to be resorted to "if you cannot do anything else." Prayer is not a last extremity, but a first necessity. It requires time, and costs more than

most people are willing to pay. "I would rather teach one man how to pray than teach ten men how to preach," said a great teacher of theology. Preaching reaches the heart of men, but prayer reaches the heart of God also. Sometimes it would seem that we regard prayer merely as a precautionary measure to insure safety. Deeper than the outward seeming was the estimate of prayer of the little boy whose mother reminded him one night that he had gone to bed without saying his prayers. "Yes, I know it," said the lad. "I didn't say them night before last and nothing got me, and I didn't say them last night and nothing got me, and now I'm not going to say them tonight and, if nothing gets me then, I'm never going to say them any more." Deep down in many hearts is a childish impression that prayer is a sort of "rabbit's foot"—a fetish for night wear to keep away the dangers that hover in the darkness. When day is done, the weary mother says with mechanical repetition, "Now children, don't forget to brush your teeth and say your prayers" and the little ones, through constant association of the two duties, get an impression that both are sanitary measures necessary to produce healthful sleep.

The Apostle Paul regarded prayer as a method of work, a great avenue of service. To him it was no half-hearted spiritual form, but a real missionary service and labor. He used the phrase "Laboring fervently for you in prayer" and classed those who prayed as his real co-laborers. "Ye also helping together by prayer for us" and "Strive together with me in your prayers to God for me," besought this great pioneer missionary, of the early Christians. He recognized that his victories came through the prayers of those who interceded for him, for he wrote "Through your prayers I shall be given unto you." In today's acts of the apostles, prayer has the same primal place. Pastor Ding Li Mei, China's great man of prayer, who has influenced more men to go into the ministry

and other forms of Christian service than any other man of modern times in Asia, was asked by some one who marvelled at the results of his work, what his method was. Pastor Ding answered simply, "I have no method except prayer."

In these days of ours, when there is so much demand for new methods and catchy devices for our missionary work, let us make sure that deep down as the underlying foundation of every other method we place prayer as our first and chiefest method of work.

METHODS FOR PRAYER IN OUR INDIVIDUAL LIVES

A boy who went to carry an important message for his father, was late and hurried off to the task as fast as he could. Breathless and exhausted he reached his destination; then he gasped "Oh, I was in such a hurry I forgot to get the message I came to bring." In the busy whirl of our lives many of us are rushing out to the task to which we have consecrated ourselves—the carrying of His messages—without tarrying awhile to get the message ere we go, without interceding for the work ere we face it. If our missionary workers would determine upon prayer as their chief method of work what could we not accomplish? Many of us who have an impulse to give prayer a definite time and place in our lives "fall away" because we are amazed to find the pathway to intercession beset with difficulties. When we discover that we do not drift easily into a period of daily prayer and that it is really a difficult task to pray, we have a feeling that something must be wrong with us and that unless prayer is spontaneous, and irrepressible, we should not pray. We forget Paul's terms "strive" and labor," which indicate that prayer may require some effort.

A DEFINITE TIME FOR PRAYER

It heartens those of us who are weak to catch the veiled suggestion that even

to a man like John Wesley there must have come subtle temptations to neglect his prayer life, as we read his firm resolution with which he met such temptations: "I resolve to devote an hour morning and evening to private prayer, no pretense, no excuse whatsoever." As we go out to prayerless days of work we can but doubt the sincerity of our protestations of our insufficiency for the tasks to be done, when we claim we have so much to do we have no time for prayer. The great hero of Protestantism, Martin Luther, as he faced the tremendous volume of work before him said, "I am so busy now that if I did not spend two or three hours each day in prayer I could not get through the day."

A missionary who has lived a life of power in Africa was asked the secret of that power. As he stood in the midst of the little prayer group at a Summer Conference, those around him almost saw a halo on his head. They fancied he lived far above the petty annoyances of their daily lives. They were brought down to an every day earth when he told them that his secret was an alarm clock. Said he "When I first went to Africa the great rush of duties and opportunities fairly overwhelmed me. Early and late calls came and knocks sounded at my door. Every night I went to bed utterly exhausted. In the morning when I woke I thought, 'Surely the Lord would rather I turned over and took another nap to fit me for the many duties I must face this day, than that I should get up to pray.' Then I began to realize that my work was lacking in power, so I resolved to get up an hour earlier each day and to spend that hour in prayer. Through that hour of prayer God has wrought great things and now there are thousands of Christians in our mission station, who do not know that Christians anywhere ever attempt to face the duties and opportunities of a day without prayer."

Equally commonplace and practical is the method adopted by three of the great missionaries in China, who agreed

together that they would never go to breakfast until they had spent at least a half hour in prayer. They may miss an occasional breakfast, but never have they missed that half hour of prayer.

CONSERVING TIME FOR PRAYER

Conservation is on every lip, yet our days are full of wasted moments many of which might be conserved for prayer. Said Sir Thomas Browne the great physician, "I have resolved to pray more and to pray always; to pray in all places where quietness inviteth, in the house, on the highway, and on the street; and to know no street or passage in this city that may not witness that I have not forgotten God." Another godly man, who many times each day had to walk up and down the street of the little town in which he lived, said "I have made that street a pathway of prayer. As I have gone by each house I have prayed for the members of the family who live there." A busy woman, who has literally prayed up the walls of missionary institutions and prayed the money needed for their support into empty treasuries, said recently, "I have learned to use for prayer, moments I used to waste. I used to get impatient waiting at the telephone. Now I always spend those waiting moments in prayer, first of all for the tired girl at the other end of the line and then for others. When I get on a street car now I always pray for the motorman and conductor and then for my fellow passengers."

METHODS FOR PRAYER IN OUR HOMES

Said an Oriental student who spent her Christmas holiday in a Christian home in America, "There's one thing that seems very queer to me about your homes in America. I have gone to your churches and seen you worship the God in your churches, and I have seen the students worship the God in your colleges, but I miss the Good in your home. In my country, every house has its god-

shelf and so I am used to a god in my home." That great missionary to the New Hebrides, John G. Paton, was used to a God in his home, and because there was a method of prayer in the old Paton home, and because of the earnest petitions offered at that family altar, the great hero of the New Hebrides received his first missionary impulse, as he testified in later life.

On the women of America rests, to a large extent, the responsibility for our prayerless homes. Ours is a life of hurry and whirling confusion. If we could only know the peace, the poise and the power of the homes in which fervent prayer is wont to be made we would have an altar in our homes at all cost. We can do it if we will. "But," says a busy mother, "my children go out to their work at different hours in the morning and come in at different hours at night. What chance do I have for prayer with them?" From China comes the inspiration of a mother who, as an idol worshipper, had been accustomed to commend her children to the protection of her gods. When she became a Christian she made it her rule to go with each child to the place in her house which she set apart for prayer, and pray, so that each one went out to the day's work with his mother's prayers.

SPECIAL MEETINGS FOR PRAYER

The best method of meeting special needs is by special prayer, yet we seldom call a missionary meeting specifically for prayer. A young pastor was desperately ill. The physicians said there was little hope for his recovery. On Wednesday night the nurse and the physicians thought he could not live through the night. One of the deacons called at the parsonage and whispered sympathetically to the pastor's young wife "Of course we called off the prayer-meeting for tonight."

"Called off the prayer-meeting for tonight?" said she. "If there was ever a night when the prayer-meeting should be held it is tonight." So instead of

calling off the prayer-meeting an earnest group gathered together for specific intercession to the God who promised that the prayers of faith shall save the sick. All of the other pastors of the little town came to pray with the congregation. Almost immediately the sick pastor began to rally and the physicians decided they had been mistaken in their diagnosis.

PRAYER IN OUR REGULAR MEETINGS

We do not take enough time for prayer in our regular meetings. Even in the periods of intercession at our conventions and conferences, we spend a large part of the time in *talking* about the importance of prayer instead of in *praying*; then, just before the bell rings, or the bugle blows, we say hurriedly and in conclusion "Let us pray."

Our programs of study are planned carefully for each year. Our programs of prayer should be just as carefully planned. A good Committee on Intercession can do much to develop the prayer life of the members. Let this committee study carefully the needs, make prayer for these needs an important part of every meeting, giving to every member at the close of each meeting a card on which are noted things for which especial prayer is to be offered during the month, and arrange for prayer circles.*

WILL PRAYER MEET OUR NEEDS?

More Missionaries. One of the greatest needs of the missionary work is more missionaries. Does prayer furnish a method of securing them? It is the one authoritative Scriptural method for missionary supply. "Pray ye the Lord of the harvest that he send forth laborers into his harvest."—(Matt. 9:38.) The history of missionaries is a record of prayer. On Denmark's

throne, pious King Frederick IV becomes greatly concerned for the salvation of the great non-Christian world. He searches all over his kingdom for missionaries. Earnestly he prays that God will send forth laborers, and even as he prays two German university students, Bartholomew Ziegenbalg and Henry Plutschau, pledge their lives to missionary service and afterward go out as his representatives,—the first Protestant missionaries to India.

On the rocky coast of northern Africa a mother spends an entire night in prayer that God will call her wordly son into His service. In answer to that prayer the world has its St. Augustine. Another mother, as she lies on her death bed, calls her husband and her pastor to her side and begs that they will take up the training and the prayers for her son which she must lay down. The world looks at that wild, dissipated son and fancies the mother's prayers are unanswered, but in later years Christian Frederick Schwartz gives his great life in princely service to India, in answer to those prayers.

A babe is carried by his mother to her secret place of prayer and consecrated to God for missionary service. Years afterward, Jacob Chamberlain sets sail for India in answer to that prayer.

We have heard more about a mother's prayers than about a father's prayers, but there have been many fathers who have prevailed in prayer, and there have been mothers and fathers who have agreed as touching this thing they should ask. Dr. and Mrs. John Scudder consecrated each one of their fourteen children to God for missionary service. One by one their eight sons who lived to maturity were sent to America to be educated and one by one they were prayed back into India. All birthday anniversaries were set apart as seasons of fasting and prayer by these devoted parents. The eldest son was a reckless youth, who gave little promise of returning to India as a missionary, but while he was in

*Note. Many suggestions for prayer lists have been prepared. A sample blank with encouragements to intercession may be secured by sending a three cent stamp to the editor of this department.

school in America a great volume of prayer was ascending to God from India for him, and he finally consecrated his life to God. He discovered later that, at the very time he had made this consecration in America, his father and mother had spent a week in fasting and prayer for him in India. With the exception of one who died at Princeton, after having decided to become a missionary, the eight sons came back to India to preach Christ, while the two daughters also rendered valiant missionary service in answer to the intercession of the parents who agreed together to pray that all of their children should be not Christians only, but missionaries. Before our workers in the homeland there should be always a list of the missionaries needed. The Committee on Intercession should keep this list constantly before the members and daily each of us should pray for the laborers needed.

Fifteen years ago a speaker made a missionary address at a convention in Georgia. Among the men and women who thronged the church there was a boy, a bright faced lad who sat on the front seat and listened eagerly. During the years that followed, that speaker prayed that that promising boy might consecrate his life to the Gospel ministry and the missionary service. The years passed by. The boy entered college. Then came the announcement that although he had considered entering the ministry he had finally decided to study medicine. Then one day a letter came to a Theological Seminary from a young medical student, who, for some reason found himself under a divine compulsion to change his course and prepare himself for the Gospel ministry.

Blessing on Missions and Missionaries. We need not only more mission stations and more missionaries, but we need also that those we have shall be more greatly blessed in their work. Prayer can secure additional strength and power for them: A young missionary was ready to sail for Japan. A friend in America longed to speed this

young messenger of the Cross on the way with some great gift. She bought seven copies of "The Ministry of Intercession" and presented one to the missionary and the other six to six friends who formed a prayer circle to intercede for the worker in Japan. We quote frequently:

"In foreign lands they wondered how
Their words that day had power;
At home the workers two or three
Had met to pray an hour."

But might they not more frequently wonder why their words lack power, as day after day passes with no workers at home met to pray? On the prayer list of our church members should be the names of our missionaries in the home and foreign fields, and groups should pray together for special needs as they arise. Here is the opportunity which comes to us to be citizens of the world, to obey the commission to "Go into all the world." Most of us will spend our lives in the land of our birth, and priceless, beyond all words to express, is this opportunity for obedience to obey that commission. There are workers who literally encircle the globe with their prayers. Prayer makes a world-life possible to each one of us. Mary Lyon stayed in America. Fidelity Fiske went to Persia, yet, by her prayers and by the linking of the colleges in America to the college in Persia, by prayer, Mary Lyon went into Persia also. "Each day" said an earnest worker. "I think of the Lord's command 'Go ye' and I ask myself 'How far did I go today.' My heart overflows with thanksgiving that I am not limited to a one-country life, but that I can go to China, to Japan, to Africa, 'into all the world' each day in prayer."

Paul says something about working together with him through prayer. Here is an opportunity to link our lives to some of the great ones of earth and to have part in their work. In an audience in a missionary conference in Pennsylvania a speaker noted especially a woman with a radiant face and snow-white hair. At the close of the service this saint with the shining face said to

the speaker, who had sought her out in the throng. "'Tis not the first time we have met, my dear. Many times, in the middle of the night when I cannot sleep, I have prayed for you, in your work, as I noted from the papers, the different meetings you were addressing." The same speaker was to make an address at Benedict College, a school for negroes at Columbia, S. C. Just before the meeting began, a girl stepped up to her and asked if she would come out into the vestibule a moment, with the committee. Thinking that perhaps there was to be a final word of caution about the length of the address, or some detail to be arranged, she went out. In a little room were gathered the girls who formed the devotional committee. Their dusky faces were intense in their earnestness as the chairman said, "We always pray with our speakers before they speak. May we pray with you?" Perhaps there would be fewer disappointed audiences if there were more "prayed with" speakers. As we are searching for best methods let us not overlook some method which will lift each of us out of the little, narrow confines of her own life, into fellowship with those who labor for Christ's Kingdom throughout the world.

"SHUT IN" WITH GOD

There are always those who are "shut in," who cannot be present for the meetings. For one reason or another they must be shut out from attendance. Why should they not be "shut in" with God in intercession? A consecrated young worker said, "I never try to hold a meeting any more without an intercessor—some one who is praying while I am trying to lead the meeting." Here opens a wide door of active participation in the work to many who have felt that being "shut in" must, of necessity, mean being "shut out" also. A Pennsylvania pastor testifies that one of his most helpful listeners is a woman who is so totally deaf that she has not heard a word he has said for years, but who spends the hour of service interceding for him.

Make it possible for all of those who are shut out from the meetings for any cause, to become intercessors, by furnishing them with a list of things to be prayed for, and by keeping them in touch with the work.

A LARGER ENLISTMENT

Not half of the members of our churches are enlisted in the missionary work. Each of our missionary societies should have a double roll. On the one should be recorded the names of those who are members, and on the other the names of those who should be enlisted. Copies of these rolls should be furnished each member and prayer should be made for those who are not interested. Instead of careless, indifferent canvasses for new members, each canvass should begin in prayer. Different circles may work and pray especially for the members assigned their circle. Some of the most gifted workers in missionary service today are there because some one, perhaps some one of lesser gifts, prayed for them, then sought them with the message "The Master is come and calleth for thee."

MEETING THE NEED FOR MORE MONEY

At every conference on methods there are eager queries "Can you give us any new methods of raising money? That is what we need most of all." The Bible has very little to say on the subject of raising money. It has much to say on the subject of giving money and using money. What we need is not clever devices for extracting gifts, but abiding principles for training givers. God's people have in their pockets, in their vaults and in their business all the money God needs for missionary enterprise. When we stoop to devices which we condone by saying "Of course it is not the best way, but we needed the money so much we thought it would be all right," we belittle the power and the riches of God. We have bent our backs in freezing ice cream and stewing oysters instead of bending our

knees in prayer. We can pray more money into the mission treasury than we can either freeze or stew into it.

A home mission church in Georgia had for twelve years tried every new device that was suggested for securing funds. At the end of twelve years a handful of members still worshipped in a rented hall. The Church Council met together and resolved to make the financing of the church a matter of special prayer. They decided to put their finances on a Scriptural basis and to ask for free-will offerings only. A splendid lot was purchased and the erection of a church begun. There was never a week during the building of that church that the treasurer had on hand enough money for the pay roll for more than that one week, yet there was never a week at the end of which he failed to have enough. Now a handsome stone church stands on that lot and a large congregation of people, who are faithful stewards and firm believers in prayer, worships there.

Every canvass for funds should be begun in prayer. All special needs may be met by prayer. A Mission Board Secretary had arranged to go to a woman of great wealth to ask for a contribution for missions. Time and again she had been asked for gifts to missions, but she had never made a large gift. Before this secretary made his visit, a group of earnest men and women agreed as touching this thing they would intercede to God. They were rejoiced to hear that, in answer to their prayers, a gift of ten thousand dollars was made. Let us be done forever with the deprecatory introduction to a presentation of a great financial opportunity; "We have now come to the unpleasant part of our program." Let us banish forever our "begging committees." Let us decide once for all that we will never lower our standards to raise money. Then let us pray earnestly for the money that is needed and, as ambassadors with the profound consciousness of carrying a message from the King, let us present to God's stewards the needs and claims of His Kingdom. A

definite statement of financial needs and opportunities should be placed in the hands of each member as an aid to prayer.

WE HOLD THE MEASURE

There was once a great spring to which the people came for water. Some brought tiny cups, others brought buckets, others came with barrels. Each went away with his vessel full. Each decided the measure of his supply by the size of the vessel with which he came, while the never-failing supply of the great spring continued to flow on. We get an impression that God pours out great measure to some and small measure to others. God indeed pours out, but we hold the measure. He placed that measure in human hands when He said "According unto thy faith be it unto thee." That was the measure placed in the hands of George Muller. God poured out the blessing. George Muller held the measure until his faith measured over eight million dollars for the care of his orphans. That was the measure placed in the hands of Hudson Taylor. God poured out the blessing. Hudson Taylor held the measure until his faith measured out the China Island Mission. That was the measure placed in the hands of Pastor Gossner. God poured out the blessing. Pastor Gossner held the measure until his faith measured one hundred and forty-four missionaries sent out, mission stations opened, and mission hospitals erected. That was the measure placed in the hands of Theodore Fliedner. God poured out the blessing. Pastor Fliedner with an empty pocket went out and bought the best house in Kaiserwerth and his faith measured out to the world its Christian deaconesses. That was the measure placed in the hands of Dwight L. Moody. God poured out the blessing. Moody held the measure until it measured multiplied thousands led to Calvary's Cross; until it measured out Northfield sending its workers to the ends of the earth.

Bishop Benjamin La Trobe of Saxony

BY BISHOP J. TAYLOR HAMILTON, BETHLEHEM, PA.

THE Moravian Church and its Missions suffered a great loss on the 4th of October through the death at Herrnhut, Saxony, of one who had been for many years among its foremost missionary leaders. He was a Bishop of the Moravian Church, the British member of its International Mission Board, and from 1903 to 1914 was President of its General Executive Board.

Benjamin La Trobe came of missionary stock and was the descendant of an old Huguenot family. His grandfather, James La Trobe, was a missionary of the Moravian Church in India before the days of William Carey, and later became a clergyman of that Church in Britain. His father, Bishop James La Trobe, is still held in grateful memory by many in Britain and Ireland. Benjamin La Trobe was born on June 29, 1847, in the city of Bath, England, and was educated in the schools, college and theological seminary of the Moravian Church in England. His first service—after a brief mastership in the School for Boys at Koenigsfeld in the Black Forest—was to become in 1876 Assistant Secretary of Moravian Missions in London and this first service gave an indication of the sphere in which his future usefulness should lie. After seven years in the pastorate, he was appointed Secretary of Missions and for the following twelve years edited *Periodical Accounts of Moravian Missions*, one of the oldest missionary publications that has been published consecutively in the English language. This was the magazine that furnished Carey encouragement to undertake his great venture.

Benjamin La Trobe was an ideal home-secretary of missions. His facile pen pictured most vividly the work of those whose cause he advocated. His wide information, unfailing tact and instinctive kindness rendered him most welcome in connection with his work of deputation, in which he co-operated

with the Rev. Wetton Cox, the devoted Secretary of the London Association in Aid of Moravian Missions and he became intimate with friends of missions and with missionary workers all over the British Isles. He contributed his part to the success of the Centenary Conference in London in 1888 and twenty-two years later participated in the Edinburgh Conference.

In the year of the Centenary Conference, he made his first visit to the mission field, having been commissioned by the Society for the Furtherance of the Gospel (the Moravian auxiliary society) to the Labrador Missions. What he learned by personal observation enabled him to contribute in a most valuable way to the work of the General Synod of his church.

Previous to paying a visit of inspection to the Mission among the Himalayan mountains in 1910, he was consecrated bishop at Herrnhut. A serious illness through which he passed at Kye-lang and the strain of travel over the fearful passes, some of them more than twelve thousand feet above sea level, and along narrow ledges overlooking precipitous gorges, told on a frame that had been stalwart. His powers of endurance were sapped, yet he worked on, until the infirmities of age led him to reluctantly resign his office at the General Synod in May, 1914.

He continued at his post until death relieved him and brought a peculiarly heavy loss to the Moravian Church. He visited America in 1891 and knew the entire Moravian Church. His lovable and transparently sincere and pure character, his devotedness and sterling faith served as a living bond between its Provinces in this time of special trial. His was the Barnabas nature; he was a "son of consolation" to many, and especially to lonely workers, with whom he corresponded and whom he sought to cheer.

The Woman's Home Mission Bulletin

Edited by MISS E. B. VERMILYE AND MRS. PHILIP M. ROSSMAN

AMERICA, AMERICA!

By Right Rev. Cameron Mann,

Bishop of Southern Florida.

With purest snow thy mountains shine,
America, America!
Thy prairies teem with grain and kine,
America, America!
Land of the oak and palm and pine,
Of orchard, gold and iron mine,
Be ever ours as we are thine,
America, America!
Land bought by our forefathers' blood,
America, America!
Where ever since free men have stood,
America, America!
Sworn to maintain the common good;
Our faith and hope each day renewed.
Respond unto thy noblest mood,
America, America!
Forever may thy banner wave,
America, America!
Though all around thy foemen rave,
America, America!
We will be vigilant and brave.
We will give all our fathers gave,
Thy glory and thy life to save,
America, America!

To be sung to the tune of "Maryland, my Maryland."

"MISSIONARY MILESTONES"

WHAT has 'Missionary Milestones' to do with Missions," is sometimes asked by study classes and a clear answer has been given by the author, Mrs. Seebach, in a recent article.

"A great many people can't see that the Reformation, had anything to do with Missions. They say the leaders had nothing definite to say about missions and that the modern missionary impulse is quite apart from the reformation period and the manner of thought.

The connecting link is found in the "Open Bible." Suppose Luther had not reopened the gospel to the souls of men—had not restored to them the open Bible! What would we have to give the world if we didn't have the *Book*?

It requires no impossible stretch of the imagination to see a golden line of light

running from the great, dusty book in the library at Erfurt, before which an eager young student is kneeling to read, running down the centuries and crowning with its rays the head of Ziegenbalg, translating the Bible into Tamil; of Carey, putting it into Bengali; of Martyn, "burning out for God" while he translated the word into Persian; of Morrison in his hiding place, turning the sacred message into Chinese at the risk of his life; of John Eliot, with "prayer and pains" translating it for the American Indians; of Moffat, in Africa; Geddie, in the New Hebrides; Bingham, in Hawaii, and all the other missionary pioneers who have found the pure word of God the one sure means of making men out of brutal savages.

The picture of Martin Luther discovering for the first time what things were written in the Bible—the whole Bible, not the portions read in church by the priests—might well have a new title. Instead of calling it "Luther Finding the Bible," we might justly name it "The Modern Era Finding its Charter of Liberty." Whatever we have to-day that is better than men possessed in the Middle Ages, whatever we enjoy which is worth while passing on to others, all has come to us out of that divine book.

We look too much on the merely negative side of Luther's work. We think of him as the giant breaker of tyranny, the overthrower of old traditions and abuses. It is true that much of this work had to be done before he could make way for the light of truth to shine out. But even in the midst of it, he never forgot the one real one—the power of the gospel and the need of it in the hearts and lives of men.

In the hour of his great defiance, when he stood before the Diet and spoke the words that tossed down from their throne the hoary traditions Rome had set up for men to worship, what

was the word upon his lips? "Unless I am convinced *out of the Scriptures*, I cannot and will not recant!"

Nor was his work chiefly destructive. That was only the necessary prelude to the great labor of his life. Perhaps he hardly knew it himself; we know that he chafed at his imprisonment in the Wartburg. He might have gone on, in glorious disregard of personal safety striving in the open field of controversy, and yet might have failed in the real purpose of his life. But God's hand—we cannot doubt it—led him aside for a time, and shut him into that hilltop fortress (the "Castle of Waiting," as its name implies), and there, in enforced quiet, laid upon him the task which means most of all to humanity.

The Bible in the language of the people! of all people! of every land on earth! This is the real meaning of the Reformation. This is why you and I have something to-day to offer to the needy world. This is the one real distinction between Catholic and Protestant—between the lands where Rome has ruled and the lands where the Bible is free. The Roman Church teaches as she taught in Luther's day, that the Bible is too good to give to everybody. We believe, and act on the principle, that the Bible is too good to keep from anybody. That is the Reformation in a nutshell; and that is the essence of mission.

(Adapted from *Lutheran Church Work and Observer*.)

THE MEANING OF THE PITTSBURGH CONGRESS

ELIZABETH B. VERMILYE.

ON October first 506 delegates—including 25 women—from 134 cities and towns in 35 states, and representing 31 religious bodies, met at Pittsburg for Conference on Inter-Church Work; on the message of the Church at this time in the world's history; and on the other activities in charge of the different Commissions of the Federal Council of Churches.

The Congress was called by the Commission on Inter-Church Federations; it was the third held at the invitation of this Commission. The first was at Atlantic City in June, 1915; the second at St. Louis, Dec., 1916; the third in Pittsburg—to each of those Women's organizations, such as the Council of Women for Home Missions, and the Young Women's Christian Association were invited to send delegates and given a place on the programs.

The basis of representation in the "Congress on the Purpose and Methods of Inter-Church Federations" is significant of its scope.

That so many organizations vitally concerned in the coming of the Lord's Kingdom should meet to confer on ways of hastening that coming constitutes the first "meaning" of the Congress. "In unity is strength." United, the forces of the Christ can stand against any foe within or without; divided, they will surely fall in such a time as this. Perhaps never has the real progress toward interdenominational harmony and Protestant unity been more marked or apparent than in the discussion and reports at Pittsburg. With probably two hundred addresses, long or short, during the three days of continued sessions, not excepting lunches and dinners, which were fully utilized for discussion and preparation of reports—scarcely a jarring or dissident note was heard. The daily papers pronounced it "the most notable Conference ever held, on this Continent"; certainly in the interest of religious unity it deserves the title.

The character of the delegates gave the conclusions reached peculiar weight. Some one remarked that "nearly every body in the Congress was somebody." Certain it is that leaders of every sort of Christian enterprise, and prominent workers of all types were present and active in that gathering. "Bishops, secretaries of great denominational bodies, editors of religious periodicals, representatives of undenominational and interdenominational agencies such as the Y. M. C. A., the Salvation Army and

the Sunday School Association; together with leaders in city federations, made up the greater part of the membership. While the Congress was not large it represented millions of Christian people."

It was not really a Convention, but a continuous business session. It was pre-eminently a season of new vision on the great issues, and the methods of attainment. A Pittsburg pastor says: "Some men have caught a vision of the Greater Things that *can* be done, and therefore *must* be done for Jesus." A second "meaning" of the Congress was that it marked the new era of men and women consulting and then working together in the affairs of the church. For two or three years women have served on the Commissions of the Federal Council of Churches, but they have had no part in its general or executive meetings or discussions. At the meeting in Washington last Spring, called to formulate a message from the Church at large to a world in strife, the women members of the different Commissions, and also delegates from the Council of Women for Home Missions and the Federation for Foreign Missions were invited to attend and participate—in all but voting—as duly recognized members. At Pittsburg one of the problems of the brethren was how to link up the missionary and Community Federations of Women to the Church Federations of the men. If you could have seen the corrugated brows of the men who were trying to steer a women's luncheon into practical and acceptable channels of co-operation you would realize the gravity and danger of the problem! Even yet the danger of a "feminized church" is blocking many avenues of cordial recognition and co-operation. Feminized church *worship* does not seem to have been such a menace for many years; or feminine money raising, Sunday-school teaching or other such lines of service, but as yet, to have women given place and voice in church deliberations! Well, the brethren at Pittsburg found it a bit difficult to adjust. But it was frankly acknowledged that it must be worked out, for obviously "church federations"

could not be all masculine to the exclusion of the perhaps larger part of the church's membership. Mrs. F. S. Bennett, President of the Council for Home Missions of Women—tried to throw some light on this vexed question of the place for Women's Federations, in, or with Church Federations.

The whole matter, by advice of the Committee on Inter-Church Federations in its report, was referred back for further consideration by that Commission.

A third meaning of the Congress was that the church at last has a message for this age, and desires to take an active, and, if possible, guiding share in world events. All the Commissions of the Federal Council presented carefully prepared reports dealing with past efforts but still more with constructive plans and purposes.

The Inter-Church Federations Commission submitted the first report and a revised and extended issue of it at the last session. It gave most encouraging and promising statistics as to the formation of local and community Federations throughout the land, many of which now have paid executive secretaries. At the last session the question of the community church and its value was widely discussed, while the "Independent" and "Union" churches were not so heartily endorsed; their distinction from the "Community Church" was emphasized and the latter warmly commended.

It was confidently affirmed that this form of interdenominational union was rapidly gaining support and favor, as an effective solution of the overlapping problem which has weakened and sapped the religions effectiveness in so many small communities. This movement is in its infancy, but, in God's plans, it may be the entering wedge for true denominational amalgamation. The report of the Commission on Social Service was of intense interest as making the great change and advance in Christian opinion on this subject in twenty-five years. Mr. Fred Smith, the efficient and inspiring leader of the sessions, frankly admitted that when he first heard Dr. Graham Taylor present and

advocate plans for social service through the churches, he believed he was either insane or was threatening the overthrow of evangelism, and the very foundations of orthodox Christianity. At Pittsburgh in 1917 a great body of ministers of every denomination repeatedly declared that "evangelism and social service are one and indivisible." There was no difference of opinion that the duty of the Church of Christ to the community, and the social order is as certain and as vital to the life and continuance of the church itself as any relation or duty to the individual soul. The small company of men of vision who first proclaimed this doctrine a quarter of a century ago were denounced as "visionaries" or worse. Truly the "heretics of yesterday became the prophets of to-day."

The report of the Commission on International Justice and Good Will, Dr. Sydney L. Gulick, chairman, excited much earnest discussion as to how the church can best stimulate international friendship hereafter, and even now in an age of hate. In close connection was the report on World Evangelism, which brought the Conference to "think in world terms," under the leadership of Dr. John R. Mott. No other attitude is possible to-day politically, commercially and religiously; only a world vision, a world perspective, can help to establish a world friendship and a righteous World Peace.

The report and discussions on war occupied an entire day, including lunch and dinner hours. In these discussions, the real anxiety of the churches' representatives to give a message helpful to this age; to contribute to the solving of the tremendous problems of the cantonments and the religious and moral guarding of the nation's sons, both here and abroad, was almost pitifully evident. The discussions covered every phase of decent amusements and social safeguards, the need of Christian influences and local church efforts, the relation of Christian women in home life to the soldiers and sailors in their neighborhood and how the hospitalities of the homes can be safely and wisely extended to the dwellers in camps. While the

magnificent work in all lines of the Y. M. C. A. was fully recognized and emphasized, it was strongly felt that the Christian Church was in no way released or exempt from an unmeasured responsibility and duty.

The Young Women's Christian Association made a real contribution to the program through a paper by its delegate, Miss Rice, in which the needs and questionings of college girls at this time were strongly presented. She spoke in connection with the report on Religious Education. The insistent questions of the young womanhood of our land to-day are: "What Kind of a God Have We?" "The Meaning of Life," "The Relation to Suffering" and "The Fact of Death." To these questions there is as yet insufficient answer.

The results of the Congress can only be predicated and hoped for, but it certainly gives promise of a Protestantism united as never before for effective effort in bringing the Kingdom of Christ to earth, and the religion of Christ into closer and more vital relation with all the activities and interests of modern life. In these days of suffering, of darkness and of uncertainty, there is no hope except in the faith that God still lives and will eventually rule over all the earth.

CO-WORKERS WITH GOD.

By Susan Coolidge.

The day is long, and the day is hard,
We are tired of the march and of keeping guard;
Tired of the sense of a fight to be won,
Of days to live through, and of work to be done;
Tired of ourselves, and of being alone;
Yet all the while, did we only see,
We walk in the Lord's own company.
We fight, but 'tis He who nerves our arm;
He turns the arrows that else might harm,
And out of the storm He brings a calm;
And the work that we count so hard to do,
He makes it easy, for he works, too;
And the days that seem long to live are His,
A bit of His bright eternities;
And close to our need His helping is.

NEWS FROM MANY LANDS



GENERAL ITEMS

A "Poor Heathen"

A CERTAIN rich man did not approve of foreign missions. One Sunday at church, when the offering was being taken up, the collector approached the millionaire and held out the bag. The millionaire shook his head. "I never give to missions," he whispered. "Then take something out of the bag, sir," whispered the collector. "The money is for the heathen."

Results of Missions to Jews

AS an answer to the question, "Can Jewish mission work be successful?" *Watchword and Truth* gives the following statistics:

"During the nineteenth century, as one result of the Protestant agencies at work, 72,740 Jews were baptized in connection with the various Reformed Churches. These Hebrews, with their children, number 120,000 souls added from Jewry to the ranks of Evangelical Christendom. In the same period, 57,300 Jews were received into the Romish Communion and 74,500 into that of the Greek Church. The total of baptisms from among Israelites during the past century amounts to 204,540.

"There is one Protestant Hebrew convert to every 156 of the Jewish population, while the proportion from all other non-Christian religions together is only one to every 525. The Protestant Hebrew converts who enter the Christian ministry are three times more numerous than those from the ranks of converts from all other non-Christian faiths. At least 750 Protestant Jewish converts are daily engaged in preaching the Gospel of Christ Jesus as their one business in life, 300 of whom are in the Anglican Church alone."

Those who comment on the meager results of missions to Jews in the United States as compared with those in Great

Britain may well note that in one year British agencies spent over \$500,000 on Jewish missions, and American ones only \$50,000.

A Man's Greatest Life Work

REV. R. F. HORTON, of London, whose whole ministry was transformed by his reading *THE MISSIONARY REVIEW OF THE WORLD*, says in his recently published autobiography: "I ask myself the question, 'If you might have another life on earth following this, what would you do, what would you be?' I cannot help answering: I should certainly choose to be a missionary to follow in the footprints of Henry Martyn, or Alexander Mackay, or James Gilmour. For I see now, what I did not see at the beginning, that to be a pioneer of the Gospel, and to preach Christ where He has not been known is the greatest thing that a man can do upon earth. This ministry at home has its opportunities, its joys, its rewards, as well as its toils and abundant trials; but in the ordered hierarchy of God, in the circling ranks which Dante saw in Paradise, the Apostles come first."

In Need of a Doctor

DR. S. EARL TAYLOR describes the terrible suffering in Africa, Latin America and India, where there has been no doctor within reach and sums up his impressions as follows: "I have traveled among people who represent half of the human race, who are living and dying without any adequate knowledge of hygiene, sanitation, or medical relief, and I have prayed God that in some way the Church might be aroused to some sense of its responsibility for the people, and especially the children, who are dying from preventable causes in greater numbers than are being slain on the battlefields of Europe. The Christian church that places a hospital in a strategic center in

the mission field is not only preparing the way for an appreciation on the part of the people of a heaven which is to come, but it is actually ushering in a new heaven upon earth."

Christmas Gifts for Missionaries

MORE than 1,200 missionaries received gifts this Christmas for their work through the Surplus Material Department of the World's Sunday School Association. Each year, long before Christmas, a "Merry Christmas and a Happy New Year" letter leaves the office of the World's Association in New York, for each missionary with whom the Surplus Material Department is in active relationship. With each letter a number of helpful things are sent. This year the packet contained thirteen enclosures. First were two daily Bible reading Sunday-school calendars. Many missionaries say that they have no other way of knowing where the uniform lessons are found. Our lessons for 1917 will be studied in the Philippines and Korea in 1918. Two publishers gave a Christmas musical service for each of the 1,200 missionaries. The total weight of each packet was about a half pound.

Letters from the missionaries indicate special things that they greatly need in their work, and Sunday-schools and classes help to honor these requests. Those who write to the World's Sunday School Association, Surplus Material Department, 216 Metropolitan Tower, New York, are introduced to missionaries of their own denomination. About 26,000 have thus been related to a missionary abroad.

The Sunday-school After the War

FAR-REACHING responsibilities are forcing themselves upon the religious organizations of the world because of the war. No one organization is broader in its outreach than is the Sunday-school, which has a membership of over 35,000,000, is found in every land and is made up of all the evangelical denominations. In a recent letter to Frank L. Brown, Joint General

Secretary of the World's Sunday School Association, Bishop John L. Nuelsen, of Zurich, said "I often think of you and of the great task that is ahead of the Sunday-schools. It is my expectation that among the great forces, which make for reconstruction of the world and for bringing the Christian forces in the different countries into a new and strong alignment, the Sunday-school movement will be especially important. The tasks of tomorrow are staggering in their magnitude, but we must face them under the guidance and strength of the Master."

Lutheran Statistics for 1917

THE *Lutheran Church Herald* gives the following table of statistics of the Lutheran Church in all lands, which was prepared by J. N. Lenker for the 400th anniversary of the birth of Protestantism:

	Pastors	Churches	Souls	Schools	Deacons- esses
GERMANY	18,400	31,029	42,057,000	42,600	26,460
SCANDINAVIA	5,957	6,195	11,402,000	27,013	1,377
RUSSIA	1,815	3,371	7,846,000	8,281	505
EUROPE (exclusive of above) ..	27,960	43,099	64,573,500	81,939	28,763
ASIA	732	3,028	417,994	2,170	185
AFRICA	747	2,733	376,980	2,508	135
OCEANICA	301	1,015	283,242	902	3 8
SOUTH AMERICA	167	522	510,800	507	19
UNITED STATES	11,408	17,204	14,700,000	5,207	23
WORLD, 1917	41,609	68,341	81,400,225	93,505	29,37

More Abroad than at Home

THE Moravians were the first Protestants to declare that the evangelization of the heathen was obligatory upon the Church. Missions have been the life of the Moravian Church and it has saved its life by losing it. It had, before the war, 47,000 members in its home churches and more in its foreign missions, the communicants being 32,000 and 36,000 respectively—an unparalleled record. It has had one American or European missionary to every 87 of its home communicants.

NORTH AMERICA

An Association of Foreign Missions

ON September 29th, in response to special invitations, representatives of a number of societies met at Prince-

ton, N. J., and formed the Interdenominational Foreign Mission Association of North America. The purpose was to secure spiritual fellowship and intercessory prayer; to open the way for mutual conference concerning missionary principles and methods; and to make possible the bearing of united testimony to the need of a complete and speedy evangelization of the world. The doctrinal basis of the Association includes all the fundamental truths embraced in the term "evangelical," and after very careful consideration it was decided to incorporate in this a simple statement of faith in the personal, pre-millennial coming of the Lord Jesus. The conference was marked throughout by a remarkable spirit of unanimity, a warm fellowship and assurance of helpfulness through the Association formed.

An Anti-Sectarian Education

THE question of the use of tax money to help sectarian schools, hospitals and other institutions has been long under debate. In Massachusetts it has been settled by the passage of the so-called "anti-aid" constitutional amendment by the large majority of 70,000 votes. It provides that money raised by taxation for the support of public schools shall be spent in public schools only, that is, in schools under the supervision of state or town authorities. In addition, no public money shall be used for any college, infirmary, hospital, institution, or any educational, charitable or religious undertaking which is not publicly owned and under the exclusive control, order and superintendence of public officers. The committee of twenty-five in the Constitutional Convention, including men of many creeds, voted unanimously for this amendment, and in the convention itself the measure received 90 per cent. of the vote of both Catholics and Protestants.

Training for Missionaries

THE Moody Bible Institute in Chicago offers, in addition to its regular courses, two special courses in missionary preparation, one on Home and

one on Foreign Missions. The latter includes a study of comparative religions, the history and science of missions, phonetics, music, the principles of religious instruction, the history, customs, etc., of the different mission fields, and various types of practical training.

These special courses are being taken advantage of by some returned missionaries and advanced students, but they are intended chiefly for accredited applicants who can meet the requirements for entrance to the Institute and who expect to offer for home or foreign mission service, and for college graduates who expect to go as foreign missionaries and who wish to spend two years in special Bible study and missionary preparation.

A very large proportion of the Bible Institute students enter the foreign field. Most of the others are in some form of home mission work.

Gifts to the American Board

THE Prudential Committee of the American Board for the year 1916-17 speaks of the year as one of "enlarged giving." It says: "We record the seventh consecutive year in which the receipts have passed beyond the million dollar mark. Our 107th year gives us the largest total of all, namely, \$1,247,715.99. The gain over the former year, \$40,589.45, is not as large as the gain we reported one year ago, but it is sufficient to indicate that the Board has an increasing hold upon the interests and affections of its supporters.

Especially do we find encouragement when we examine the various sources of income. In three of the items we excel all previous records. For the first time since the centennial period have the churches passed the high-water mark in giving registered at that time, namely, \$278,185.48. This year we record in the column of donations from the churches to the general Board \$290,598.27. In the matter of individual gifts, this is the third best year in the history of the Board." Few of the Boards can report such gratifying figures. The American Board has been especially active in Armenian Relief.

Pocket Testaments in the Camps

THE Committee on the Pocket Testament League of the National Service Commission of the Presbyterian Church, has for its duty the supplying of camps with copies of the Word of God, and co-operating with the Pocket Testament League in equipping the enlisted men with copies of the New Testament.

The following items of interest are gleaned from campaigns among the camps, conducted by Charles M. Alexander, from October 1st to November 20th.

Camp Visited	Meetings	Testaments	
		Given	Decisions
Mills	2	612	195
Yaphank	6	920	85
Dix	8	1,000	116
Newport, R. I.	4	2,600	395
Custer (Battle Creek)	4	2,000	286
Fort Sheridan (Ill.)	2	683	118
Great Lakes (Ill.)	5	1,800	253
Grant (Rockford, Ill.)	7	3,200	445
Ft. Harrison (Indianapolis)	4	1,500	154
Extra meetings		413	94

Jails for Rent in Georgia

THE *Atlanta Constitution* states that "Judge Ben Hill's division of the Superior Court of Georgia closed for a week and a day in the middle of the usually busy fall term because there were no criminals to try." The court officials and attaches had only one explanation to offer, and that was the enforcement of the bone-dry liquor law. Down in south Georgia, where the sheriffs are posting "For Rent" signs on the county jails, the local newspaper blames "the slump in business" to the same law.

The *Constitution* points out that where the courts are still doing business, a large proportion of the calendar consists of "Blind Tiger cases," originating in illicit traffic in liquor; and it makes this trenchant comment:

"It stands to reason that once the blind tiger menace is thoroughly rooted out of Georgia, crime in this State will be reduced to an inconsequential minimum.

"And when federal, State, county, and municipal law-enforcement authorities all work together for the enforcement of the liquor prohibition laws—State and federal—the tiger parasite will soon be eradicated."

Now is the time to strike for national prohibition.

A Negro Physician's Gift

THE erection of the Anderson Anatomical Hall of Meharry Medical College, Nashville, Tenn., was made possible by a gift of \$10,000 from a graduate of the school, J. W. Anderson, M.D., of Dallas, Tex. Meharry College, which is under the direction of the Freedmen's Aid Society of the Methodist Episcopal Church, has trained more than 2,200 persons, of whom 1,546 were physicians, 346 dentists, 258 pharmacists and 663 nurses. It now has over five hundred students. About forty of its recent graduates have received commissions in the medical reserve corps of the United States army for service with the colored troops.

Negro Women in Conference

THE second annual Conference of Negro Women at Tuscaloosa, Ala., brought together 133 delegates, who represented eight states and five different denominations. The daily morning sessions of the conference, which lasted for a week, were held in the buildings of Stillman Institute and the evening meetings in the Presbyterian Church at Tuscaloosa. Among the subjects treated at the morning sessions were Bible Study, Home Making, Training of Children, Conservation of Food, Amusements, Plans for Community Work and other kindred and practical subjects. There were also a series of studies on various achievements of negroes, on the theory that a wholesome and sane pride is the necessary basis for any permanent race advancement.

LATIN AMERICA

Conventions in Mexico

A very significant convention held its sessions in Mexico City during three weeks in the summer, namely, the First National Merchants' Congress. The object was given as "the moralization of business." The most prominent

business men from all the leading cities of Mexico, even from far-away Yucatan and Chiapas, discussed day by day the great economic and industrial problems of the country. Two organizations of the city were privileged to give receptions to this body, and the Young Men's Christian Association was one of them. These business men were invited to the building to see the various departments of the Association at work. The man who is perhaps the most prominent attorney in Puebla, speaking for the delegates, stated that he was amazed at the magnitude of the work of the Association, and that he would not only pledge his personal support in establishing the movement in Puebla, but would guarantee the enthusiastic support of business men generally. Soon afterwards there met in Mexico City a National Educational Association to discuss the all-important matter of re-organizing Mexico's educational system.

Training Leaders in Argentina

REV. GEORGE P. HOWARD, Sunday-school Secretary for South America, of the World's Sunday School Association, writes from Buenos Aires: "Twice a week I meet the students of our Theological Seminary to give these future pastors the Sunday-school vision. The mission church is not as rich in lay leadership as the church at home frequently is.

"The biggest thing I have had on hand is a course of lectures to English speaking Sunday-school workers in this city. It was with a little fear and trembling that I launched out on this course of lectures. The English speaking community in this city is noted for its indifference to religious matters and the conception that it has of the Sunday-school is that no serious person or fully matured man could ever find anything in it to interest him. I am glad to say that the attendance has been gradually growing and the interest is keen."

The success of the Sunday-school spirit was shown recently when 230 out of 600 officers and teachers came together for a conference in Buenos Aires,

in spite of a railway strike which tied up the railways of Argentina for twenty-four days.

A Religion of Service for Chile

AT meetings of the missionaries in Valparaiso and Santiago the question, "What kind of religion will appeal to the Chileans?" was discussed. The missionaries were unanimous in their reply that it must be a religion of service—a religion which would teach and practice Christianity rather than preach it—presented in love. They were agreed that it must take a new form—that this form should not be North American, but one better adapted to the needs of the people and, if possible, provided by them. Several of the missionaries said that the Young Men's Christian Association and the mission schools were the most important feeders for the new form of religion. The spirit of service is general among the Chileans. It is not unusual for the young men who are studying in the Association night school to add a peso for the "Escuela para Mujeres" when they pay their monthly class fees. This is a free school for working women which is supported by the members of the Association. Students in the government schools also organize themselves for the conduct and support of schools for the working people, doing all the supervising and teaching.

EUROPE

The World's Students and the War

STUDENTS of no other country have suffered so much as France during the war. Universities are empty of men except those who are yet too young to serve or who are disabled. All the work of the Student Christian Movement is for men in the trenches. The women students remain in universities in about as large numbers as before. There are a good many foreigners among them—Russians, Poles and others.

The universities of Belgium have been closed since the war. Where are the students? A large proportion are serving in the army, but the Belgian

universities were cosmopolitan, like the Swiss, and there were great numbers of Russians, Poles, women from the Balkan States, Greeks, Italians, South Americans, and even Chinese students, all of whom, as well as many Belgian students, were driven out of the country by the war. The majority of the Flemish speaking students, naturally went to Holland, and the French speaking and foreign students, to England. For such refugees the Student Christian Movement has established two foyers or club rooms for foreign students in London, one for men and one for women.

About two-thirds of the university men in Great Britain have joined the army—in some universities the proportion is even greater.

Cheap Divorce in England

SOME Christian people in England are much concerned over conditions in the "Poor Persons' Department of the British High Court of Justice." In an interview recently, the Secretary said that the Department had received during the first six months of the year 14,000 applications for help to obtain cheap divorces, and the number is daily increasing. The applicants are, in a large majority of cases, soldiers or sailors who charge their wives with infidelity during their absence from home on service. Magistrates are now directing the attention of the people who call themselves poor to the existence of this medium of cheap divorce, and it is easy to perceive how great will be the increase in the number of legally dissolved marriages when it becomes known that the High Court will charge no fees, and that the whole wretched business can be transacted for a few dollars paid to lawyers. When the men return from the war, England will be brought face to face with a terrible number of divorce proceedings and adulterous so-called re-marriages, with all the confusion involved in questions of parental rights and with the denials of the children's claims as members of families. Commenting on this extraordinary and lamentable outlook the *Church Times*

says: "Now, unless there is the most straightforward teaching, the people will continue to think that adultery which the State legalizes is no adultery at all."

Indians in France

THE needs created by the war have brought to France thousands of coolies from India. Rev. A. W. Macmillan, formerly a missionary in Gopinjanj, writes of them: "We have nearly a dozen different races, ranging from the restless Afridis of the N.W. frontier to the long-haired Burmese, the noisy Hindu and Moslem of historic plains, the aborigines of the Indian jungles, the Bengali from the steamy swamps, Christianized tribes from Shillong, and the 'head-hunters' or weird-looking Nagas, from the higher mountains of Assam.

"Excluding the Burmese and Assamese, all the remainder are acquainted with Hindustani, and I was able to address hundreds, night after night. At one place, I spoke to a crowd of nearly 2,000 for an hour. It was in a large brewer's yard, my magic-lantern being upon a huge beer-barrel."

Protestant Work in Spain

THIS year is the fiftieth anniversary of the beginnings of religious toleration in Spain. Rev. Wayne H. Bowers, a representative of the American Board in Bilbao, Spain, writes: "We have begun preparations to hold a congress in Madrid in October, 1918, large enough to attract attention generally. We have little to show in numbers for these fifty years of effort. But the Protestant work, even aside from its strictly religious bearing, has yielded the 'by-product' of a deeper longing for true liberty, not only religious, but political and industrial as well. Thousands and thousands of persons sympathize with us, although they fear to join us openly. God grant they may come, if not now, in the future, after these terrible times are past!"

Is it not increasingly evident, as has been said, that "this work of missions is the most far-reaching, most divine task that confronts the 20th century man."

MOSLEM LANDS

The Crucial Time for Armenia

IN Turkey and the regions round about are 2,140,000 people—Armenians, Syrians, and Greeks—one-third of whom are orphans, and all of whom are homeless and near to starving. It costs, on the average, five dollars a month to keep one of them alive. That means \$10,700,000 a month if all are to survive. The American Red Cross grants \$300,000 a month to the American Committee for Armenian and Syrian Relief for this work. That cares for 1/35 of this multitude, and shows what the Red Cross thinks of this relief work. But how about the other 34/35ths? Funds are coming in to the Committee, 1 Madison Avenue, New York, in a steady stream, but not at all sufficient to meet the emergency.

"Having saved these remnants of subject races till now, it is unthinkable that we should let them die out by slow starvation. For their own sakes, for the sake of the lands yet to be rehabilitated, for the sake of the world and its need of these virile races, for the sake of the Christian name and what they have endured because they bore it, it is the plain duty of America, which has become in a special sense the protector of these peoples, to tide them over this epoch of destitution.—*Missionary Herald*.

Russian Influence in Persia

DURING the first days of liberty in Russia, the new Government informed their diplomatic and consular officers in Persia by a circular notice that for the future they were not to interfere or meddle in Persia's purely domestic affairs. The Persian inhabitants of the province of Azerbaijan were duly informed, and their joy was extreme. They were satisfied that now they had real liberty, but unfortunately they mistook liberty for license.

In consequence, the Russian consul in Urumia soon found it necessary to issue the following notice. It appeared in four languages—Russian, Persian, Armenian, and Syrian—as follows:

"To the Persian people of Urumia:
"The new Russian Government gave notice some time ago that henceforth there was to be no interference in Persian affairs. That notice seems to have been misinterpreted or misunderstood as conferring upon Persians liberty to commit murders and atrocities upon Christians. Russia, however, has not declared that she will not interfere in Christian affairs. The murder of fifteen Christians without provocation cannot be tolerated. Persians seem to have acquired boldness from our first notice. I declare that hereafter any Persian, of whatever position or rank, who dares to insult or murder a Christian, or to cause even a single nose to bleed, will be punished by the Russians in their own Persian manner."

Dr. Harrison in Interior Arabia

IN the original plan of the Arabian Mission of the Reformed Church in America, occurs these words, "Our ultimate object is to occupy the interior of Arabia." After a quarter of a century of struggle and sacrifice, God seems to have opened the way for the accomplishment of that purpose. A letter from a fellow-missionary in Bahrein says: "You will rejoice with us over the fact that Dr. Harrison finally received a call from Riadh, and that he arrived there safely after a ten-day trip. Being a guest of the Sheikh, Ibn Saoud, his position is unique, and he will have all possible opportunity to find out the lay of the land religiously. It is the Wahbi stronghold, and we need not expect too optimistic a report. The nearby Hassa may be better suited to our purposes, and this trip may give us a permanent entrance into this nearby province, for that also is under the jurisdiction of Ibn Saoud. We shall feel that we have not been in Bahrein in vain all these years if now it proves to be the gateway to inland Arabia, and the port of entry, not only of bags of rice as heretofore, but also of bundles of gospels."

Riadh, Ibn Saoud's capital, is in the heart of Arabia, and not more than 450

miles from Mecca. Ibn Saoud is said to be the strongest man in Arabia, today, a man of outstanding personality and of true kingly bearing, and one of the chief supporters of the new King of Hejaz, formerly the Grand Sherif of Mecca, in his declaration of independence of Turkey. In view of these facts, the importance of this visit of Dr. Harrison to this interior capital of this strong Sheikh can scarcely be exaggerated.

Were the Afghans Jews?

AFGHANISTAN is one of the most interesting of the unoccupied mission fields. The theory is now brought forward that its Moslem people were originally Jews. In digging for the foundations of a railway station near Hazro in the district of Rawalpindi, tablets written in Aramaic characters were unearthed. They were similar to those previously found in this district by Sir John Marshall and pronounced to have come from Philistia. A Jewish rabbi in Rangoon stated that the Jews in India had been in quiet possession of this knowledge for some time. A deputation of Jewish rabbis had visited Afghanistan, he declared, and had reported that there was unmistakable evidence that the ancestors of the Afghans had been deported by the Assyrians from Palestine and had found a home in Afghanistan, a country wonderfully like the one they had left; they were Jews and should be recognized as such by all Jews everywhere.

INDIA, BURMA AND CEYLON

An Indian's View of Hinduism

A SOCIETY which has recently been organized in India for the propagation of Hinduism is thus commented upon by an Indian Christian journal, the *Dnyanodaya*:

"This movement is a typical illustration of a steady disintegration of Hinduism, under the environment of the age spirit which cares little for any external authority and which is permeated with the spirit of social unity.

A more fluid, systemless religion, one less fitted to call out heroic virtues and intense devotion, could hardly be conceived. Its essence may be summed up in two short phrases—'Think and believe what you please; do what you please.' It has no great person to be its hero, its ideal, its authority, its inspiring leader; no inspiring book; no brief creed to crystallize and express its principles; no ethical standard or requirements; no quickening of conscience; no discipline; no judgment bar; no program for hopefulness to its followers or to the world; no gospel of love; no summons to self-sacrifice; no bugle call to devotion; no organization to train and to inspire its members; no promise of temporal or eternal reward."

In Fifty Indian Villages

IT will be remembered that last year the American Board instituted the so-called Fifty-fifty Plan in India, through the gift of \$10,000 by a New England business man. The plan looked to placing teacher-evangelists in 50 villages, where no Christian work had been attempted. The money was divided equally between the Marathi and Madura Missions. In the case of each village a survey of religious and social conditions was required. Already this donor is hearing from his investment. The 50 villages have been entered and the evangelists are hard at work. In some places there is opposition, but for the most part the people are eagerly co-operating. In several villages they are building a house for their new religious leader. In others, chapels are being erected. Two villages in the Marathi field report two hundred conversions, yet only a beginning has been made. One of the preachers used in this effort, Rambhau Dharmadhikari, a Brahmin convert, has gotten hold of a community which has long been out of reach. Under this man's leadership they are coming two or three nights a week for instruction in Christianity, their "Holy Man" acting as leader in their new search. Ten of this community have just been baptized.

A Christmas Pageant in India

AN American Presbyterian missionary in the Punjab, impressed by the reminders of Palestine life in the villages, made an interesting attempt to have the people themselves depict the Christmas story. She says: "The training was very simple. The Christian school boys of two villages learned Christmas hymns. Men, women and children learned the Christmas story by heart. Nothing else was talked of. I had my largest tent pitched and a quite real looking manger put up in the back. The rehearsals went very well. No special costumes were required as the people's own clothes were just perfect for the parts. The day arrived and long before the appointed hour the tent was crammed, and crowds standing outside, among them many non-Christians.

"Several calves and donkeys had been brought into the back of the tent and the cowherds, with their long staves, stood by. Nothing was lacking but the camels, and they could have been supplied had the tent been big enough.

"The Wise Men, of course, had their gifts and one of them carried a potsherd with live coals in it, which had never appeared in the rehearsals. As they knelt in front of the manger and held out their gifts toward the babe, the man with the potsherd passed his hand over the coals and suddenly the whole tent was filled with the heavy odor of incense. The children then gave their Christmas concert and after a treat of nuts and fruit, the whole company strode off in groups across the fields, singing as they went, happy in the first Christmas celebration of their lives."

The Memorial Tower in Rangoon

THE finest, most pleasing bit of architecture in the city of Rangoon, Burma, is the Centennial Memorial Tower now standing in the campus of the Baptist Collegiate Schools, the gift of J. Ackerman Coles, M.D., LL.D., of New York City, and erected to commemorate the completion of one

hundred years of American missionary work in Burma. It is an exact replica in design of the tower of the old colonial church in Salem, Mass., itself a copy of a church tower in London designed by Sir Christopher Wren. It was in the Salem church that Adoniram Judson and his four companions, Newell, Nott, Hall and Rice, were ordained, February 6, 1812.

The artistic beauty of the tower is enhanced by the precision of its clock and the musical tones of its four bells constituting a Westminster chime, which plays short and different tunes at each quarter hour, and striking the hours with a heavy hammer on the largest bell. There are no other bells so fine in tone in Rangoon. All the Baptist College class and general exercises are controlled by these chiming bells.

When the missionaries first learned of the proposed tower, it was supposed that it would be located in Moulmein and mark the site of Dr. Judson's longest home and service in Burma. But with the broadening of the purpose of the Memorial, word was sent to the Mission Treasurer to secure a public site, if possible in Rangoon.

Neighborhood Work in Ceylon

A YOUNG Singhalese came to the Secretary of the Young Men's Christian Association in Colombo and urged the opening of a branch Association for the young men of Slave Island. After a study of the situation, it was decided that what was needed was not a branch of the Association, but a social settlement on a small scale. The pastor of the nearest church was urged to make this a part of the work of his church. A small house was secured, funds were subscribed by the church members and the work started. A free night school now has an enrollment of sixty men and boys. Bible classes and gospel meetings in English, Singhalese and Portuguese are conducted weekly. A small reading-room is supplied with old magazines from the Colombo Association. A sewing class for women and another for girls have been organized.

CHINA

Great Floods in China

LAST October northeastern China was devastated by a great flood. Tientsin suffered most, perhaps, for the Yellow river changed its course and covered a large part of the city. Harvests were destroyed and over 50,000 people are homeless. There is fear that a large part of Tientsin must be abandoned. A district 150 miles long and 100 miles broad, or its equivalent was completely submerged under from two to twelve feet of water. Hardly a house was left standing and the people homeless or dead; families separated, starving. The Y. M. C. A., the missions, the churches and the local and national governments have combined a relief organization. The American Board Mission was under eight feet of water and the school was disbanded.

The American Red Cross has appropriated \$50,000 to be used for the immediate relief of the sufferers and has sent an additional appropriation of \$75,000 to be used in paying 10,000 men to do work on roads and public improvements—the men and their families representing at least 50,000 souls.

A conservative estimate of the flooded district says that 12,000 square miles have been flooded. Over a million people are homeless in the district and the crops and properties lost are estimated at \$100,000,000 (Mex.). A refugee camp has been established to house 4,000 persons, the expense of which will be borne almost entirely by the Chinese themselves. Some of the Chinese attribute this disaster to the revolution and the failure of the Government to resent Japanese invasion of China's rights.

Revolutionary Days in China

"CHINA'S MILLIONS" is responsible for the statement that at present in China brigandage and highway robbery are common, while martial law prevails in several of the provinces. Szechwan appears to be suffering most severely. The wealthy capital, Chengtu, one of the finest cities in China, has been

set on fire by the troops. For some time the city has been in the hands of two antagonistic armed forces, the Szechwan troops under Tai Kan, the governor of the province, and the Yunnan and Kweichow troops under General Liu Tsen-heo. Jealousy between these troops resulted in a terrible conflict as long ago as April, when, apart from two hundred soldiers who were killed, some three thousand civilians met their death, and no less than five hundred houses were burnt down. A temporary armistice was arranged through the heroic efforts of the British and other consuls, but in July fierce fighting was resumed. Big guns as well as small arms have been employed in the fighting, and as this has taken place chiefly at night the horrors experienced by the people have been intensified.

The Kweichow troops are accused of having set fire to the city, and large areas, some say as much as one-quarter of the city, have been burnt to the ground; many thousands of people are homeless, and the Mission compounds are filled with refugees. At the University the dormitories, finished or unfinished, are inhabited by these destitute people.

The *West China Missionary News* comments: "Brushing aside second causes, and probing beneath the surface of things, is it not true that we are now witnessing the re-birth of a nation which has learned the use of modern military implements far better and quicker than she has learned the principles and teachings of Jesus Christ?"

The Gift of a Buddhist Temple

UP in the mountains from Hinghwa, China, in a village called "Stone Ladder," a teacher, several years ago, belonging to the Deng clan, heard that he might find employment in some of the mission schools. The orphanage was in need of a teacher of Chinese, so after the prescribed preliminaries Mr. Deng was duly installed. At this time he had not come in contact with Christianity, but this new position soon gave him the opportunity of hearing the Gos-

pel. This resulted in his being won. In his home town the Deng clan owned a Buddhist temple. Teacher Deng carried his Christianity back to his home and being an important personage, greatly influenced the other members. By his efforts he persuaded them to give their temple to the Methodist Mission for a church. The idols have been destroyed and the temple repaired. Now, instead of idolatrous rites, the Gospel of Christ is proclaimed there.

A Chinese Rescue Home for Girls

IN a Rescue Home for Chinese girls, conducted by the municipal authorities in Nantungchow, China, every day except Sunday, their rest day, the girls all have their work and daily classes. The money made from sewing and knitting is divided, one half going to the home for running expenses, the other half going to the credit of the girl who did the work. This is given her when she leaves. Six months after the girls enter the home their pictures are taken and hung inside the doorway. Anyone seeing the picture and wishing the girl in marriage goes to the chief of police. The police thoroughly investigate the man, his home and his reputation. If it is good and they approve of him, word is sent to the home, and a day is set for a visit, so that the girl may meet the man. If after this visit the girl consents, the marriage contract is sealed by the chief of police. No girl is compelled to marry anyone whom she does not want. After her marriage, if she is annoyed or persecuted by anyone from the old life, the whole police force is back of her husband for help and protection. Any child born in the home goes with its mother. This is understood in the marriage contract.

JAPAN—CHOSEN

Destructive Typhoon in Japan

EARLY in October Tokyo was visited with the most destructive storm in its entire history and the loss of life and property was appalling. One tragic result of the storm was the sinking of a whole island into the sea and the

loss of every one of its three hundred inhabitants. In Tokyo, the death list reached one thousand and more than twice that number were made homeless by a tidal wave. On the islands facing St. Luke's Hospital, of the Protestant Episcopal Mission, between two and three hundred lives were lost and practically the whole population, amounting to about fifteen thousand people, were left homeless. Mission property suffered severely, St. Paul's School and St. Luke's Hospital being in the center of the storm-swept district. Roofs were torn off and one of the operating rooms in the hospital was entirely destroyed. Much other damage was done.

The Japanese people have met the situation in a fine spirit and have worked unceasingly to relieve the suffering. Thousands of pounds of hot cooked rice were distributed from great iron caldrons, which were kept boiling on the street corners. Never before has there been such suffering in Tokyo and it will take many months to repair the material damage.

A Christian Survey of Osaka

THE Church Missionary Society Review is authority for the statement that a new map of Osaka has just been published, showing the "Christian Survey" of the city, and giving various statistics as to missions, etc. From these latter it appears that the number of missionaries (excluding wives) is forty-six (Protestants thirty-eight, Roman Catholics eight), and of Japanese workers ninety-eight (Protestants ninety-five, Russian Orthodox three). There are the names of 10,134 persons (1,200 of them Roman Catholics and 635 Russian Orthodox) on the membership rolls of the churches, but only 7,007 are resident. Since the population is 1,460,218, there are more than 10,000 non-Christians to each Christian worker, and only one in every 267 of the Japanese is a Protestant Christian. The registered Buddhist and Shinto priests number 790. Of the 309,037 houses, one in 165 is licensed for prostitution.

The Future of Religion in Japan

A JAPANESE paper, the *Kirisuto Kyo Hoko*, has lately discussed in its editorial columns the subject of religion after the war. Dealing with the question whether Buddhism can undergo a change sufficient to enable it to lead the new Japan which will emerge from the conflict, the writer expressed his opinion that a revival of Buddhism was hardly within the range of possibility. He wrote: "Whatever efforts the Buddhists may put forth to meet the needs of the new times, their most important scriptural teachings contradict such efforts by their antagonism to the present life. On the other hand, if some slight changes be made in the policy of the churches, and if we cast off the teachings that smack of Europe and America, and give expression to a purer teaching concerning Christ and God, then Christianity will be in a position to exert a living leadership capable of satisfying the needs of the nation."

Missionary Power of Korean Church

A MISSIONARY from Korea, Rev. Harry A. Rhodes, who has addressed many audiences on conditions in that country, writes in *The Korea Mission Field*: "The Church at home is especially responsive when the missionary work of the Korean Church is mentioned, and when it is suggested that the Koreans may be largely used in the evangelization of both the Japanese and the Chinese. This is the thing above all others that enlists the closest attention on the part of every audience. If this one thing can be demonstrated conclusively, both the future of the Korean Church, and the support of mission work in Korea on the part of the Church at home is assured and yet, although the missionaries in Korea and the Korean Church leaders may think so, and although the Church at home likes especially to hear such remarks, the fact remains that the missionaries to the Chinese and Japanese probably do not think the Koreans can be so used, the Chinese and Japanese Christians do not think so, and the

Chinese and Japanese people themselves would not admit it for a minute. However, it is quite probable that God has raised up the Korean Church for this purpose and in the writer's opinion it is for this we should work and pray. One of the greatest opportunities of the Korean Church is in Manchuria, where hundreds of thousands of Koreans, and ten thousand of them already Christians, are living side by side with the Chinese."

AFRICA

From Miss Mackenzie's Station

MANY readers of "Black Sheep" and Miss Mackenzie's other books, and who have known of her return to West Africa because of the needs arising out of the war, will find special interest in the following letter from Rev. Gayle C. Beanland: "The days are all full and there is not much time to play. Miss Mackenzie is here with us and seems to enjoy her work very much. There is plenty to do, as there are so many women and girls who are indifferent to the Gospel, but when the women of the station get out and visit them in their homes, you can see the effect of it very markedly. Soon the girls' school will be opening and the crowd of little pawned girls and child wives takes somebody's entire time to keep them at work and attending to their duties as they ought. We have to take in many of these little tots who are given in marriage before they are seven years old, and many of the old men hate us for it, but the Government is on our side and they can't make any palaver."

Slavery in German East Africa

ON December 3rd it was reported that the British had driven the last of the German forces out of German East Africa into Portuguese territory. Thus Germany has lost its last colonial possessions.

The *Sudan Times* reports that 185,000 slaves were found by the British in the German East African Protectorate. The "Anti-Slavery and Aborigines Protection

Society" of England has issued an appeal to the British Secretary of State for the Colonies to proclaim their freedom. The appeal states that a resolution was submitted to the German Reichstag on March 19, 1914, asking for the emancipation of these slaves on January 1, 1920. The system of enforced labor was admitted, but the resolution for their freedom was resisted on account of the cost of compensating owners.

It is time that all systems of contract labor, enforced labor and other forms of compulsory service, which involve practical slavery, should be abolished throughout the earth.

Intemperance in Egypt

A LETTER from Rev. Stephen Trowbridge in Cairo presents an important and neglected field among the young men of Egypt. He says: "Thus far the Nile Press and Beirut Press have published only a few tracts on temperance and one or two stories showing the peril and wrong of drink, but I believe we could do a great service by publishing and circulating through the men's and older boys' classes a book in Arabic based on modern experiments. One of the rapidly increasing habits in Egypt is that of strong drink. Everywhere on walls and fences and billboards and in every newspaper, English, French and Arabic, are very conspicuous advertisements of English whiskey, French cognac, beer and Greek wines and spirits."

Evangelists Instead of Medicine Man

THE chief of the village of Moua Mutumba, in Central Africa, allowed a medicine man to enter his village and carve for him a large wooden idol. Like King Darius of old, the chief set aside a certain day on which all his people should come to worship the image. On that day the chief ordered that all domestic animals, sheep, goats, hogs, and chickens should be kept and not allowed to run about over the village. The women were ordered to abstain from work of all kinds, not to go to the fields as was their custom,

not to carry water, and not to cook food, but all to come and worship the idol. The evangelist and his wife were scolded, threatened and argued with when they refused to follow the chief's instructions, but no harm was done to them. To-day that evangelist is still there and the work is growing. The chief later drove the medicine man from the village, lost his faith in his idols, and so anxious was he for a second evangelist in his village that he stopped one who was passing through his village on his way to another place and forced this evangelist to remain with him.

ISLANDS OF THE SEA

Native Preachers Needed

A PRESBYTERIAN missionary in the Philippines writes: "At Ali-modian of the Iloilo district, there are six adult members of the little church there, all belonging to two houses in the outskirts of the town. Only one of them reads and that poorly, but I found that they meet regularly every Sunday for prayer and praise and reading of the Scriptures and that they have induced several others to join them in their service."

"But in spite of these encouragements our greatest problem is the lack of suitable preachers and evangelists. We have scarcely enough to care for the membership we have, let alone the new fields. To fill the need in a village in the south of Guimaras, we have to take the pastor from another congregation. If we had the preachers, we could double our membership in two years, for there are openings everywhere."

Hawaii Links East and West

HAWAII is the stepping-stone between the Orient and the Occident; it is the door which is opening the East to the West and the West to the East. Through the medium of the Islands, where Oriental boys and girls have taken on our manner of life and entered into the spirit of our social, political and religious institutions, the way is being prepared for a closer association between the United States and

the Orient. Out of a population of 191,909 in the Islands, the Orientals—Chinese, Japanese and Koreans—number 105,881. In the Episcopal cathedral in Honolulu, both white people and Hawaiians worship. The Chinese and Japanese have churches with clergymen in charge of their own nationality, the latter sharing its building with a Russian congregation. There are many mission stations scattered throughout the Islands where the people are so diversified in race that to minister to them in their own tongues would require a staff of half a dozen interpreters. Fortunately, the children are required to attend the English speaking schools, either public or private, and so through them, by story, song and drama, missionaries are able to make known the good news of Jesus Christ.

A Filipino's Plan for His Life

REV. FRANK C. LAMBACH, of the American Board Mission at Cagayan, on the northern shore of the island of Mindanao, writes of one young fellow who, he says, was six months ago one of the worst young men on the island, and who is now one of the most useful in evangelistic work, because of the change which Christ has wrought in him. He quotes the young man as follows:

"My idea of what I would like to do for the future is growing clearer and bigger all the time. First I thought I ought to become a medical missionary. Then I thought the work in Mindanao needed me so quickly that I would go into evangelistic work at once and study till I am ready for ordination. But now I see that the Philippines need more than the evangelists they have been having. I want to get all there is to be learned here in the Philippines, and then go to America and get more perfectly prepared than any Filipino ever has been for every phase of the ministry. Such a large number of people have left the Catholic Church in Mindanao and have lost faith in all religion, that they need men who can answer all their questions with sym-

pathy and clearness. I am only seventeen years old and I have finished first year high school so I believe I can do it."

OBITUARY

John N. Forman of India

THE news of the death of Rev. John N. Forman, on November 24th, touches deeply a wide circle in and out of the Presbyterian Church, both in America and in India. He was widely known, not only as the son of the distinguished pioneer missionary to the Punjab, whose name is perpetuated in the Forman College, but as the associate of Robert Wilder in laying broad and deep in the colleges in 1886-8 the foundations of the Student Volunteer Movement. Mr. Forman, before returning to America on his furlough, which was his first since 1908, had been active in the evangelistic campaign in India, and last winter he traveled over the entire country in stirring up the work. He is said to have been possibly the most eloquent preacher in the vernacular of all the five thousand missionaries in India, and his deep spirituality made him much sought after for conferences and revivals in all parts of India.

John P. Williamson of Dakota

THIS aged missionary to the Indians died at Yankton Indian Agency, South Dakota, on October 4th, at the age of eighty-two. Dr. Williamson grew up in a missionary home in Minnesota, where his parents, Dr. and Mrs. F. S. Williamson labored long among the Dakota Sioux Indians. After completing his seminary course, at the age of twenty-six, he returned at once to Minnesota. When the Indian massacre of 1862 broke out, he ministered to the needs of fifteen hundred women and children families of the warriors under arrest. When Dr. Alfred Riggs went to found the Indian Normal School at the Santee Reservation, Dr. Williamson moved to Dakota, where his forty-seven years of devoted service have resulted in thirty-six Indian churches, with a membership of over ten thousand red men. His son, Rev. Jesse Williamson, is a missionary.



Studies in Japanese Buddhism. By August Karl Reischauer. xviii, 361 pp. \$2. Macmillan Co., New York. 1917.

THIS is probably the best full exposition of Japanese Buddhism in English. It is also true that the subject has never before been adequately discussed by English and American students. The volume does not realize the promise of its opening paragraph in any picturesque way:

"Not many years ago there was on exhibition in an art gallery of Tokyo a remarkable picture. The picture was not exactly a masterpiece, but its subject matter was exceedingly suggestive. In the center stood a child, and grouped around it were four men, each beckoning it to follow. On the face of the child was an expression of bewilderment, of apparent perplexity as to what it should do. The child was meant to represent Japan, and the four men represented a Shinto priest, Confucius, Gautama Buddha and Jesus. The average visitor to the gallery gave this picture little more than a passing glance, but to the student of modern Japan, it was of deep interest."

It is this last half sentence that has dominated the author in his choice of materials. For centuries, the Japanese have allowed the three first named religions to enlist their attention, so that no one could say to which he gave his paramount allegiance. Yet after all Buddhism is the matrix which holds them all together and may be said to represent all three in one. Chapter I of the volume gives the old story underlying all phases of Buddhism—the story of Gautama's environment and life until under the Bo Tree he became the Buddha, the Enlightened One, the uninteresting account of his teachings and the success of the new religion after Buddha, in the Deer Park of Benares, had set the Wheel of the Law rolling throughout the world.

Subsequent chapters describe the de-

velopment of the primitive faith into the more hopeful, less atheistic doctrines of the Mahayana, or Great Vehicle, which carries those who mount it through the dreary round of rebirths to the great goal of mankind, "the town of Nirvana, the island of Nirvana"—a much disputed word which may have meant annihilation or cessation of being in Southern Buddhism of the Small Vehicle, but which in Japan is far different. Chapters III-V, VII, contain the distinctively Japanese elements in Buddhism, of which the chapter on the main doctrines of Japanese Buddhism and that on the place of Buddhism in Japanese life are the most rewarding from the theoretical and practical sides respectively. Pages 283-294 give excellent samples of Buddhist teachings in a section entitled, "Buddhist Gold Nuggets," which the author previously contributed to the *Transactions of the Asiatic Society of Japan*. The section on Salvation, pages 240-264, is, from the Christian viewpoint, very interesting, as is the missionary character of the Shin Sect which has its representatives in China and the United States.

The author, as a professor in a leading Christian institution in Tokyo, contends that while Japanese Buddhism cannot lay hold on the living God without undergoing a radical change in its fundamentals, it can nevertheless cast aside its pessimism and by accepting God, find satisfaction for its hopes and aspirations. The volume proves this contention and makes the Buddhism of the Empire accessible in a manner acceptable to Occidental scholars, even though it is by no means a popular work, nor was it so intended.

Trade, Politics and Christianity in Africa and the East. By A. J. Macdonald. xxi, 296 pp. \$2.00. Longmans, Green & Co., New York. 1916.

THIS book was awarded the Maitland Prize at Cambridge in 1915 on the thesis, "Problems raised by the

contact of the West with Africa and the East and the part that Christianity can play in their solution." With the trained mind of a Cambridge M.A. and aided by authoritative British Blue Books and other equally trustworthy publications—unless Leong and Tao's "Village and Town Life in China" is excepted from such a list—the author presents to the thoughtful, studious reader a book worthy of careful study and food for profitable reflection. It even wins the most hearty approval of so distinguished and experienced an authority as Sir Harry Johnston, whose "Introduction" of thirteen pages is a most interesting disavowal of certain aspects of Christianity and disgust for some features of Christian Missions along with a panegyric upon other fundamentals of both.

It is a work appealing to a variety of interests. The social reformer, the economist, the student of colonization and of government, the inter-racial problem specialist, the Christian anxious to know what Christianity can offer to the world in its undeveloped and non-Christian sections—all will find here facts and arguments that are stimulating and forceful.

The lands most in evidence are Africa, with its labor and liquor problems especially; India, with liquor, hung albatross-like about its neck, as it is in Ceylon also; with difficulties arising from its expansion into Africa and its educational wants and satisfactions through various sorts of schools, largely supported by British grants-in-aid; and China, where the opium traffic has been; where that in morphia still is vitally important to the physical life of unnumbered myriads, and where education and Christianity are advancing side by side, in willing or unwilling dependence.

The inter-racial problems considered have to do with the "colored people" of Africa and the Eurasians of India for the most part, though he fails to use their official name there, Anglo-Indian. While Sir Harry Johnston finds his "colored" problem best illustrated in the Americas, our author views it from

African shores almost exclusively, just as he practically excludes the Eurasian strains of the Far East. His basic arguments are biological and Mandelian, and among his conclusions are these: "To prevent the connections between white men and black women in Africa will make moral demands upon the white community, which can only be fulfilled by the aid of religion. Here is the opportunity of Christianity. . . . The Eurasian, so long as he exists and is not absorbed by one race or the other, must be treated, if not as a social equal by the members of either dominant race, at least as a man and a brother in the great Christian community."

The "q. e. d." of his "Problem of Religions" will not be universally accepted, but it is worth noting. "Let the declaration of the religious message of Christianity be positive. Its universality will make itself apparent. On the other hand, let the attitude to non-Christian philosophy—where such exists—and to social customs, avoid all appearance of negation, save where the religious integrity of Christianity is at stake. By this means much that is good in non-Christian thought will be comprehended in the new intellectual system which will grow up under the influence of Christian teaching; and sympathy will be revealed where it will produce the most effect—in the social and domestic life of the people."

Observations on the Mussulmans of India. By Mrs. Meer Hassan Ali. Second edition, edited with notes and an introduction by W. Crooke. xxviii, 442 pp. Six shillings net. Oxford University Press. 1917.

THAT this work is of especial value is evidenced by the fact that it is reprinted by the Oxford University Press nearly a century after its publication, and with the valuable cooperation of the well-known Indian authority, W. Crooke, whose notes and elucidations add greatly to its clarity and interest.

The author is an English lady who married a young Lucknow nobleman of the Moslem faith who was in England assisting John Shakspear, Hindustani professor in the Military College, and

who received from the East India Company £50 as a reward for his translation of the Gospel of St. Matthew. In his father's Lucknow home she lived during eleven of the years, 1816 to 1828, though it is said that she did not allow her husband to exercise a Moslem's privilege of a plurality of wives. She understood well the truth of the Mussulman proverbs: "A rival, even if she be made of dough, is intolerable; the malice of a rival is known to everybody; wife upon wife and heartburnings." Possibly her subsequent separation from her husband and return to England was due to failure to abide by his agreement; though the statement on page 182 shows that she realized the reasonableness of polygamy.

The general scope of the book is suggested by its long sub-title, in which it is stated that these observations of Indian Mussulmans are "descriptive of their customs, habits and religious opinions, made during a twelve years' residence in their immediate society." In twenty-seven long and minutely circumstantial letters, Mrs. Ali wrote to home friends of what she saw and experienced and they quite rightly urged their publication. If there is any Moslem matter of importance left out in the book, the reader who can mention it must be more observant than the thousands of India missionaries who have been neighbors to North India Moslems. While her style is not finished, her simple and lively letters allure one on through an altogether too long account of her foreign environment on its Moslem side. Of most interest, in view of the well-known attitude of Mohammedans toward women, are the constant references to the womanhood of Islam and to the secluded and little known life of the zenana. She has said the best that can be written on this aspect of Mohammedanism, thus supplementing what nearly all missionary writers have proclaimed to the world upon this point. Of even more general and scholarly interest is the account of their religious life in mosque and home. Pilgrimages and superstitions are fully described also, and especially the great mourning festival of Muharram in

honor of the martyred Husein and Hasein, sons of Ali and Fatima, a passion play sometimes likened to the Christian Ober-Ammergau. Stories and folklore also abound, adding to its interest. Her account of Meer Hadjee Shah's adventures and of the elevating effect of his religion upon him, suggested in her sketch in Letter XXVII, makes the reader wish that he might read the full account of him which the author hoped later to write.

Yet Mrs. Ali did not go over to her husband's faith. She writes on pages 424-425: "It may be regretted, with all my influence, that I have not been the humble instrument of conversion. None can lament more than myself that I was not deemed worthy to convince them of the necessity, or of the efficacy of that great Atonement on which my own hopes are founded. . . . I must for many reasons be supposed to entertain a lively interest in their welfare, and an earnest desire for their safety, although at the present moment I can distinguish but one advantage accruing from our intimacy, namely, that they no longer view the professors of Christianity as idolators. . . . Should the view I have conscientiously given of their character be the humble means of removing prejudice from the Mussulmans of Hindoostan, so that they may be sought and won by brotherly kindness, my humble heart will rejoice."

With Our Soldiers in France. By Sherwood Eddy. Illustrated. 12mo. 193 pp. \$1.00. Association Press, New York.

THIS is one of the best of the "war books." Mr. Eddy speaks from first hand knowledge of conditions at the front. Not only does he give a very vivid picture of the life of American soldiers in France, with its physical and moral dangers, but he writes of the Y. M. C. A. work and the religious problems involved, so as to impress the reader with the great responsibility for closer co-operation among Christians after the war.

The incidents in Mr. Eddy's narrative are striking and well told. His de-

scription of the training and fighting in France is graphic and of absorbing interest. His facts are impressive and suggest many lessons in morals and in Christian strategy. The chapter on "The Camp of the Prodigals" is appalling in its revelations and shows the need, not only for physical and mental recreation for the soldiers, but for spiritual regeneration, if the aftermath of war is not to be as deadly as the conflict itself. Read Mr. Eddy's book; it is worth while—for soldiers going to France and for those who give and work and pray at home.

Russia in Transformation. By Arthur J. Brown, LL.D. 12mo. 190 pp. \$1.00 net. Fleming H. Revell Co., New York. 1917.

ALL eyes are turned on Russia—that land of 180,000,000 people in the throes of a new birth. From oppression under autocratic government in Church and State, they have suddenly come into uncontrolled freedom. They are like youth suddenly coming into wealth, without proper education and experience, and with scheming enemies on every side. They are people with ideals and latent power and worthy of study. The nation cannot be remade in a day.

Dr. Brown has given us a clear and concise study of Russia from secondhand sources. It is a book for the general reader and gives the facts without long dissertations or quotations. While the book does not throw new light on Russia, it does give light to those multitudes who have had only a hazy idea of a cold and distant czardom, of serfs, autocrats, Nihilists, Tolstoi, Jews, pogroms, ikons, Doukhobors, Stundists, the Greek Churches, political exiles, passports, censors, spies and prisons.

In this book, prepared since the revolution, Dr. Brown describes autocratic Russia and the "Holy Orthodox" church; the revolution and the new-found but unconfined liberty; the reforms and the war; Russian aims in Asia and her relation to other nations. Dr. Brown sees in the dethronement of the czar and his autocrats in Russia, a

new hope for the Russian people and for Europe. Many feared Russian autocracy even more than German militarism. Now the danger is anarchy—when, as in the time of the Judges, each man does what is "right in his own eyes," but not what is right in the eyes of God.

This story of Russia's transition days is brief and well told. It is an introduction to a more thorough study.

The People Who Run. By Violetta Thurstan. 12mo. 175 pp. \$1.00. G. P. Putnam's Sons, 1917.

THE Russian word for refugees means "the people who run," an appropriate title for these sketches of five and a half million dazed and terrified people who fled before the great German drive into Russia. The author made a visit to that country and from a vast amount of material gathered—reports, statistics and incidents—has selected stories of individual tragedy to portray what has been done, and what still needs to be done for these people of despair. The greatest difficulty experienced is in building up their shattered hope, for it is a strange fact that the worse their condition becomes the less is their desire to improve it. One realizes the enormity of the task when told that Russia is caring for more refugees than the number of inhabitants in the whole continent of Australia.

Russia in 1916. By Stephen Graham. 8vo. The Macmillan Co., New York, 1917.

THE reading public learned long ago that anything that Stephen Graham writes about Russia is well worth reading. He has traveled widely throughout the Russian Empire. He knows the people and their language and he has probably gotten into a closer sympathy and a more vital understanding of them than any other living man outside of Russia, except George Kennan. It must be confessed that this little book consists of a few impressionist's sketches and traveling experiences, and that it bears marks of hasty writing, but the general pictures of recent conditions in Russia are so vivid that one should not miss them.

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The Soul of France. By Reuben Saillens. 8vo. 274 pp. 5s. net. Morgan & Scott, Ltd. 1917.

Voyages on the Yukon and Its Tributaries. By Hudson Stuck. 8vo. 395 pp. \$4.50. With maps and illustrations. Charles Scribner's Sons. 1917.

Religious Progress on the Pacific Slope. Addresses and Papers. 8vo. 326 pp. \$2.00. The Pilgrim Press. 1917.

Pastels from the Pacific. 7s. 6d. Oxford Press. 1917.

Salvation. By Lewis Sperry Chafer. 12mo. 139 pp. 75 cents. C. C. Cook. 1917.

Heart Songs. Poems by Henry W. Frost. 12mo. 130 pp. \$1.25. The Gorham Press. 1917.

Ralph Wardlaw Thompson. By Basil Matthews. 2s. Religious Tract Society. 1917.

Mackay of the Great Lakes. By Constance Padwick. 3s. 3d. Pathfinder Series. 1917.

The Stronghold of Truth. By W. H. Griffith-Thomas. Pamphlet. 64 pp. 25 cents. Biola Book Room. 1917.

Year Book of Missions. 1918. 64 pp. The American Board.

James Monroe Buckley. George Preston Mains. 8vo. 305 pp. \$1.50. The Methodist Book Concern. 1917.

Scotty Kid, The Life Story of "Brother Tommy." Told by "Li-Ke-Ke." 12mo. 212 pp. \$1.00.

As His Mother Saw Him. By Charlotte E. Gray. 16mo. 254 pp. \$1.00. Meridian Press. 1917.

The War and the Jew (second edition). By S. B. Rohold, F.R.G.S. 12mo. 98 pp. 75 cents. The Standard Press.

Mackay of the Great Lake. By C. E. Padwick. 3s net. Oxford University Press. 1917.

Cyclopedia of Temperance, Prohibition and Public Morals. By Deets Pickett, Clarence True Wilson and Ernest Dailey Smith. 406 pp. 50 cents. The Methodist Book Concern, New York and Cincinnati. 1917.

South American Neighbors. By Bishop Homer C. Stuntz. Illustrated. 12mo. 212 pp. 60 cents. Missionary Education Movement, New York, 1917.

Bishop Stuntz's large experience in South America is here turned to good account in awakening the interest of North Americans in the people of the Southern republics. The wealth of the land, the needs and possibilities of the

people and the work for their religious enlightenment are made the subjects of various chapters. The volume follows generally and in popular style the reports of the Latin-American Congress at Panama last February.

Talks on Latin America. By Geo. H. Trull.

Latin American Stories. By Geo. H. Trull. 12 mo. Paper. 96 pp. Board of F. M. Presbyterian Church, U. S. A., 1917.

Very useful little booklets for Sunday-school workers and others who wish good live material for brief talks on South America.

Japan Today. By Ruth Emerson. 12mo. Paper, 59 pp. 25 cents. National Board Y. W. C. A., New York, 1917.

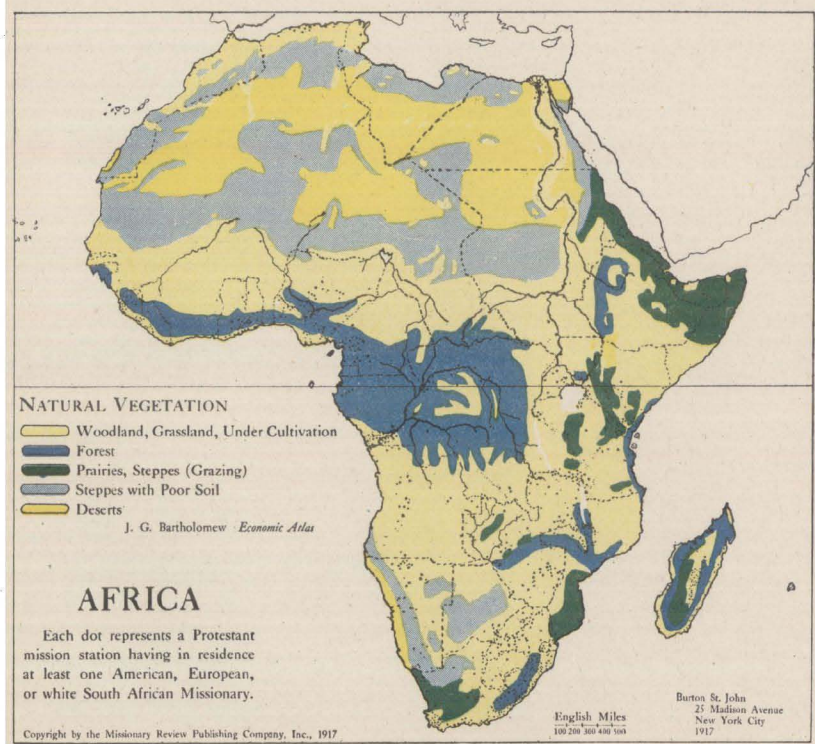
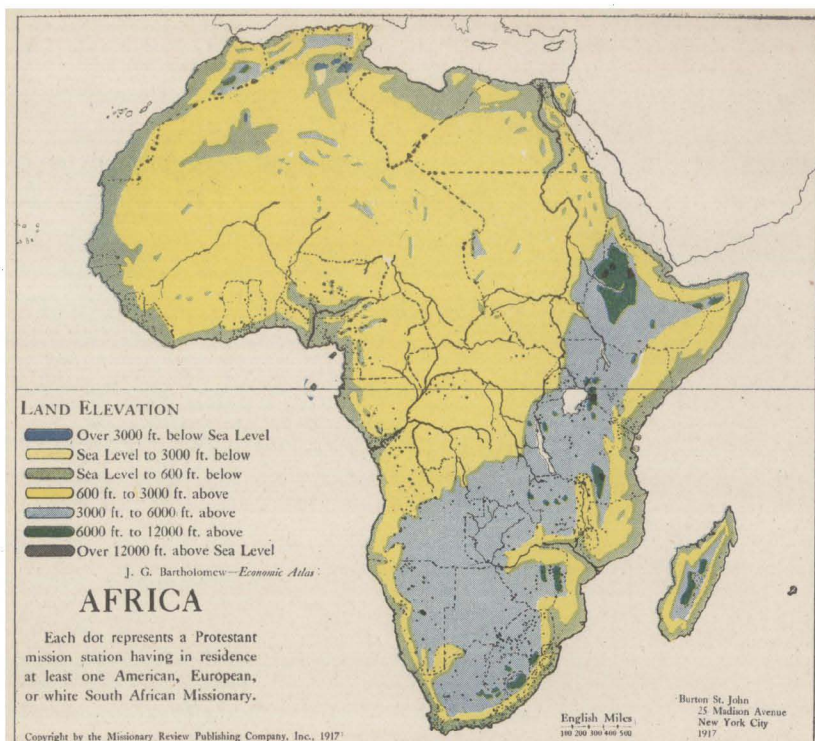
The Young Women's Christian Association's Secretary to Japan has prepared this readable little text-book—a sightseeing trip to Tokyo, to a Japanese home, a glimpse of the women students and industrial workers, the Y. W. C. A. work and its results. It is a stimulating glimpse of Japanese women and their environment

Our Neighbor Japan. By Helen Barrett Montgomery. 12mo. Paper, 62 pp. 25 cents. The American Baptist Foreign Missionary Society, Boston, 1917.

Mrs. Montgomery has written this condensed study book especially for Baptists. She describes the land and the people, the coming and the growth of Christianity, and the work of Baptist Missions. A large amount of general information is given in tabular form. There are numerous quotations and a brief book list.

The Hebrew Christian Alliance Quarterly. Edited by Rev. S. B. Rohold, F. R. G. S. 50 cents a year.

This quarterly represents the united Hebrew-Christian forces in America. It contains scholarly articles, valuable papers on methods and ideals, news of missionary work for the Jews, and much other interesting and valuable information.



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A STUDENT CONFERENCE IN WAR TIME

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

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

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

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

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

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

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

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

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

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

CASTING OUT THE DEMON

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

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

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

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

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

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

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

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

CONSTRUCTIVE STATESMANSHIP IN CHINA

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

Unique situations demand statesmanlike methods. For one hundred

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

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

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

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

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

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

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

NATIONAL PROGRESS IN CHINA

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

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

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

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

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

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

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

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

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

A STAND AGAINST IDOLATRY IN INDIA

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

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



EDITORIAL COMMENT



FIRST—OUR COUNTRY OR OUR GOD

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

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

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

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

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

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

A WAR PROGRAMME FOR YOUNG PEOPLE

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

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

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

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

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



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



THREE GENERATIONS OF CONVERTED MOSLEMS, KIANG-SI PROVINCE

Practical Results of Work for Moslems in China

The Moslems of Central China

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

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

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

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

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

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

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

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

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

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

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

We had two services for Moslems with about one hundred present

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

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

A HOT ARGUMENT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

S. M. Z.



A CHINESE PRAYER MOTTO

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

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

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

以上所記者。不能盡述。是皆主之新學生。多蒙主所賜。亦惟照主所見。關於人者。所聞歷。已者。簡略述之。理之貴。亦非難。諸君之。王。並能。中國。而。事業上。或不無小補也。

青年會禱禱團 團幹事 丁正美

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

The Prayer-Life of Chinese Christians

BY DING LI-MEI, SHANGHAI, CHINA

Secretary of the Student Volunteer Movement for the Ministry in China

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A PERSONAL TESTIMONY

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

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

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

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

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

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

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

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

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

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

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

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

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

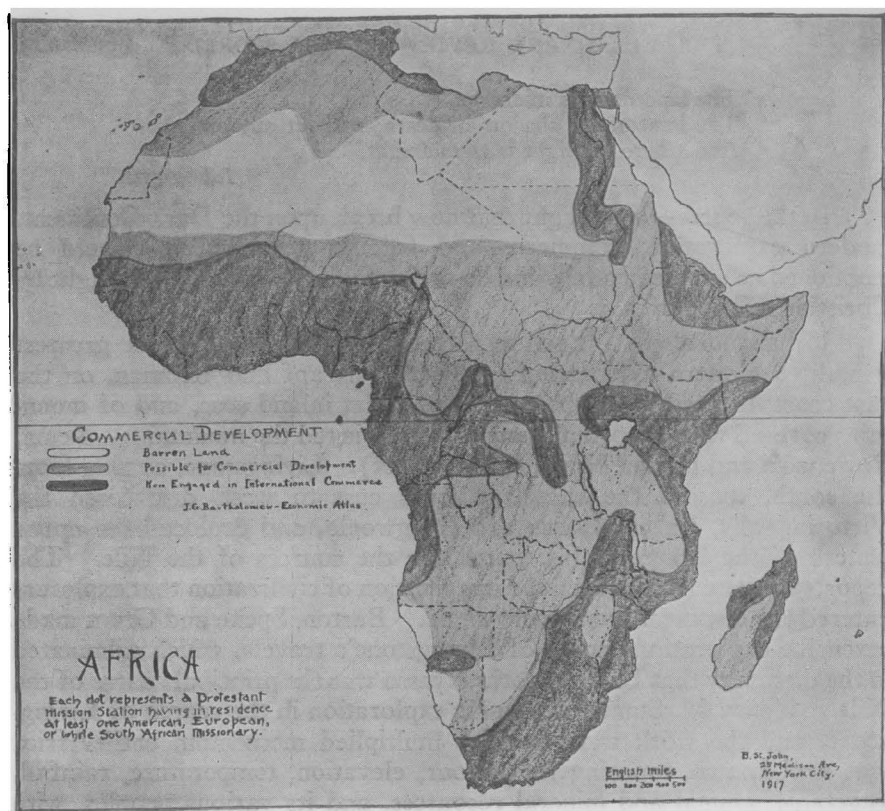
(8) In all my work for the Lord, although the results are not alike evident or immediate, I do not know of any effort that has been in vain.

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

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

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

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



Lightening the Dark Continent

BY PROF. WILSON S. NAYLOR, APPLETON, WISCONSIN

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

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

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

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

Job 10:22.

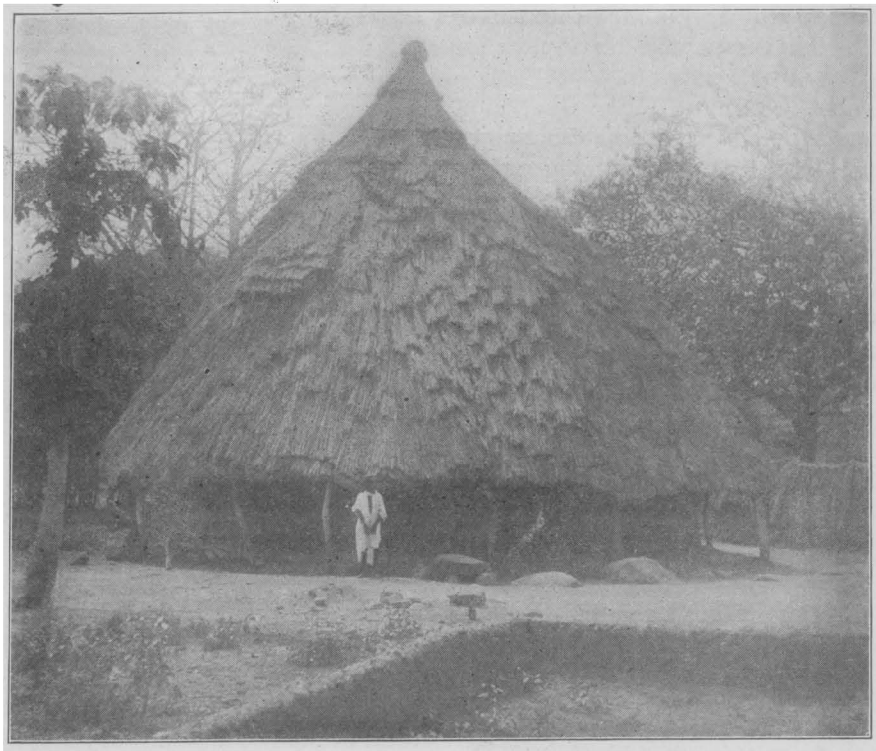
In the sources of the light that now break upon the Dark Continent. modern exploration, commerce and foreign governments should be mentioned as supplementing, and co-ordinating with, the light brought by Christian missionaries.

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

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

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

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



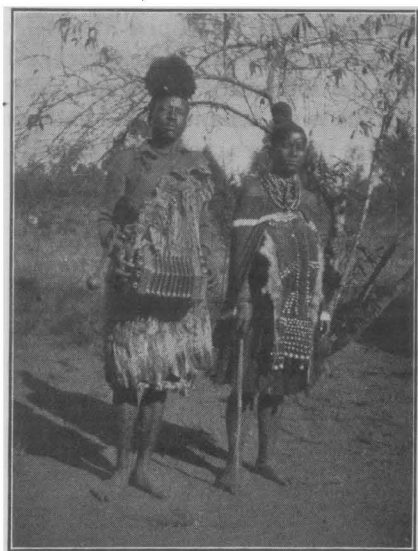
A COMMUNITY HOUSE IN THE WESTERN SUDAN

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

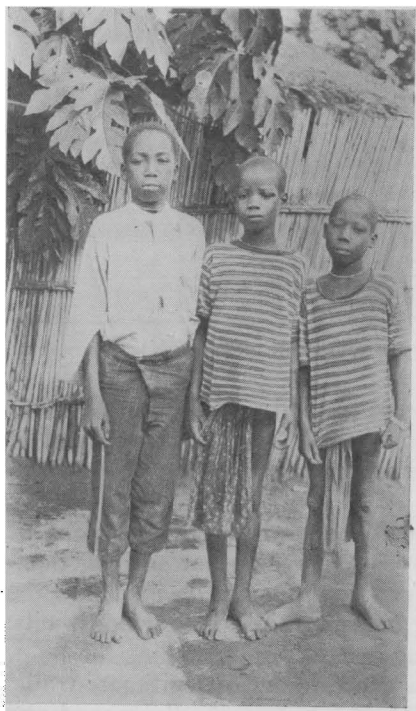
Thanks to Fowell Buxton, Wilberforce, and other champions of African freedom, the commerce in slaves and ivory that so long dominated Africa has given place to an ever-increasing trade in diamonds, gold, copper, wool, cotton, feathers, hides, grains, rare woods, oils, domestic animals, etc. All this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

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

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



PAGAN ZULUS—MAN AND WOMAN



ZAMBEZI MISSION BOYS IN SOUTH AFRICA

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

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

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

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

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

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

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

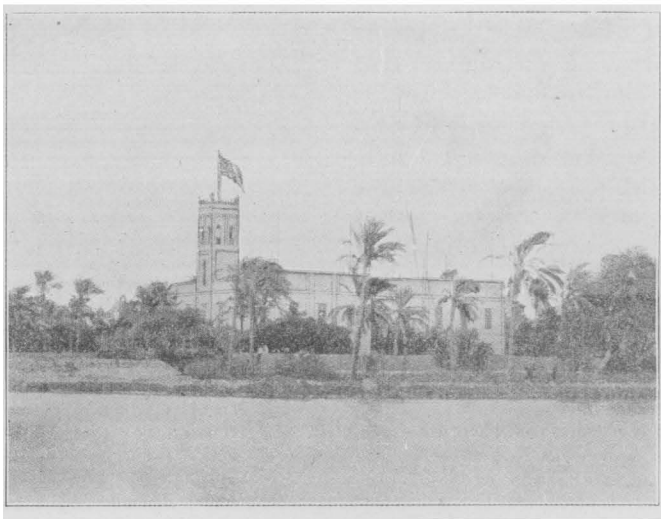


A WEST AFRICAN MOSLEM
His gown is covered with sacred amulets

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

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

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



ASSUIT COLLEGE, EGYPT

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

A Soldier's Religion at the Front

BY REV. THOMAS TIPLADY, C.F.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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



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

Contrast of Idolatry and Christianity in China

Unusual Days in South China

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

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

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

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

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

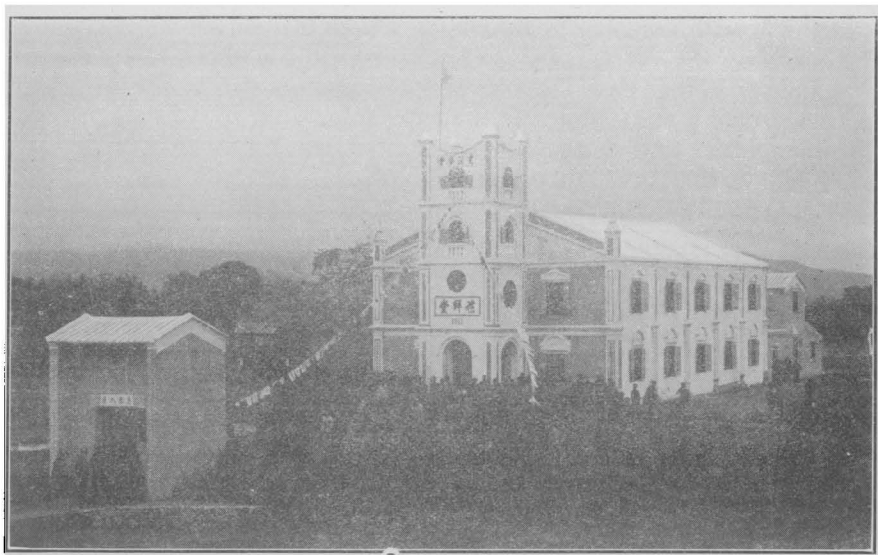
At Chung Lau, another large market town, we began work in a small shop with half a dozen converts. After some years of steady hammering the shop was filled to overflowing with converts, and members opened subscription books towards a new building. The result was the purchase of a site at the cost of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

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

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

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

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



THE CHUNG LAU CHURCH IN SOUTH CHINA

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

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

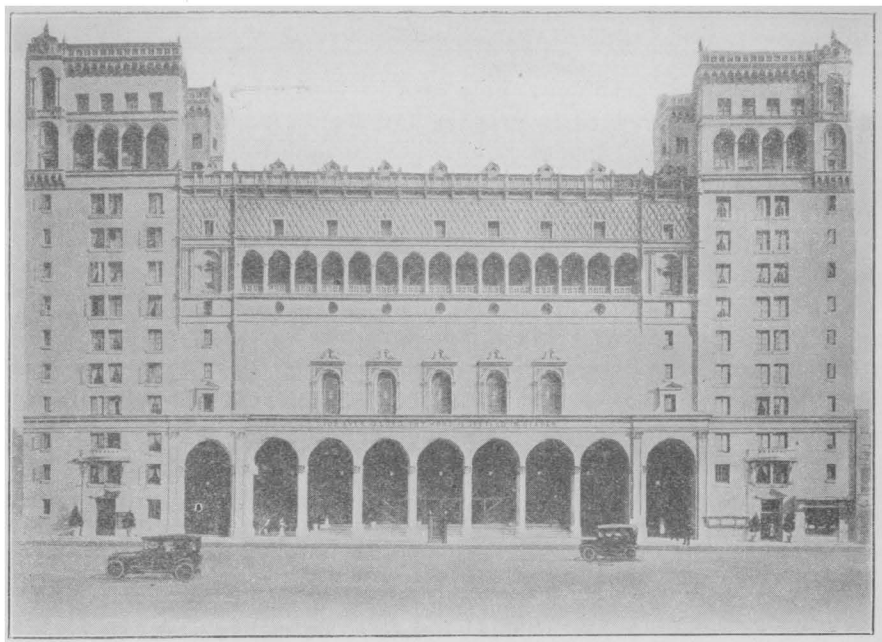
This we can do most effectively by putting a large force at work to remove obstructions. Today, with these great doors wide open and nearly off the hinges, and thousands of villages easily accessible, we find ourselves in a position like that which confronts our own land, with a vast aggregation of merchandise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

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

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

HIS GIFT AND MINE

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



THE BUILDING OF THE LOS ANGELES BIBLE INSTITUTE, CALIFORNIA

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

A Modern School of the Prophets

The Bible Institute of Los Angeles and Its Work

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

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

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

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

Alarmed and ashamed at the meager achievements of eighteen or

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

THE BIBLE INSTITUTES AND THE TRUTH

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

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

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

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

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



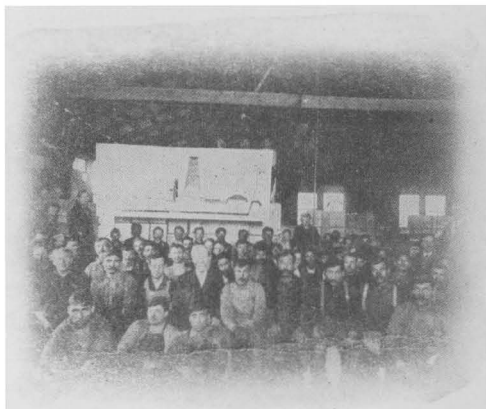
THE WOMAN'S LYCEUM CLUB



THE FISHERMAN'S CLUB



CONDUCTING A STREET MEETING



A GROUP AT A SHOP MEETING



THE JEWISH SUNDAY SCHOOL



THE MEXICAN SUNDAY SCHOOL

Workers of the Los Angeles Bible Institute and Their Work

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

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

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

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

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

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

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

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

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

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

All work must be conscientiously done. Examinations are rigid.

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

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

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

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

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

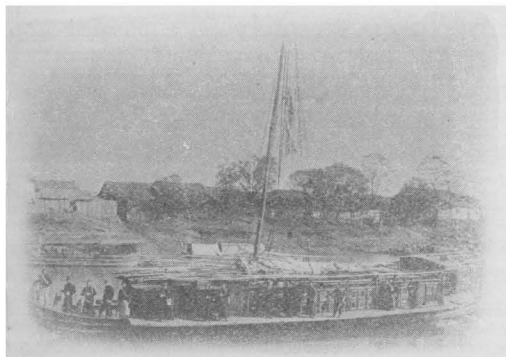
given at the Institute building, are of surpassing interest and encouragement.

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

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

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

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



IN CHINA—A COLPORTAGE BOAT



AT HOME A TRAVELING PULPIT

How the Institute Workers Travel

Canada, the War and Missions

BY PRINCIPAL GANDIER, TORONTO, CANADA

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

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

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

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

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

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

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

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

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

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

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

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

The Key in Your Pocket

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

The Rev. John Newton Forman of India

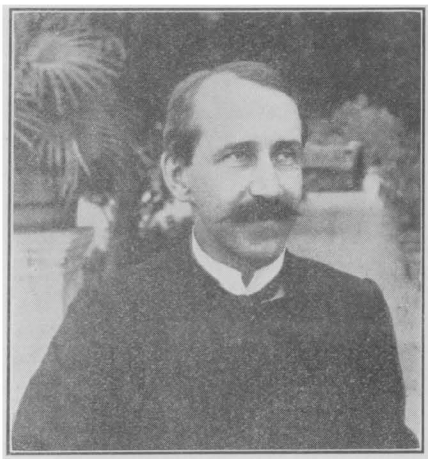
BY REV. J.-C. R. EWING, D.D., LL.D., LAHORE, INDIA

President of Forman Christian College

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

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

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



JOHN NEWTON FORMAN

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Missionary Service Flags

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

What Asia Thinks of Missionaries

By TYLER DENNET

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

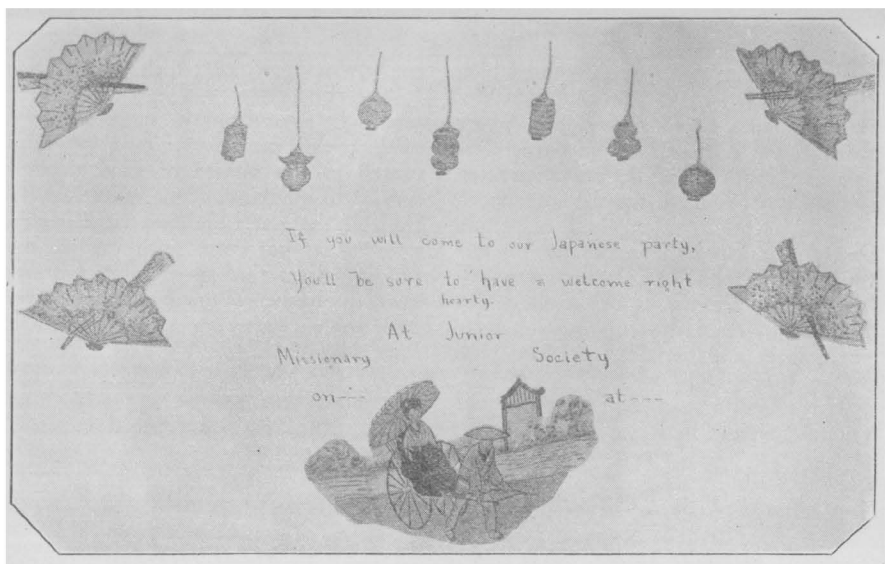
to go out and do the same kind of work.'"

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

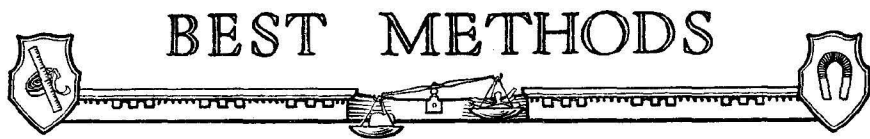
"One cannot estimate the influence of the missions," he replied, "by the number of converts or by the statistical reports. I am not an active member of any church, but I will say this: If missions could not show one single convert, they would still be justified ten thousand fold by the moral influence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

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

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



ONE OF THE INVITATION POSTERS MADE FROM JAPANESE NAPKINS



BEST METHODS

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

EYE-GATE METHODS

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

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

SEEING ACTUAL NEED

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

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

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

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

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

The Relation Between Seeing and Doing

WHAT THEY SAW

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

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

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

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

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

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

WHAT THEY DID

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

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

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

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

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

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

HOW SHALL THEY SEE?

1. CONDUCT COMMUNITY SURVEYS.

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

2. MAKE PROVISION FOR WORK

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

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

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

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

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

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

LIVING SIGN BOARDS THAT POINT THE WAY

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

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

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

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

THREE STORIES

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

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

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

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

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

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

PICTURE POSSIBILITIES

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

PICTURE METHODS THAT HAVE BEEN TESTED

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

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

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

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

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

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

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

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

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

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

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

WHERE TO GET PICTURES

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

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

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

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

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

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

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

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

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

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

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

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

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

MISSIONARY MOTTOES AND CHARTS

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

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

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

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

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

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

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

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

INEXPENSIVE CHART AND POSTER MATERIALS

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

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

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

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

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

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

WHAT ONE MOTTO ACCOMPLISHED

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

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

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

PAGEANTS

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

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

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

Woman's Foreign Mission Bulletin

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

The Editor's Message

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

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

WORK IN CONGO BELGE

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

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

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

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

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

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

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

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

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

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

CATHERINE L. MABIE.

AN IMPORTANT MEETING IN THE INTEREST OF CHRISTIAN LITERATURE

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

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

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

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

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

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

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

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

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

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

INTERNATIONAL FRIENDSHIP

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

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

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

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

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

NEWS FROM MANY LANDS



CHINA

Modern Missionary Efficiency

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

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

An Arnold of Rugby for China

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

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

Chinese Memorizing the Bible

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

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

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

Changes in Tsinanfu

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

Missionary Influence in China

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

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

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

Norwegian Missions in China

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

Medical College in Manchuria

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

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

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

Medical Problems in Tibet

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

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

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

JAPAN-CHOSEN

The New Kumamoto Band

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

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

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

Trained Nurses in Japan

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

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

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

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

Opium Growing in Chosen

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

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

Growth of a Korean Church

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

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

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

INDIA, BURMA, CEYLON

Indian Christians Wish Representation

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

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

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

Evangelism in the Indian Church

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

A Moslem "Seeker" in Bengal

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

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

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

India Inspired by China's Example

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

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

MOSLEM LANDS

Christian Literature for Moslem Children

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

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

Winning Persian Women

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

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

Needs of Teheran College, Persia

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

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

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

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

The earnest enthusiasm for education,

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

AFRICA

Armenian Refugees at Port Said

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

A Great Future for Egypt

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

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

The Basel Mission on the Gold Coast

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

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

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

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

Training Evangelists for the Congo

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

Promise for Ethiopia Fulfilled

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

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

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

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

Church Union in South Africa

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

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

German East Africa

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

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

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

African Christians at Work

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

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

NORTH AMERICA

A New Idea in Community Service

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

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

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

A Chinese Finds Pagans in America

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

need remedying in America. This Chinese says:

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

An Educational Commission from Japan

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

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

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

Armenians in America

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

Mormon Doctrine in War Time

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

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

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

Buddhism in America

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

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

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

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

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

LATIN AMERICA

The Earthquake in Guatemala

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

Fresh Trouble in Mexico

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

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

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

Opening a Mission in Costa Rica

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

EUROPE

Barnardo's Homes

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

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

The Soldier and His Testament

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

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

Evangelizing British Hop-Pickers

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

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

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

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

Work Among Colonials in France

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

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

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

Missions in the Trenches

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

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

The Gospel in Spain

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

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

ISLANDS OF THE SEA

The Lepers in Hawaii

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

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

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

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

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

MISCELLANEOUS NOTES

Unexplored Mindanao

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

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

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

OBITUARY

William Y. King of Toronto.

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

THE MISSIONARY LIBRARY



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

New Books on Missions

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

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ENCOURAGING SIGNS IN MEXICO

RECENT happenings in Mexico illustrate how God makes even "the wrath of men to praise Him." Out of the bloodshed and suffering of the last several years have come remarkable results.

First, there is a great desire among Mexicans to hear the evangelical message. Religious abuses as well as economic abuses brought about the revolution and the leaders of the new régime are almost entirely opposed to the old Romanized Christianity, which has opposed progress and education. Realizing the need of some form of Christianity they have turned to enquire whether Protestantism is the religion to furnish the necessary dynamic for national transformation. The common people, too, have been shocked into a new spirit of open-mindedness and everywhere seek to hear the Gospel. At no time in its history has Mexico made such demands on Protestant ministers for the presentation of their message as it is making today. Workers everywhere are overburdened with these numerous and insistent calls.

Second, we note the development of autonomy among the Mexican churches. The foreign missionary, who has assumed heretofore the large part of the direction and support of the young church, has been absent from the country a great deal during these years of revolution so that the burden of leadership, both spiritual and financial, has largely fallen on the Mexicans. The remarkable way in which they have met this responsibility has been a new demonstration of the Church's strength. It has also brought the denominations together in such a close fellowship that at their national convention, held in Mexico City last March, they appointed a committee to study the question of one united evangelical church for Mexico. Another result has been the emphasis placed on the service side of the Gospel. Evangelicals, many of whom are prominent workers in the new political program of their

country, are now realizing that religion should contribute to the practical solution of all the many social, moral and educational problems involved in the difficult period of reconstruction now being faced.

We note also the comprehensive plan of cooperation among the mission boards. This plan was first worked out at Cincinnati in 1914, when most of the missionaries had been driven out of Mexico by the revolution. One of the most far-reaching cooperative programs ever laid out for any mission field was then projected. It was considered by many so idealistic that it would never be carried out. In spite of continued political disturbances, however, some of the most important parts of the program have already been accomplished and others are rapidly being consummated. Territorial adjustments have been carried forward in a remarkable way. The Presbyterians (North) have withdrawn their work from all of Northern Mexico and concentrated upon what was practically unoccupied territory in the south. The Southern Presbyterians are preparing to transfer their field from Tamaulipas and Nuevo Leon to the south, where all Presbyterian work will be consolidated. The Methodist Episcopal Mission has readjusted its boundaries, yielding some territory to the Presbyterians. Few adjustments in the north have been made so far, but these are being worked out and will no doubt soon be accomplished.

The Union Theological Seminary opened its doors in Mexico City last May. This institution is supported by seven Mission Boards: the two Methodist and two Presbyterian Boards, the Congregationalists, Disciples and Friends. The first five students to present themselves were members of five different communions.

The merger of the several different mission printing plants has been approved by the boards concerned and the details of the project are now being worked out to include the publication of a union paper and the establishment of a union book depository.

A Committee on Cooperation in Mexico, representing all the communions, has been named to study the whole program of the Mexican Evangelical Church and work with the general Committee on Cooperation in Latin America in carrying out cooperative plans. Sub-committees on education, literature and evangelism are considering what should be done along those lines. When it is remembered that before the revolution there was not a single cooperative missionary enterprise in Mexico, no division of territory and no committee to foster inter-denominational work, it will be seen that remarkable progress has been made.

The restrictions placed by the Government on religious work are serious, but are not so much more drastic than those which existed under the former constitution. Some ten years ago a company of missionaries became restive under the constitution then in effect and asked President Diaz whether or not they were obeying the law. He inquired if they had been molested in their work and when they said

"no," the President told them that the best thing for them to do was to go ahead doing their duty as they conceived it and not bother with technicalities until they were instructed otherwise by the authorities! So far as we can learn the authorities have in few instances indicated their desire that Protestant missionary work should change its program. Foreign ordained men have ceased to administer the sacraments (which is what is meant by the phrase in the constitution *ejercer el ministerio*), but find more than they can do along the lines of administrative work, encouraging the national church and answering calls for addresses. The present situation is not ideal, for missionaries object to the Latin way of letting things go loosely with no clear-cut, exact definition. All who know anything of the many-sided Mexican problem will be willing, however, to accept the situation and take advantage of the multiplied opportunities everywhere beckoning.

In these extremely difficult days of reconstruction for Mexico it is well to remember how far from ideal were the reconstruction days after the American Civil War and how every possible force was needed to pull through them. The foreign missionary enterprise will have most influence in Mexico by taking a helpful rather than a critical attitude toward the present situation and bending its every energy to help the people into that new life toward which they are so heroically struggling against all the odds of ignorance, clericalism and vested interests.

In a recent address in Boston a Latin American business man, E. de la Garza, Jr., expressed the following conviction concerning the great need of Mexico:

"The day on which you gentlemen of the United States will send into Mexico the Bible and missionaries instead of soldiers, when you will send school teachers instead of armies, and transports filled with foodstuffs instead of rifles, that day you will do a great service to humanity, to Mexico, and to yourselves."

LIBERTY AND LICENSE IN RUSSIA

BEFORE reaching hasty conclusions in regard to the situation in Russia and the conclusion of a separate peace between the Central Powers of Europe by the Bolsheviki de facto government of Russia it will be well to read Dr. John R. Mott's illuminating statement in this number of the REVIEW. Russia has, temporarily at least, become disorganized. After fighting heroically for three years, in spite of indescribable hardships, in the face of tremendous obstacles, and with immense sacrifices, Russian Armies more than once prevented the Central Alliance from winning decisive victories. Then last March came the revolution which overthrew the autocratic Government of the Czar and put in the saddle first the idealists of the Kerensky Government and recently the socialistic anarchists of the Bolsheviki. Lenin and Trotsky have won their place of leadership in Russia first by the promise of peace, second by the promise of a divi-

sion of land among the soldiers and peasants and third by the promise of a socialistic government. The Bolsheviki are not yet an organized political party, but a mob obsessed by certain ideas and mistaking license for liberty.

Many well informed friends of Russia predict a short term of power for these men who have usurped authority. In the meantime chaos reigns in Russia. Already the land is divided. The Ukraine Republic has been formed in the southwest (bordering on Rumania and the Black Sea) with a population of about 25,000,000 people. Finland has declared its independence and Poland and Lithuania are in the hands of Germany. Siberia may also set up an independent government. It is too early to predict what the final outcome will be. In the meantime, as Dr. Mott points out, there are good reasons for being patient and for maintaining faith in the Russian people. France had her reign of terror in her revolution, and America passed through a long period of reconstruction after the Civil War. New Russia cannot be made in a day. We must watch and pray and hope and help whenever possible.

In the meantime Russia is in a state of chaos. One who recently came from Petrograd says that there is no peace and order there. Nervous uncertainty marks each day. Stores and factories are looted, men are shot down, trains are robbed by soldiers and criminals, transportation facilities are disorganized, famine and abject poverty stare families in the face and there is confusion and panic. One writes: "There is no discipline, no police, no courts of law, all the prisons are emptied and their contents let loose on society, on top of that there are some 2,000,000 deserters, most of whom live on plunder. This gives some idea of the state of the country." All this is not only a terrible experience in Russia, but is a crushing blow to the cause of freedom represented by the Allies. Russia, the great nation of 180,000,000 people with more man force than any other combatant, and the first to enter into war with Austro-Germany, is the first to withdraw from the conflict. It is well to read Dr. Mott's article to see why they have withdrawn and why there is still hope for Russia.

In the meantime it is encouraging to believe that conditions in Russia can never revert to the despotism that once existed there. For a time, freedom has taken the form of license; the discarding of old restraints imposed by the autocracy has left them without the control of laws and good government; the overthrow of the church hierarchy authority has been accepted by many as an overthrow of religion.

There is unspeakable suffering in Russia today. The vast nation needs unselfish friendship, the masses of people need education—enlightenment as to the real meaning of life, liberty and religion. It is a time to prepare for entering Russia with the pure Gospel of Christ, unhampered by formalism and superstition; a time to plan for Christian education for the future leaders of Russia. No nation has greater possibilities for evil or for good.

PERSIA AND THE RUSSIAN REVOLUTION

THE stupendous upheaval in Russia, no less than the great French Revolution before it, is bound to exercise a far-reaching influence upon widely separated and most diverse classes and peoples. On the west, it may do more to disintegrate and destroy the autocratic military regime of Germany than the armies of the Allies. On the southeast, it seems probable that it will bring immense and perhaps startling changes to Persia. The destinies of that little nation is too closely tied up with Russia not to feel more vitally than almost any other neighbor the effects of the political explosion.

We recall the strong Persian movement toward a constitutional regime before this war began. Had it not been for Russian jealousy of all liberal ideas within and without her borders, Persia, under the guidance of men like our own Shuster, might have definitely set her feet in the path of political and social progress. But autocracy could not tolerate a democratic movement in Persia any more than it could permit it at home, for "evil companionships corrupt good morals" (R. V.). Consequently, Russian power was exercised in a most arbitrary way to check political reform and many reformers suffered the extreme penalty for their enlightened views. Persians will never forget how Sikat-ul-Islam, the chief ecclesiastic of Tabriz, was hung on the most sacred day of the Persian calendar for no other reason than that he was an advocate of constitutionalism.

Now that the lid has blown off in Russia, Persian liberalism has once more raised its head. Newspapers, of which there was a prolific crop in the days of the revolution, but which almost ceased to exist when denied freedom of speech, once more have begun to appear and to advocate reforms. Political parties again raise their heads and issue their manifestos. A demonstration has been reported from Tabriz in which Persians, Armenians and Russian soldiers took part, when fiery speeches were made in honor of the revolutionists who fell a few years ago in their vain effort to regenerate their fatherland.

The outlook in Persia is, however, not all rosy. The wrongs that the Persians have had to endure at the hands of their northern neighbors (wronges that have been winked at by Great Britain) have embittered them against the Allies. The propaganda of Pan-Islamism has added fuel to the flame; and unfortunately the great mass of the people is almost rabidly pro-German and pro-Turkish in their sympathies. The fact that their sacred places, Bagdad and Jerusalem, have fallen into the hands of the Allies has been a bitter pill to them and in the relaxation of Russian power they openly speak their animosity. The demoralized conditions in the Russian Empire have not helped to improve the situation in Persia. Last summer the Russian troops (no longer under strict discipline) angered by the natural and inevitable depreciation of the ruble, which reduced the purchasing

power of their pay one-fourth its former value, deliberately burned the bazaars in the city of Urumia, inflicting an incalculable loss on that already much afflicted city. The food supply of the country is almost exhausted and the price of grain is four or five times the usual price, so that the recent announcement that the Russian army would continue in Persia as the "guests of the country" means that the burden of supporting these unwelcome "guests" will fall heavily upon the impoverished people. In the midst of the elements of a great conflagration or sudden explosion the missionaries occupy a very trying position, calling for the earnest prayers of God's people for them and for the work of Christ in that troubled land.

The hope has been expressed by the Rev. Dwight M. Donaldson, of the Presbyterian Mission at Meshed, East Persia, that with the outlook for religious liberty in Russia the missionaries in Turkestan and Khorasan may push their work vigorously, since there will no longer in Meshed be the feeling that the Christian missionary is living in this sacred city of Islam on the crest of a volcano. It looks as though after the war Afghanistan also might be opened to western commerce and enlightening influences. The Church should be ready to enter in and possess the strategic points of Khorasan, which lies on the Afghan border.

SIGNS OF THE REBIRTH OF INDIA

THE only way to describe India today is to say that she is being *reborn*. A new nation is rising out of the old life. Customs which were thought eternal are now crumbling. A social order which seemed forever fixed is changing. Caste is losing its hold; the depressed peoples are pressing upward. Hinduism is filled with reform societies that are adopting Christian missionary methods and ideals. Their enthusiasm is superb. They mean to so change Hinduism as to make it clean and modern. Some of them call attention to the supposed purity of early Hinduism and call the people back to that golden age. Others see no hope except in a purging of all Hindu life. These reforms are by-products of missionary work. The sad thing is that few of the Hindu leaders see that their hopes are doomed to disappointment unless they put Jesus Christ at the center of their new order. But many look for the day when the influences now at work will bring the educated leaders of Indian thought into personal touch with Christ, when they will look to Him as the fulfilment of their aspirations.

Dr. Fred B. Fisher, chairman of the India Mass Movement Commission of the Methodist Episcopal Church, writes of what he terms "the most remarkable convention I ever attended," held in Bombay. It was in early November. About five thousand people were present, as representatives of the various castes comprising the "untouchable" classes. These depressed classes have never before dreamed of assert-

ing rights or even expressing hopes. They have been the social and economic slaves of the land and have been denied the privilege of human beings. Fifty millions of them have slaved through the years without a dream of any better state in this world, and only the remote hope that in some future existence they might, by transmigration, be born Brahmins. Now, five thousand of these people have come together to discuss their united attitude toward the Home Rule Movement in India and to decide on precautions to safeguard their civil rights. It is one of the political miracles of all time.

Several high caste gentlemen were present, among them Sir Narayan Ganesh Chandevarkar, whose sympathy was so genuine that he was elected chairman. In his opening address he referred to these so-called "untouchables" as *brethren*—a remarkable word in such connection. He further said: "The progress of India depends upon the elevation of the depressed classes here represented. It augurs well for the country that these classes are coming forward to claim social and political rights. The political reforms to be carried out should be such as would benefit all the classes and all the communities. The depressed classes form one-fifth of the total population, and in fairness they should not be excluded from the benefits of national life. It is the duty of the leaders of the so-called untouchable communities to follow the spirit of the times and safeguard their interests."

Many educated and cultured men, who have allied themselves with the depressed constituency, have climbed up from the ranks of the untouchables. Some of these were born in low-caste villages, but educated in Christian mission schools and are now clerks, stenographers and telegraphers. Others are independent business men, teachers or preachers. One of the leaders is Mr. V. Sohoni, of the Depressed Classes Mission, a Hindu society. The fact that so many low-caste men have become educated and are able to hold their own in debate and conversation with the high castes has made the latter think in serious terms.

The resolutions passed by the conference are full of significant prophecy. In substance they call for:

1. Separate representation in the Provincial and in the Imperial Council. To this end a commission was appointed to call upon Mr. Montagu, the newly appointed Secretary of State for India, during his Indian trip.
2. Establishment of free and compulsory education without delay.
3. Immediate removal of the disabilities of the depressed classes regarding the use of schools, medical dispensaries, public offices, public wells and all other institutions.
4. The removal by the higher classes and politicians of the advanced school of the stigma to the depressed classes.

The proceedings of the entire conference were most orderly, in spite of the fact that difference of opinion was evinced on several topics. Three rousing cheers for the King-Emperor brought to a close this

epoch-making gathering. It heralds the dawn of a new day and gives promise of the emancipation of fifty millions of people. May they be led into fellowship with Christ, whose representatives have been used by Him to open these gates to new life! The Church should be ready to receive these multitudes as fast as they come and so help to mold the future democracy of India.

WORK FOR THE CHINESE IN FRANCE

THE war has brought an unexpected opportunity to reach a hundred thousand Chinese who have gone to work in France. Missionary leaders consider this of great importance, viewed from the standpoint of future missionary operations in China.

Some time ago a Young Men's Christian Association secretary, formerly in China, tried an experiment on a small scale in behalf of the Chinese in one camp in France. These men have very restricted liberty and their evenings are unoccupied. Lectures and entertainments were given and evening classes were started. The response was so enthusiastic and the condition of the camp was so improved that the military authorities gave permission for similar work in all places where the men are located. British missionary societies have been quick to see the importance of this work and have already assigned a number of men who speak the Mandarin language. The British Y. M. C. A. Council has cabled to the War Work Council in America for twelve missionaries equipped with the language and adapted to this type of missionary effort. The opportunity is great for the following reasons:

1. These men are away from home, strangers in a strange land, without being able to speak the language, and with nothing to engage their spare hours. They need friendship, counsel, practical guidance.

2. The effort to improve the morale of these men will strengthen the armies at the front and thus help to win the war.

3. These men, when they return to China, will be able to exert a tremendous influence in the future developments in that fast changing country. Some of them are Christians already. Many more may be won before they return home.

4. These men, because of their experience abroad, will have a place of leadership in the villages and towns to which they return. They will likely have money in hand which will give to them an important place among their fellows.

If the Christian Church will minister to these men at this time of need, will introduce them to Jesus Christ and to interpret to them the spirit of Christian civilization, they will undoubtedly be a great power for good. If, on the other hand, they are treated as mere machines, upon their return to China they will be a great obstacle to the future evangelization of that nation. Here is another way in which good may be brought out of the evil and suffering of this destructive war.



EDITORIAL COMMENT



TWENTY-FIVE YEARS OF COOPERATION

LAST January the Foreign Missions Conference of North America celebrated its silver anniversary at Garden City, Long Island. This marks twenty-five years of cooperation between the Foreign Mission Boards of the United States and Canada. Their first meeting was held in the old Presbyterian headquarters at 53 Fifth Avenue in 1893. Then twenty-one boards were represented; now there are 178 boards and societies in the organization and from two hundred to four hundred representatives meet in the annual conferences.

These Foreign Mission Boards had an income last year of \$20,-407,861, most of which was spent in non-Christian lands. A part of it was used for work in Europe and Latin-America. The statistical report shows a Foreign Staff in non-Christian lands of 9,358 workers, and a native staff of 40,502. The Christians gathered into the churches in these lands are reported as 1,300,813 including 764,039 communicants. New schools have under instruction 638,327 and over four million patients received treatment in the mission hospitals and dispensaries. The work is so vast that it requires a vivid imagination to conceive of the real import and extent of its influence. No figures can measure the effect of the conversion to Christ of one man or one woman, brought up in ignorance and sin. The tables printed also report on the work of 250 missionaries in Europe and 1,663 in Latin-America. These lands add 224,290 communicants in Europe and 115,668 in Latin-America.

In summing up the benefits of the twenty-five years of conferences Dr. James L. Barton mentioned the fraternal confidence established between the secretaries, the larger degree of comity and cooperation between the boards, the vast stores of information gathered by joint committees, on literature, self-support, education, statistics, cable code etc., the large and small conferences conducted—like that in New York in 1900, the Edinburgh Conference in 1910, and the special conferences on Japan, China, Moslem Lands, South America, etc.; the establishment of missionary headquarters with a reference library at 25 Madison Avenue; the great service rendered to all boards and the great missionary cause by the joint Committee of Reference and Council. There has also been the large influence exerted on the mission field by an improvement in the missionary personnel, by an encouragement to larger cooperation and by special interdenominational conferences in separate fields. The whole Foreign Missionary enterprise has become more of a coordinated and systematized endeavor to give the Gospel of Christ to the world and to uplift and enlighten

men, women and children in every nook and corner of the globe. With all this organization there is, however, no less dependence on the power of the Spirit of God to produce the desired results.

A UNITED HOME MISSION PROGRAM

THE Eleventh Annual Conference of Representatives of Home Mission Boards of America laid special emphasis on the winning of foreigners and industrial classes to the Church of Christ. This conference has under consideration plans that mean closer cooperation and a more systematic program for America's evangelization. This program includes the securing of a Home Mission headquarters and an executive secretary, followed by a systematic study of various Home Mission fields and problems.

The papers at the recent conference considered chiefly recent Negro migration to the Northern industrial centers; the immigrants and industrial problems; the Home Mission propaganda and resources, work for the American Indians and the cultivation of friendly relations with foreign students. Some particularly illuminating plans and surveys were presented relating to the study of specific states and cities. These surveys give the basis necessary for constructive and progressive work. They also reveal the human resources at the command of the church. The problems that face the church in America are tremendous and require the utmost consecration, sacrifice and spiritual power. It is clear that if the Christian church does not gird herself to the task of presenting Christ in His fullness to the people of America, the materialism and sensuality of the present age will render the Church impotent and cold like the Church of the middle ages.

But with the cooperation of all the forces now at work under the leadership and in the power of God there is no reason why a Protestant Church, of 30,000,000 members and almost unlimited wealth, should not evangelize the remaining Indians and Eskimos, educate the immigrants, purify the city slums, uplift the negroes and make Christianity the dominant force among the mountaineers, in rural communities and on the frontiers among miners and lumber camps. To-day, when the whole foundations of society are shaken by the world war, it behooves the followers of Jesus Christ to stand and work shoulder to shoulder to make this land Christian for the sake of the world.

We cannot believe in Christ for ourselves, unless we believe in Him for all the world. The more deeply we believe in Him for ourselves, the more certain we shall believe that He is the Saviour of the world.

Just as surely as you deepen your own spiritual life and make Jesus more your Saviour, just so surely your will believe in Christian Missions, and long to tell all that He is their Saviour, too.—PHILLIPS BROOKS.

A VIEW OF THE SITUATION IN RUSSIA*

BY JOHN R. MOTT, LL. D., NEW YORK,
Member of the Special American Commission to Russia.

IT has been my lot to make four visits to Russia in the last twenty years. The first one of these visits was approximately twenty years ago. At that time I found that great land comparatively inaccessible. If I had been found on a street car in conversation with five or six other men all of us would have been subject to arrest. Such interesting meetings as I then held were between midnight and four o'clock in the morning, in absolute secrecy. It was a presumptuous thing to do, not so much because of risks to myself as because of dangers engendered for others. I went from Russia then with a sinking heart, never really expecting to live to see the coming day among those peoples.

I returned about ten years later. The High and Holy Synod of the Russian Orthodox Church, then one of the most powerful bodies of the religious world, did not wish to have me go forward on the mission which I had in view. But the powerful prime minister, Stolypin, desired that I should have "a square deal." Therefore the largest theatres and public halls that could be obtained in the great cities, such as Moscow and Petrograd, were crowded to suffocation night after night with the multitudes of Russian students, chiefly agnostics and Jews. There were also present other members of the intellectuals, graduates, and leading minds of the professional and industrial classes of Russia, and scores of the priests of the Orthodox Church. They came and stayed, not through one or two addresses only, but never less than three, and sometimes they would insist on my giving four public addresses in one evening. Every word had to be spoken through an interpreter.

I shall never forget those great seas of Russian faces. The police would not allow them to stand in the aisles, so they stood in the vast area in front of the platform. Every night the halls were crowded with eager, wistful, inquiring, tragic faces,—for almost every face had the mark of tragedy. I suppose that there have been few Russian students prior to this immediate student generation who have not contemplated suicide or one or more members of whose families have not suffered persecution or severe repression because of their ambitions.

Late into the night and through the following day these men and women came to me singly or in groups. They seemed to think, "If we can get near this man who has brought to us a message of hope from the students of other nations, possibly we can get some added light and strength to enable us to meet our adversity."

* An address delivered at Hotel Savoy, New York, January 14, 1918.

I went away from Russia then with a bounding heart. I seemed to discern the crumbling in the great wall.

A year ago last summer I returned for my third visit to Russia to promote a reciprocal arrangement, by which Russia would undertake to permit work for the German and Austro-Hungarian prisoners on condition that the middle countries would permit the same kind of work for the Russian prisoners.

On the last night save one of that visit, the High Procurator of the Holy Synod, that religious body that wanted to keep me from going forward on the special mission a few years before and which, as I learned last summer, passed a resolution at the end of my second visit that I should not be permitted to revisit Russia, nor should I or my interpreter be permitted to speak again on moral and religious subjects to the students of Russia,—the High Procurator of that same Holy Synod invited me to his palace and presented me with an illuminated copy of the gospels inscribed with his own hand, expressing appreciation of the services rendered by the American people for the Russian prisoners of war. I left Russia believing that the door was beginning to open for a larger future for the penetration of those great masses with the principles of pure and vital Christianity.

AFTER THE REVOLUTION

A few months ago I returned to Russia as a member of President Wilson's Special Mission. We went by way of the Pacific Ocean and across Siberia, returning by the same route, traversing the vast breadth of Russia twice. The government placed at our disposal the imperial train in which the Czar and his party made their many visits throughout Russia during the previous years. We held our sessions in the parlor car in which the Czar abdicated.

We coursed our way across the great land for approximately seven thousand miles, nearly one-third the way around the world, a vast contiguous territory, located in the same belt of power in which are the British Isles and France, the United States and Canada, China and Japan; a land blending the strongest strains of Europe and Asia; a country having the three greatest religions of the world. Here we find Christianity, not only in the form of the Greek Orthodox Church, but likewise of the Church of Rome, and of the Protestant communion. Russia has also more Jews than all the rest of the world combined. Russia is the third among the Moslem nations, having between twenty and thirty million Mohammedans.

When I went to Russia on my second visit, President Roosevelt, as he then was, sent with me a long letter of four type-written pages, which he authorized me to read to the young men of Russia. In that letter was a sentence that I could not then accept, but which I can now accept with positive conviction. He said: "No land more than Russia holds the fate of the coming years,"—a true, prophetic utterance of what will unfold before our eyes in our own generation,

I resent many of the strictures placed upon Russia in these days in our periodicals, both secular and religious, and many of the superficial, hasty, ill-considered judgments and criticisms concerning that vast and complex people and that wonderful nation. This is not the way to treat an ally. The time of times to stand by an ally is in the darkest hours of that ally. That is what allies are for. Were this done with consistency and persistency we would not see some things that some fear we may see. But, furthermore, it is not Christian. It is the duty of a Christian people to stand by any people groping toward larger light and larger liberty.

What nation has had to deal with these four great undertakings that I now mention?

In the first place to engage in the greatest war in the history of the world. Surely Russia has done that. For nearly three years before America recognized her obligation Russia maintained one vast front of this war, a front reaching nearly twelve hundred miles. There she stood in isolation, not having at one elbow, as France has had through these years, the army of England, Canada, Australia and New Zealand; and at the other elbow Italy. Russia has stood alone, paying the prices, standing the impossible strain. It ill becomes a people who have just begun to get ready to pay prices to sit in hasty and uncharitable judgment concerning one which has gone almost to the limit in sacrificial effort.

Second: Russia has been engaged in the greatest political revolution of modern times—perhaps, also, of ancient or modern times. This revolution has already swung Russia from an extreme, benighted—oh, how dark and how cruel—autocracy out into the full stream of what we believe is to eventuate in a well-ordered democratic republic.

In the third place: Russia has been busied, as she is now chiefly engrossed, with the most remarkable social revolution of any time. With a naive simplicity that is almost tantalizing, with a courage and with a reality which put to shame the United States, England and Germany, Russia has come to close grapple with social injustices, social neglects and social cruelties before which we still quail.

Then fourth, Russia is in the midst of a striking religious revolution that has already brought with it such a large measure of tolerance as old travelers in Russia hardly believe possible. This religious tolerance has already placed on an equality the persecuted Jews and the Roman Catholics of Poland; the Protestants of Finland and other countless sects, large and small, which for two hundred years have had to seek the swamps and the forests. Think of it! I attended a session of the Holy Synod where they voted unanimously to receive the persecuted “old believers” into their great religious council.

This religious revolution has also brought a large development in the direction of the democratizing of the Russian Orthodox Church, that most autocratic of all religious bodies. One day I had the privilege of attending in the great church in Moscow, known as the “Cathedral

of our Saviour," the democratic election of the highest ecclesiastic of the Russian Orthodox Church, the metropolitan of Moscow. Likewise at least twelve other bishops and hundreds of the clergy were elected in different parts of Russia by these democratic methods.

This religious revolution is bringing about a purification of the Orthodox Church—a most needed purification when we recall the shocking, almost unbelievable Rasputin scandals.

This religious revolution has also brought with it the plans for the better training of the clergy of this communion of 115,000,000 members. I myself was asked to do the absurd thing—absurd when you think of my doing it—of coming before a representative body of professors of all ecclesiastic academies and seminaries and giving a lecture on the tendencies in theological education in Europe and America. A few days ago I fulfilled a request of long standing which had been made by one of the members of the Holy Synod who asked me to select a box of books helpful to those who have to direct the pattern of the Russian Orthodox Church.

GROUND FOR CONFIDENCE IN RUSSIA

There is an expression of a Russian that seems to me more significant than any other. He said: "You may not *understand* Russia, but you must *believe* in Russia." At the end of my first visit I almost yielded to the temptation of writing a book on Russia. I do not understand Russia as well as I thought I did then; but notwithstanding all we have heard in these last weeks I never *believed* so strongly in Russia as I do now.

My first ground for confidence in Russia is the character of the Russian people. They have great physical vigor and vitality. No nation has more. They have also great range, grasp and penetration of mentality. We are living virtually in watertight compartments with our lack of knowledge of the Russian language and Russian literature, and therefore lack of knowledge of the courage, the constructive ability, the creative power of the Russian mentality.

Russians also have great hearts. I said last August, when I returned from Russia, that the Russians will be the first people to forgive after this war. I do not think of any people who have more to forgive, with the exception possibly of the Belgians and the French. It is well for us to have released in this world a great deal more heart power. The Russians have it in a great degree.

They also are a religious people, perhaps the most religious people I have visited. Even agnostics in Russia are more keenly interested in religion and more responsive to the note of reality as contrasted with formalism in religion than are many of the so-called believers in other Christian countries.

The Russians likewise are great idealists. They are fairly floating today; their feet are off the ground. It exasperates some of us at times,

but it ought to give us hope in the coming day when in the midst of gross materialism more of this idealism is released.

Think of the patience also of the Russian people. Can you name a people that has shown more patience? Then there is their capacity for vicariousness. Have any people shown greater capacity for enduring suffering than certain religions and certain strata of society in Russia? These are traits on which we may well expect to see rise greatness. We may have confidence in that kind of a foundation.

The second ground of my confidence is the number and strength of the leaders in Russia. I found more leaders of outstanding ability in Russia than in any of the other nations now at war. In the provisional government that was in power a few months ago we found Kerensky, that genius, only thirty-four years of age, who turned the most difficult corner which any leader will have to turn in Russia and who, while he was not the man to build, succeeded in holding together those people so long as he did.

Then there was Terestchenko, only thirty-one years of age, one of the strongest men I ever met in any nation. The four strongest men in the government were all under forty.

Then I think of the parties still out of power, each of which have among them stronger men than were to be found in the party that was in power. Russia is strong at the top; and she is strong at the bottom with the peasantry; she is weak in the middle. That is a gap that cannot be bridged in a day.

The third ground of confidence in Russia is the principles of the Russian revolution. Let any one who is disposed to be hasty in criticism of Russia re-examine the principles of the Russian revolution. He will find they are the principles that brought the United States of America into being and that in the last analysis led us to join the Allies. We must believe in Russia or get out of this war.

The fourth ground of my confidence in Russia is the great ground swell of democracy that is democracy indeed. If we judge each day's reports by that principle there will creep over us a spirit of greater charity and patience toward Russia. Last September I expected that there would come counter revolutions and I believe that there will be some much more serious than any we have had yet. They will not, however, in my judgment, begin to shed as much blood as was shed in the American civil war nor will their civil war drag on as long as ours did.

Another encouraging trait of the Russians is their capacity for order. Russia today is governed by about nine thousand committees, but I found less disorder there than I have found in the United States since my return. I agree with Senator Root that Russia, *up to this date* since she had her revolution, has been more orderly, judged by results, than some of the countries that are criticising her.

Remember how long it took us after our Revolutionary War to make our liberties comparatively safe. Re-read John Fiske's book on

the critical period of American history. Re-read the history of the French Revolution and the prices then paid. Recall the seven years which have elapsed since the revolution began in China. Let us be patient with Russia.

Someone asks: "How does all this square with what we read in the papers every morning?" I answer: Who wrote the news? Think that through. It is a singular thing that every member of the Red Cross Mission who has come back from Russia, every member of the Root Mission, every member of the Stevens Railway Mission, every traveler who has come back from Russia that I have met in these intervening months has unshakable confidence in the genuineness of this Russian revolution, in its timeliness, and in the ultimate hopeful outcome.

Someone says, "How about the crumbling of the Russian army and navy?" Let me remind you of whole sections of the Russian army that are maintaining their fronts, and of whole parts of the Russian navy that have not been seriously penetrated with disaffection. I cannot enlarge on that, but I ask you to think of the causes which have shaken the morale and weakened the fighting spirit of Russia and ask yourselves: "What nation would not be shaken in morale and weakened in its fighting spirit if it had been subjected to these same causes or influences?"

CAUSES OF RUSSIA'S DEMORALIZATION

The Russian people are tired of this war and they do not conceal it. Surely they have a right to be tired of this war. They have already laid away over three million of their sons and brothers, their fathers and husbands, or more than all of the other Allies combined. When we have even 750,000 crosses over American graves in France and perchance on other fronts it may be fitting for us to criticise another nation for becoming tired of the war. Then I think of their two million men so maimed and mutilated—I see them now—that they can never fight again. In addition to all these think of the more than two million Russian prisoners today languishing in the prisoner-of-war camps of the Middle Continent. Do you wonder that the Russians are war tired?

The second cause explaining the shaking of the spirit of the Russians and leading them to seek other paths is the knowledge that they were betrayed by their government in high places. Remember the Sturmer scandals, worse than scandals—*betrayal*—and you will understand what I heard a year ago last summer of one war ministry which gave out the order that at critical points on the front the guns were to shoot only two shells each day, although the shells were banked up high in the reserves and these guns confronted batteries some of the guns of which were shooting thirty-six hundred shells a day.

Dr. Hurd, one of the American Red Cross doctors who had served the Russian army since the war began, told us of one three-day battle in which he saw over one hundred thousand Russian soldiers go into

the fight and less than ten thousand men come out of it able bodied. Many went into the fight without any ammunition whatever, hoping there would be an opportunity to use cold steel. In the light of facts we can never justly accuse the Russian soldiers of lack of courage unto death in following their ideals, whether in war or in peace.

The third cause of the demoralization of *parts*—notice my emphasis—of the Russian army and parts of the Russian navy and also of large parts of the civilian population is the flooding of the minds of the Russian soldiers and civilians with the fascinating ideas of the Russian revolution. You cannot imagine the effect of these ideas coming to your mind for the first time. But try to imagine this thought coming to your mind for the first time to stay there: *Light instead of darkness*. Well have the Russian people been called dark people—over eighty per cent illiterate; whole classes condemned to stay in dark places through all the years. Then the noonday light breaks and they awake all over Russia to know that now they and their children have the opportunity to receive education and henceforth through all the coming days they may walk in light.

Or imagine this idea coming to you for the first time to stay as a permanent experience: *Liberty instead of slavery*. What a weak word “slavery” is to represent the lot of multitudes in Russia before the revolution. Ostensibly they had liberty, but in reality worse than slavery. Then to hear the shackles break in pieces and fall at your feet and to know that they are never to be recast, and in all the coming generations your children and your children’s children shall stand erect and live as free men.

Or can you imagine this idea coming to you for the first time and that it is to stay with you: *Plenty instead of poverty*. What do not those two words connote to those who knew Russia in the old days? Every night there have been lying down in Russia millions of men, women and children without having had sufficient food to satisfy the natural cravings of the body that day for food. I have met thousands of Russian students who had as their only nourishment but one bowl of soup each day. To know that a change has come, that all are now to have equal opportunity, that there is coming a chance to rise in the economic and social scale, that some day all may have necessities, and perchance after a while many may have luxuries.

Do you wonder that ideas like these coming to a simple-minded and comparatively illiterate peasantry and working class prove to be more alluring, more attractive, more satisfying, at least for the time being, than ideas of slaughter and destruction? Would they not be abnormal were this not the case? Let us be perfectly fair.

I recognize the excrescencies in the Bolsheviki movement and I have found myself tempted to become intolerant. But I remember members of that party whom I met and as I recall the tragic stories of these men and remember their black background I am not surprised

that they want to make secure those principles which led them into this great struggle. There is an evil influence that is taking advantage of a good impulse and is to be reckoned with in the midst of this Bolsheviki movement; but this cannot be said of the majority of their number.

Then this Bolsheviki movement is not Russia in its entirety by any means. It is a small section of the group of parties on the extreme left and by no means the great mass of Russia. But it should not be condemned in a wholesale way.

The fourth cause explaining this demoralization is the masterly German intrigue propaganda. There has been nothing quite like it. The day the Russian revolution began the death penalty was abolished and all prisoners were released. That day all the policemen were dismissed from one end of Russia to the other. That day 185,000,000 people started on a long holiday. They have not since returned. *Germany was there*. Surely she was in Finland and she was in larger numbers in Sweden than many thought. She was also in another strange place—along the fighting lines. Not only the fighting Germans, but the publicists, publicity men, writers and speakers of ability were waiting for the crumbling of the wall. Other thousands of German propagandists were inside of Russia. I am pained to say also that between the day the Russian revolution began and the day our mission arrived in Petrograd many from America bearing American passports arrived to promote the pro-German propaganda. Now these pro-German propagandists in these various fields had millions of dollars at their disposal. They bought up newspapers and established periodicals; they printed and circulated pamphlets by the tens of millions. I have a leaflet printed in Russian by the Germans and shot over into the trenches. They also used the voice and by so doing showed better psychology and better knowledge of Russia than the Allies have shown. Russia has been quiet for generations. Talking is now the most popular thing in Russia. A bread line which in Germany becomes irksome in a few hours, becomes an added attraction in Russia in that it gives the people that much more time to talk. Germany saw this and acted upon it. I went down on the streets of Petrograd one day and counted over two hundred meetings. The halls also were crowded. You could have found the same thing in other parts of Petrograd and in other cities all over Russia. We found it in the villages out in Siberia—talking and listening, debating, inquiring, answering. What were the Germans there saying in their speeches, what were they writing in these articles which we had translated? Such things as these: "We fought you when you had the Czar. You have abolished him. Why should we fight each other longer? Let us be brothers." Then they begin to teach internationalism, the last nation under heaven it would seem that should be teaching internationalism. Then they said: "The land is going to be divided; the great estates are going to be broken up. Go home and

get your share." Hundreds of thousands went home to get their shares. Whether they will keep them remains to be seen. I doubt very much whether they will. I have too much confidence in the common sense—another trait I have not mentioned—of the Russians.

Then scores of times in Russia I heard this: "This war was brought on by the capitalists of France and England, and now the rich men of the United States of America join them. Why have your sons and husbands shot to pieces in order to fill their coffers?"

A letter from an American whom I have known for years and who has been in Russia says:

"In addition to the newspapers in the Russian language, the Germans provided artistic colored posters attacking the United States and England. These were posted up where the meetings were held and no one was allowed to touch them. One of these posters showed the Russian peasant soldier leaving the slimy trenches and joyfully preparing to enter the field of peace, where he sees his children playing about the cottage, and where the fields of ripe grain await him. Just at this point he is stopped by John Bull and Uncle Sam in the guise of bloated capitalists, who sneeringly say, pointing to the filthy trenches, 'Get back, you slaves. You are not done fighting for us yet.' Another poster showed the Germans exchanging gold, cloth and farming implements for Russian grain."

Now let me, in closing, rapidly epitomize what I think we must do. In the first place, as a religious duty, we must win this war. Otherwise it is rhetoric and an idle dream to talk about making this world a safe place for democracy, and especially for the democracy of Russia.

In the second place I use a strange word and that is: Let us as a nation "gamble" on Russia. That word puts plainly and bluntly what I mean, though I do not believe it is going to be a gamble. We will be wise to spend one billion, two billions, three or more billion dollars there giving effect to the findings of the Stevens Railway Commission and of certain findings of the Root Special Commission which call for money, rather than to spend ten, fifteen, twenty, thirty billions more on the western and southern fronts. There are ways to meet immediate need and growing need and continuous need in which we can safely take the risk. None of these who have come back call it a risk. Those who do so are reading through the colored glasses. And who colored the glasses?

In the third place, there must be a counter propaganda. Not of intrigue. Our methods are those of the light; and if that prevails it invariably dissipates darkness. But at present the light does not have a chance; the truth is not being adequately proclaimed. The recent splendid utterances of our President will fall to the ground in Russia unless there they are supported by wise plans of publicity showing unmistakably that all the American nation are behind the President.

The Germans are saying that he is speaking for himself and the forces of wealth, not for the mass of the American people.

In the fourth place we must not only make the world safe for democracy, but we must make the Russian democracy safe for the world. To this end we should enter into fellowship immediately with the sufferings of the Russian peoples. How they are suffering! I find it difficult to sleep at night when I think of how impossible it was to find even summer clothing in Russia; when I think of what I know of the lack of footwear; when I think of the many who are right now freezing in Russia; when I think of the multitudes of peasants who are today starving in Russia. Anything which God will let us do through the Red Cross or the Young Men's Christian Association to ameliorate these sufferings we will wisely do because the Russians have great hearts.

We sent back a message from Russia to America in which we said: "Here we find an infant class of 185,000,000." If you will remember that sentence you can better understand Russia. It is not inapt—an infant class of 185,000,000. Think of the traits of infants. Think of how much more you can move them by their hearts than by force or diplomacy or reason.

In the fifth place we should back agencies which have access to Russia—the British and Foreign Bible Society, which has had a marvelous record in Russia; the Young Men's Christian Association, which has already sent since our return a hundred of the best young men we could get from America. Twenty of them have recently gone and I hope we can send two hundred more. They are going into the teeth of difficulties. Some of them may leave their bodies in Russia, but there is no better place in the interest of the expanding kingdom.

My final point is: You may not understand Russia, but you must *believe* in Russia. What man ever helped you the most? Was it not the man who, when you were most discouraged, most nearly defeated, had confidence in you and said, "I believe in you," and acted as though he did believe in you? It is precisely so with a nation. The time to stand by a people is when we may think they have missed the way. Time may show that they have found it in some things where we have not. Stand by them. Some day this terrible nightmare will be behind us, the tragedy will be over, the world convulsion will cease, the darkness will be dissipated. The ships will come home with the able-bodied men, with the prisoners, with the wounded; the lanes of travel will be opened and restored to their peaceful uses. We will grapple with the most difficult and transcendently important tasks of reconstruction. We will then try to have that phrase mean more than a phrase, "The family of nations." At that great moment would we not all prefer to see Russia at the family board? *Therefore we will believe in Russia.*

The Outlook for Missions in Mexico

BY REV. A. C. WRIGHT, CHIHUAHUA, MEXICO

Missionary of the American Board of Commissioners for Foreign Missions

HE who would pretend to prophesy in regard to the future of Mexico must be either very wise, very conceited or very foolish.

Seven years of civil war, revolution and banditry have left the country in a pitiable condition, and nothing but the wonderful natural resources of the land has kept it from absolute bankruptcy and dissolution. The Carranza Government has been established at Mexico City and has been recognized by the United States, but the two original revolutionist leaders are still fighting, Villa in the north and Zapata in the south. With an independent chief in the oil region, with the constant bugbear of Felix Diaz organizing an opposition army and with numerous bandits taking advantage of the condition of the country, it can hardly be said that peace and prosperity are yet in sight.

This makes the missionary problem difficult of solution. All that we can do is to accept things as they are, do the task that comes to us day by day; and trust for the future, that the way may be opened and that our present labor may not be in vain.

Credit should be given to the existing government for what it has accomplished. The Carranza government is fully established throughout the country, the President and the members of Congress were chosen by the fullest and fairest election the country has ever had, and many of the States have elected their own Governors and Legislators and many cities have chosen their own municipal officers. The main lines of railroad and telegraph are in regular service, although suffering occasional temporary interruptions on account of the opposing factions already mentioned; most of the public schools are maintained with large attendance, ordinary business goes on as usual; and, most important of all, inflated paper currency has been done away with, and real gold and silver coins form the circulating medium.

The great causes of unrest and dissatisfaction are the lack of work and the preponderance of the military element with the multiplied cases of graft and exaction which accompany it. The lack of work is caused largely by the refusal of the large companies, principally foreign, to renew their activities under the regulations existing, and the continuance of bandit raids.

ATTITUDE OF THE GOVERNMENT TOWARD MISSIONS

The present government is sincerely anxious to secure and advance the moral and intellectual welfare of the people. In Sonora and Yucatan the liquor traffic has been strictly suppressed and in several other states greatly limited. Gaming laws are enforced in many cities. The

tendency is toward improvement in all these ways. The new constitution limits religious services and practices, but with the idea of regulating and improving, not of excluding.

The attitude of the government in making these restrictions has not been understood generally. It should be remembered that this is not new legislation for this country. The reform laws, established by the great patriot Benito Juarez in 1858, form the basis and ideal of the new constitution. Whatever has been added to the old law of reform has been caused by the failure of the Roman Catholic authorities to respect and submit fully to that law, and, as has been admitted by the highest authorities of the present government, these restrictions were not intended for the Protestants, but for the Roman Catholics. The attitude of the government is distinctly favorable to evangelical missions in the country and to their schools and churches, although this does not alter the fact that the great mass of the people is sincerely Roman Catholic in heart and mind, as, indeed, it is the only religion of which they have ever had any real knowledge. At the same time it must be admitted that the restrictions of the new constitution applied impartially also affect Protestant schools and churches, limit their activities directly, and threaten to impede them seriously. Undoubtedly there are many who will employ all available means to have these restrictions applied to Protestants as well as others.

HOW THE NEW CONSTITUTION WILL AFFECT MISSIONS

In general these restrictions may be summed up under three heads: those in regard to the holding of property, to the ministry, and to schools. The law as to the holding of property has not been changed essentially from that of the old constitution, and there has been no evidence yet that the application of it will be modified greatly. Church buildings continue to be considered the property of the nation, but so long as they are in actual use for religious services the government has not molested those holding them. It has been proposed that a rental be charged for their use, but if such a regulation were applied in a just proportion to the adherents worshipping in them, it would not seriously affect evangelical work.

The ministry is affected in two ways. None but native-born Mexicans may exercise the functions of the ministry in this country, and no minister may teach or direct in primary schools (up to the sixth year). Hereafter no foreign missionary may legally do what will be interpreted as "exercising the functions of the ministry." While there has been no official interpretation of that term as yet, there is no doubt that it will include the rites of baptism and the Lord's Supper.

While it is probable that all of the missionary societies working in Mexico earnestly desire to have their churches develop a native ministry capable of directing all of the services, certainly none has considered it wise to take this step yet. The effect of the continued appli-

cation of this rule will be to stimulate the preparation of a native ministry, and in that respect will be beneficial, but at the same time it will lead inevitably to the employment of a larger number of partially and insufficiently prepared ministers, with a corresponding detrimental effect.

While the missionaries may continue to reside in the country, and their influence and activity may still be most necessary, the strict application of this rule will limit them greatly. Recently fourteen Roman Catholic foreign priests were deported from Mexico City.

RELIGION AND THE SCHOOLS

All schools up to the sixth year must be *lay*, that is, they may have no religious instruction whatever. No religious society may establish, maintain or direct such a school directly, indirectly, or through a third party; nor may any minister teach in them.

Some missionary primary schools are now closed, but the majority are continuing as before without any suggestion from the authorities that they wish it differently.

If present regulations were strictly applied it would seem to mean that the future educational work of our missionary societies must be along the line of superior and professional schools only. There is no regulation at all in regard to religious instruction of the children outside of the day-schools, and this may result in a new and very efficient line of activity for them.

OPPORTUNITIES FOR EVANGELISTIC WORK

There has been no time in the history of the country when it was so open for evangelistic efforts as now. The years of active persecution of Protestants had largely passed before the revolution began. Something toward evangelizing every state of the Republic has been done. In many of the cities attractive and comparatively large church buildings had been erected, and many young people,—often leaders in the new political movements,—had been educated in Protestant schools. While a very small percentage of the whole population is evangelical, Protestants are no longer generally despised, hated or feared. While the opposition of the new regime to the Roman Catholic priesthood and system is due chiefly to their political connections and activities, the result has been to make the common people more tolerant to evangelical influences, and often desirous to know for themselves what Protestantism really is. The soldiers are ready, and often anxious to receive tracts and Gospels and to read them. Public services are respected and usually well attended. Conditions are ripe for the truly inspired evangelist.

If foreign missionaries may not now be pastors, perhaps they may train and inspire the Mexican Paul or Moody who shall do a much greater work.

DENOMINATIONAL DIVISION OF TERRITORY

Begun at Cincinnati in 1914 and continued at the Panama Congress and the National Convention at Mexico City last March, a movement looking toward the co-operation of the various missionary societies in Mexico is promising to aid effectively in the evangelization of the country. It has resulted already in the establishment of a Union Theological Seminary in Mexico City, in which eight societies have united, and plans are advancing toward the union of the publishing and periodical interests.

A proposal for the territorial redistribution of the country between the various societies has received the approbation of the chief ones interested, and some of them have adopted the recommendations and are putting them into execution as fast as conditions will permit.

Difficulties are not lacking, especially in the matter of interchange of large property interests at a time when new legislation has further complicated a question which has been uncertain ever since the beginning of Protestant missions. The Mexican churches were not sufficiently consulted in making plans for denominational redistribution, so that some have opposed it, and propose to continue their same relations. This may have the advantage of bringing some to a real self-support. As it becomes clearer that the readjustment of territory applies primarily to the mission boards' responsibility and there is no disposition to force the churches to make unwilling changes, the plan will more and more appeal to all interested in the big problem of preaching the Gospel to all Mexico, irrespective of denominational advantages.

WHAT OF THE FUTURE

These are difficult days for Mexico, but there can be no doubt that light will break forth. The almost incomparable natural resources of the country assure the business man that his investments eventually will give rich returns, and those of us who have been longest in missionary work here are most deeply convinced that in spite of revolutions and counter-revolutions, of obstacles that seem to be increasing, of superstition, ignorance and vice, there is in the Mexican soul a spiritual resource which will lead to his salvation and to the redemption of the country.

The national Christian Endeavor motto is ours,—Mexico for Christ!

In a special degree faith is the mainspring of Christian missions. The nerve of missionary endeavor is the conviction that in the Christian revelation there is something distinctive and vital which the world cannot do without. The question whether in the revelation of God in Christ we possess a treasure of incomparable worth is the crucial issue on which the whole enterprise depends.

—J. H. OLDHAM.



PREPARING THE "GREEN GOLD OF YUCATAN" FOR MARKET

Drying heneguen or hemp in Yucatan. Last year the U. S. Market asked for 2,000,000 more bales of heneguen than the fields of Yucatan could supply. Heneguen is what keeps Yucatan on a two pesos for one dollar basis

Yucatan, Mexico's Utopia

BY MRS. WILLIAM WALLACE, PALO ALTO, CALIFORNIA

YUCATAN is a little State, only 200 miles wide by 400 long, but packed so full of interesting things which are seen in no other part of Mexico that it seems a small world in itself. Every one of the 80,000 square miles is intensely interesting and worth while studying, whether covered with the heneguen or hemp, "the green gold of Yucatan," with the prehistoric ruins of Chichen-Itza or Uxmal, with vast and sometimes forlorn and desolate haciendas, with cunning little Yucateco children, or with picturesque grown-ups.

In years gone by, missionaries have not troubled themselves greatly over Yucatan, much less missionary women. The woman missionary who first visited it could hardly believe her eyes. Was this unique land a piece of Old Mexico? Was it not some strange and curious country far across the seas? Customs, manners, people, all seemed to be of another age and sphere. The queer fruits and other foods and drinks, all, from "papa azul" to the thick and delicious chocolate, were indescribably different. Even the common bean and universal tortilla took on an unknown savor in Yucatan. The pottery in form and color resembled that of the other Egypt on the Nile. The women's loose, snowy dresses, embroidered in many and bright colors,

so comfortable in a Yucatan climate; the spick and span white suits of the men; the clean, erect people, and their water jars and market baskets on their heads, made an ordinary street scene vivid and color-



A YUCATAN LADY IN NATIVE COSTUME

ful. Even the water did not run along the surface in the ordinary channels but came from queer underground caves, called "ceñotes." In some places windmills pumped the water from the curious caverns and gave the landscape a Dutch cast. Yucatan is nothing if she isn't picturesque and unique. One cannot help but delight in her individuality and differentness.

It is not hard to believe that Yucatan was the seat of the highest form of native civilization when North America was discovered. The descendants of a race so civilized, so cleanly, so artistic and deft will serve the Lord with clean hands and pure hearts, the minute they are shown "the ascent into the hill of the Lord."

The Yucatecos are famous for their hospitality, their generosity and their large families. We were feasted and fêted wherever we

went. The poor widow, who earned her living washing those fascinating Yucateco costumes and came to pay the tuition of her daughter who was at the San Angel School, was as gracious and generous with her mite as a wealthy henequen king. The church in Merida, especially, was a joy. Entirely self-supporting, the congregation was taking care of its own affairs most efficiently. Well organized, all living decent, well-ordered lives, everybody seemed to enjoy and practise his religion in Merida.

Yucatan has perhaps been more fortunate even in her revolutions than some districts in Mexico. For two years she has had a governor who does things. Governor Alvarado has been called everything from a "socialistic despot" to a "Utopian dreamer." As his despotism seems to be directed against smallpox, alcoholism and kindred evils and his dreams are coming to pass in the form of schools for Yucatan, why should any one worry, least of all the missionary? Already 100,000 pesos have been expended in waging a campaign against smallpox in

Yucatan, and another 25,000 against a plague of locusts. Rural schools have been created, about 1,200 in two years, with Mexico's best teachers in them. The farm owners are required to give the buildings and the State equips them.

The agrarian system, the curse of Yucatan, as of all Mexico, is being solved by the Utopian governor, who has already parceled out 40 acres apiece to 50,000 family heads. Laws have been made, on paper at least, regulating and protecting working women and children. There is an eight-hour law, compensation for injuries to workmen, and provision made for old age. Children under thirteen cannot be employed. Slavery is prohibited. An agricultural station has been established, and a school of manual arts and trades. The idea seems to be not only to teach the young folks how to work, but to teach them the dignity of work. It may be hard to make a people of Indian blood—and two-thirds of Yucatan's 350,000 are Indians—see that there is much dignity in manual labor. We have read amazement on many Indian faces when the missionary's wife was seen washing windows or dishes or dirty clothes. Those Indian hands, so deft in weaving hammocks and baskets, so skilled in drawn work, lace and embroidery, should readily take to the farm, to cattle and chicken raising, to making bread and butter, when the idea of how to do it penetrates the Indian head. The most popular course in our girls' schools is the domestic science course. The girls think it great fun to cook and learn to keep house, and they feel no loss of dignity in doing these things.

Yucatan is willing to be helped, has even sent an Educational Secretary to the United States to find and send down to her the right kind of helpers. A man is wanted who is skilled in printing and able to speak Spanish. A woman is wanted who can take charge of domestic arts and sciences. Yucatan has asked for a man who understands tropical agriculture, for several instructors in the educational department, etc. The doors are wide open to all, including the evangelical missionary.

Another great opportunity is the medical one. Many of the little



AN EVANGELICAL PASTOR IN YUCATAN—
LIBORIO BLANCO AND HIS WIFE,
MAGDALENA, OF ULMA.

children suffer from a disease called "palidismo" and are pitiful little creatures, with their pale faces and dull eyes. A native physician has made special study of the disease, which to the casual observer looks like a bad case of anemia. It is due to the heat and improper feeding. According to resigned parents, it is "la voluntad de dios" (the will of God) that their children are taken from them. Some mothers, less resigned, attribute it to too many beans in infancy, and too much coffee. If some consecrated physician would offer for the children's service, the benefit would be tremendous.



UXMAL. THE HEIGHT OF THE PEOPLE AND THE "VOLAN" AFFORD AN INTERESTING COMPARISON WITH THE HEIGHT OF THE RUIN

If the Church will do her share in helping this people, already turned toward knowledge and industry, Yucatan may be not only a beacon of progress to all Mexico, but a center from which the religion of Christ will spread through Central America.

"Now is the time for aggressive work in Mexico. The future is bright with promise; God is calling us to larger endeavor as He is opening up to us larger fields."

"If there ever was a time in the history of the world when a nation stood at the parting of the ways, Mexico stands there to-day. Fifty years from now, all the missionaries believe, Mexico will be either Christian or atheistic, in accordance with what is offered her at this time."

The Sons of Italy in America

BY REV. A. DI DOMENICA, B. D.,

Pastor of the First Italian Baptist Church, Philadelphia, Pa.

THE Italians began to come to America as early as 1492. When all mankind were ignorant of the true shape of the earth, it was an Italian who conceived the idea of its real form. When Columbus, with the help of Spain, discovered the new world, England and France each sent Italian explorers to help them secure a share in the new continent. The former sent John Cabot; the latter John of Verazzano. The new continent was not only discovered by Italians, but was named by and for an Italian navigator—Amerigo Vespucci. Thus the history of America begins with the work of Italian discoverers.

During the first quarter of the nineteenth century, only a few hundred Italians came to America, and from 1820 to 1880 not quite 70,000 of them followed. During the last four decades, however, Italy has sent more people to America than any other nation in Europe, so that now there are over 3,000,000 of them in this country. They are to be found everywhere, from the Atlantic to the Pacific, and are engaged in various occupations, covering every manual, agricultural, commercial, industrial and professional work.

Among the first Italian immigrants to America there were few who could read and write. They started grocery stores with which were invariably connected saloons, private savings banks and steamship office agencies. With these fourfold business establishments they became the lords of the later immigrants, who were dependent upon them for everything they needed.

Scores of these private banks have gone into bankruptcy and thousands of simple and hard-working people who had deposited their hard-earned savings there lost all. The situation has now been greatly improved, not only by state legislation, but by the painful experience on the part of the sufferers, which has taught them to entrust their money, not to unscrupulous men, but to reliable American banking establishments.

SOCIAL LIFE AMONG ITALIANS

The Italians may be divided into three classes—professional men, tradesmen and laborers. In their economic and social life they are making tremendous strides. Their frugality enables them in a few years to save enough money to buy a home, even if they put a mortgage upon it.

Morally speaking, the Italians are far superior to many nationalities which have come to America. They may drink their wine or beer, but are seldom seen drunk on the streets. Italian women may have many faults, but they love their home life and would make any sacri-

fice for their children. Italian women overlook the faults of their husbands more readily than do the American women. Divorces among those who were married in Italy are almost unknown; but it is not so true of those who are married here.

The girls are usually under the subjection of their parents until they married, giving over all their earnings and received very little for their own use. I know girls who do not even get 25 cents a week for themselves. Their parents, of course, provide for all their necessities. The most extremely "Americanized" girls do not imitate their Italian sisters in this, but keep all their earnings, pay board and are their own bosses!

The young men born in America present one of the most serious problems we have. They seem to have given up all the good traits which their parents imported from Italy, and have retained the bad ones. On top of these they have absorbed the worst customs which American life is apt to generate. The combination of these two evils is not an easy one with which to deal. No social, civic or intellectual organization can remedy it. This is a problem which the churches of Christ must solve. The only good characteristic which these "Americanized" boys have is that, as a rule, they do not frequent saloons.

RELIGIOUS LIFE OF AMERICAN ITALIANS

The professional men and tradesmen are Catholics in name only. They neither attend church nor believe in the priests. The laboring class is composed mostly of illiterates. Even among them the percentage of those who attend church is very small. It is generally admitted that not quite 10 per cent of the Italians in America support the Roman Catholic Church by their presence in her services. Recently when I spoke of the attitude of the Italians in going to church only on three occasions of their life: at their christening, marriage and burial, a member of the church said to me: "I do not agree with you; the Italians go to church only once in their life—when they get married, for when they are christened and buried they are taken there!"

For centuries the Italians have been oppressed by the papal system which has retarded the development of their economic, political, social and educational life. The long struggle for Italian unity, combatted by the papacy, is no more a hidden thing among the Italians of today. The impiety of the clergy in Italy and the practice of the Church in selling religious privileges and favors have led the Italians to believe that it is merely a "business establishment." Therefore they discard it.

The few Italians who attend church never pray to God, but to the Virgin and to their various patron saints. They do not enjoy their religion and whatever they do is more of a burden than a voluntary and joyful performance. A woman who was converted not long ago said: "During the time of my Catholic life I had thirteen children

who were born in sorrow; but since I gave my heart to Jesus I had another one which was born in the joy of the Lord."

Before the Italians are swept into infidelity and atheism the Protestant forces in America ought to come together and study all the ways and means to do a real aggressive work among them. If this work had been done twenty years ago, we would today have a different story to tell about the Italians. The work *must* be done, not only for the salvation of the Italians, but for the salvation of America as well.

Much is being said against the hyphenated Americans, and some have gone so far as to say that Americanism must be forced upon our immigrants. They must accept it or be compelled to leave America! Alienism is not an old suit from which the hyphenated must be divested; neither is Americanism a mantle with which he can be invested. True Americanism is an ideal which must be born in the soul of the individual and must develop gradually in proportion as he comprehends for what it stands. If a foreigner has not reached the stage in which he considers it a privilege rather than an advantage to become a citizen of our beloved country, he would much better remain forever an *alien* than to be clothed with a mantle which he does not deserve, because he does not appreciate it. True Americanism is imperiled by those who become *Americanized* only in politics and not in ideals. It is easy to get naturalization papers; but it is very hard to understand and live up to the ideals and aspirations of an undeluded Americanism. If we desire to bring the Italians into the realm of true Americanism we must give them the Gospel. Nothing else can do the work.

Great mistakes have been made in the past by carrying on the work for Italians in unsuitable places previously used as dance halls, stores or even saloons. These places can never satisfy the artistic temperament of the Italians, neither do they inspire them toward God. When the work is carried on in an American church, in most cases the room offered to the Italians is the least attractive in the building, a fact not in accord with the altruistic spirit of the American people. Before a work is started provision ought to be made to have the Mission in the midst of the Italian population, even if a lot was to be bought and only the basement dug and built for the work. If we did this the Italians would more readily come in and would realize that we mean business.

MISSIONARY FORCES AT WORK

No missionary society can be too careful in the selection of missionary pastors. Many blunders have been made in the past in engaging inefficient workers. While a great change for the better has been effected during this last decade through the different schools which are training Italian young men for the ministry, yet there is still room for improvement.

The Italian priest can never become a leader of the people in America, since they have drifted away from the church which they call the "Holy Shop."

The Italian Protestant pastor is a leader of the people whom he gathers around him. They see that what he does is for their social, moral and spiritual welfare, not prompted by selfish ends. He often exercises an influence even outside of his flock, but the area of his leadership is restricted. To enlarge and extend his leadership and usefulness among the Italian masses requires greater efforts and intensified work.

FORCES AGAINST PROTESTANT INFLUENCE

Saloons are generally owned by "prominent" Italian politicians, who are shrewd enough to know that it is Protestantism in America which wages war against the saloons, and, therefore, Protestants are to be fought everywhere. Often the saloon keepers use their influence to persuade the peasants to hold fast to the customs and traditions of their ancestors. They become promoters and organizers of celebrations of the patron saints and madonnas which the various townfolk worshipped in their native villages. Frequently there is a rivalry among the different townfolk as to which of them celebrate their respective saint in the more pompous way! The saloon keepers, as a rule, never go to church, but they try to keep the Italians in superstition, and to get all the money they can from them.

The Italian priests do all they can to prevent the Italians from coming into contact with Protestants. They say little against atheism, socialism and anarchy, but concentrate their efforts against "the pernicious doctrine of Protestantism." Through private conversations, public preaching and the press, the priests endeavor to make the Italians believe that Protestantism is giving money to all the people who join its churches, and that they also give them clothing, flour, coal, wood, groceries and other things. Knowing the tender spot the Italians have in their heart for Mary, the priests say that Protestants do not believe in her virginity! The Italians hate to be considered traitors to their old religion, in spite of the fact that they do not believe in it any more!

Before the Italians come to America they make their plans to join their townfolk wherever they may have settled here. When they come, they renew their old associations and friendships, which very often lead them to organize Benefit Mutual Aid Societies.

When one begins to attend a "Protestant Mission" the news is immediately spread among his townfolk, who comment upon this *shameful* act, saying that he has done such a disgraceful thing to receive some material benefit from the Protestants. Their utterances only repeat what the priests say. The victim of this kind of persecution is ridiculed and boycotted and becomes the scorn of those who

know him. The Italian without Christ is not free; he is the slave of many social, moral and prejudicial forces. Only those who have the moral courage to overcome this difficulty accept the Gospel. Thousands of them are lost to Protestantism through lack of courage to endure persecution.

While there are exceptions to the rule, the Italian press in America generally encourages the Italians to stand fast to the traditions of their fathers' religion. In almost all cases the editors and co-editors, personally, are rationalists, atheists, free-thinkers and the like; but they say they are Catholics.

A Catholic Italian paper, writing on the Italian Protestants, said: "If you should ask the reason for their becoming Protestants, you will hear of two: A licentious way of living, second, their financial interest. Everybody knows the morals of Protestants, particularly of the Italian Protestants. For them there is an eleventh Commandment which says: Do anything, but try to escape judgment. For them the Lutheran formula: 'Crede firmitur, pecca fortiter' (sic!) is not a dead letter."

No other nationality in America gambles more than the Italians. On the whole they do not gamble for large sums of money, but for small items, such as cigars, bottles of wine or beer, and similar things. They would play cards day and night. Sunday, of course, is the most convenient day for this pastime. They neglect many home duties through this habit. Gambling is the greatest curse of the Italian people.

As long as the Italians do not become Protestants, no matter what kind of life they may live, they are unmolested by the priests, who are satisfied if they christen their children, perform their marriages and officiate at their funerals. The Italians, on their part, find that such an easy life is worth living! Even among the best Catholics the real spiritual life as we understand the term is utterly unknown. The life which most of them live is by no means in harmony with Christ's teaching. This state of affairs has been created by reliance on the observance of the ritualistic practices of the Church. Spirituality has been lost among the debris of ritualism.

FORCES WORKING TOWARD PROTESTANTISM

In spite of the fact that the Italians in America may still feel the burden of their townsfolk's prejudices, gossip and persecution, they do not depend upon them for their daily bread, and hence they are free from a forced submission. It does not take the Italians long to learn and feel that America is a synonym for liberty. If it had not been for this spirit of freedom in America there would not be one Protestant mission among them. Once a common woman told me: "I am glad I am in America. Here I can dress as well as the nobles of my native town. In America I am free within and without. Blessed be the memory of Columbus, who discovered America!"

The Italians are liberty loving people. Their long history shows clearly how much they have struggled and suffered to attain the political freedom which they are now enjoying in Italy. What they need here and there is a moral liberty which they will receive if they accept the Gospel. "If the Son shall make you free, ye shall be free indeed."

The Bible is a potent factor by which Italians are drawn toward Protestantism. As Romanists they have never been urged by their church to read the Bible.

A few years ago a society was organized in Italy among some pious Catholics for the propagation of the Bible. Its name was "The Pious Society of St. Jerome," and it published 300,000 copies of the Gospels in popular editions; but when the Roman Curia saw that the people were so eager to read the little book, she became quite alarmed; and through some mysterious hand stopped its circulation. Prof. Giovanni Luzzi in his book "The Struggle for Christian Truth in Italy" says: "The Society of St. Jerome has not been dissolved by any express official act, but it has, nevertheless, been dissolved. The Curia has not killed the Society directly, but has so managed that it should expire gradually, slowly, and of itself. The noble members of the "Pious Society" have dreamed a beautiful dream, and nothing more; they have learned by painful experience that the Curia fears a re-awakening of the people's conscience, and therefore does not desire the free circulation of the Gospel of Christ."

When we first introduce the Bible into an Italian family, they fear to take it, as the priests are continually saying that it is "a prohibited book." But a few words of encouragement on our part will induce them to take and read it. When they see that "there is nothing bad in it," they continue to read the book and gradually they see that the Church of Rome does not teach and practice what the Bible says. The Bible opens their eyes and becomes for them "a lamp unto their feet and a light unto their path."

When an Italian begins to read the Bible and "tastes" the goodness of the Lord, he becomes a tireless missionary among his people. Often a converted layman does more missionary work than the missionary himself. He works among his countrymen and during his lunch hour he has the chance to work for the Master. A young man in New Haven, Conn., worked for a firm which employs hundreds of Italians. During his fifteen years' stay with that company he distributed thousands of religious tracts and New Testaments which he bought with his own money. Not one day passed by that at noon he did not gather a group of men to whom he spoke the gospel truth. When the weather permitted, he would go out to a park near the factory and hold open-air services. Through this young man many souls have been brought to Jesus Christ and others have a changed attitude toward Protestantism. Often one can even see the illiterate carrying a New Testament in their pocket. When they find opposi-

tion on the part of their friends, they take the New Testament which has been previously marked on some important points by one who can read, and says: "Here is the book . . . read it yourself. I am sorry that I cannot read it, but I know and believe that it contains God's word." This lay evangelistic work is bound to bring forth fruit.

All Protestant Churches and Missions have a number of volunteer American workers whose cooperation in the work is of an immense value. Wherever the Americans are deeply interested in the work and in the people, the result is most encouraging. Sympathy is a great and powerful attraction, and sympathetic Americans will attract the Italians to Jesus Christ. In thirty-five years of labor the Presbyterians, Baptists, Methodists, Congregationalists, Episcopalians, Lutherans and other minor bodies today have over 300 churches and missions among the Italians.

Through the power of the Gospel a great change takes place in the life of these Italians and some of their conversions are stupendous.

A young Italian in Waterbury, Conn., was employed as a laborer in a suburb of that city at \$9 a week. He sent \$8 of this to his parents in Italy and lived on one dollar a week! As the work was about to be completed he and another young man were discharged. They were so angry at the "boss" that they decided to take vengeance. On the same day, Saturday, they bought a revolver and made plans to hide in a certain place and kill him on the following Monday as he was going to work! On Sunday morning the two young men were passing the First Baptist Church, where an Italian service was being held. A member of the mission was standing at the door and invited them to go in. At first they hesitated, but finally they yielded. The preaching of the Gospel impressed them both profoundly, but especially the one who was to commit the crime. At the end of the service two people were immersed. This ceremony made such an impression upon him that as soon as the missionary came out of the baptistry he went directly to him and said: "Sir, I want to be baptized right now." The missionary replied that it was impossible, since he had attended the church just once. Then the young man, pulling the revolver from his pocket, related the story of his plans; but, he added: "The preaching of the Gospel this morning and the baptism I have witnessed have changed my whole plans." He was converted to Jesus Christ, and today he is one of the leading members in our Italian church there. It was the power of the Gospel which saved those two young men from earthly ruin and eternal punishment, and, at the same time, saved the life of their former employer.

Paul, writing to the Italians of old, said: "For, as much as in me is, I am ready to preach the Gospel to you also that are in Rome." If he was ready to preach, the Italians must have been ready to listen. The Italians in America are ready for the Gospel. Are we ready to give it to them?



A PORTION OF THE GENERAL WOMEN'S BIBLE CLASS, CHAI-RYENG, KOREA

The Women of Chosen

BY WILLIAM ELLIOT GRIFFIS, D.D., L.H.D., ITHACA, NEW YORK
Author of "Korea, the Hermit Nation"; "The Mikado's Empire," etc., etc.

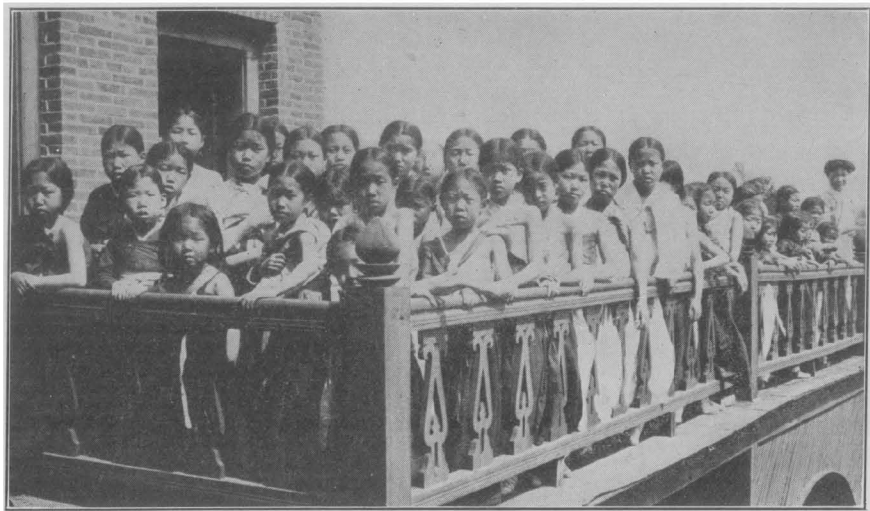
THE daughters of Chosen number six or seven millions. The "Land of Morning Splendor" was set between two empires: one, vast and continental, with ancient traditions and a great literature and highly esteemed; the other, insular, contracted in area and despised. From China, revered as a perennial fountain of civilization and culture, Korea received richly. To Japan, as to a pupil nation, during many centuries she gave freely. Korea, for centuries shut up in her peninsula from the far Western world, was the pathway by which Japan was enriched from "the Treasure Lands" of China and India.

A great system of ethics and philosophy was the gift of China, and was best suited for the superior and the learned. Another system of religion, originating in India, was eagerly welcomed by the common people. In a word, Confucius and Buddha have been Korea's teachers and the purveyors of her culture. At the same time the dwellers on the peninsula have suffered many times from both neighbors by military invasions carrying with them the desolations of war.

The Koreans are a mixed race, blending the Aryan and Tartar strains. The combined forces of race, creeds, climate, food and natural environment have all been ingredients in the spiritual chemistry which makes Korean humanity different, and often winsomely so, from that of the Chinese or the Japanese.

What message did Confucianism, Buddhism and Christianity, both *Roman and Reformed*, each in its time, bring to womankind in the "Land of the Tranquil Dawn?"

The primitive Korean woman stands in the forefront of history a true "help meet" for man and less in subordination and seclusion than in the later days called civilized, when Confucianism had distinctly lowered her status. Though Chinese ethics and ritual control custom, yet Buddhism, introduced into Korea in the fourth century, has mothered what influences the masses in folk-lore, art, and popular literature. The India faith also brought a distinctive message to Korean womanhood, making her lot pleasanter and opening its gates to fellowship between the sexes. Nuns in the Buddhist monasteries, as well as monks, were numbered by the thousands. In 1392, after a thousand years of prosperity, when Buddhism had grown corrupt through great wealth and power, a palace revolution displaced the India faith as the established religion, and hundreds of religious houses were destroyed. Today, forests flourish and desolate loneliness reigns where there were once activity and a large population.



VACCINATION DAY AT THE WO MAN'S HOSPITAL—PYENG YANG

The new dynasty acknowledged only Confucianism, and this was made the official cult. Buddhist priests were forbidden to enter any walled city and only the monasteries in remote or mountainous districts were spared. Some compromise seems to have been made, for the monks were organized into a sort of clerical militia, garrisoning the strongholds for national defense.

It was during the Buddhist era of a thousand years that colossal images called *miryok* (stonemen) were chiseled out of solid rock. Nearly a hundred are still extant, standing single or in pairs to represent the male and female influences in the cosmos. Today they may be found in the forests, amid the growths of trees that have sprung up where towns or monasteries once stood. One can also trace the story of the rise, progress and evanescence of settlements of the "cell brothers" and "cell sisters" in the language itself.

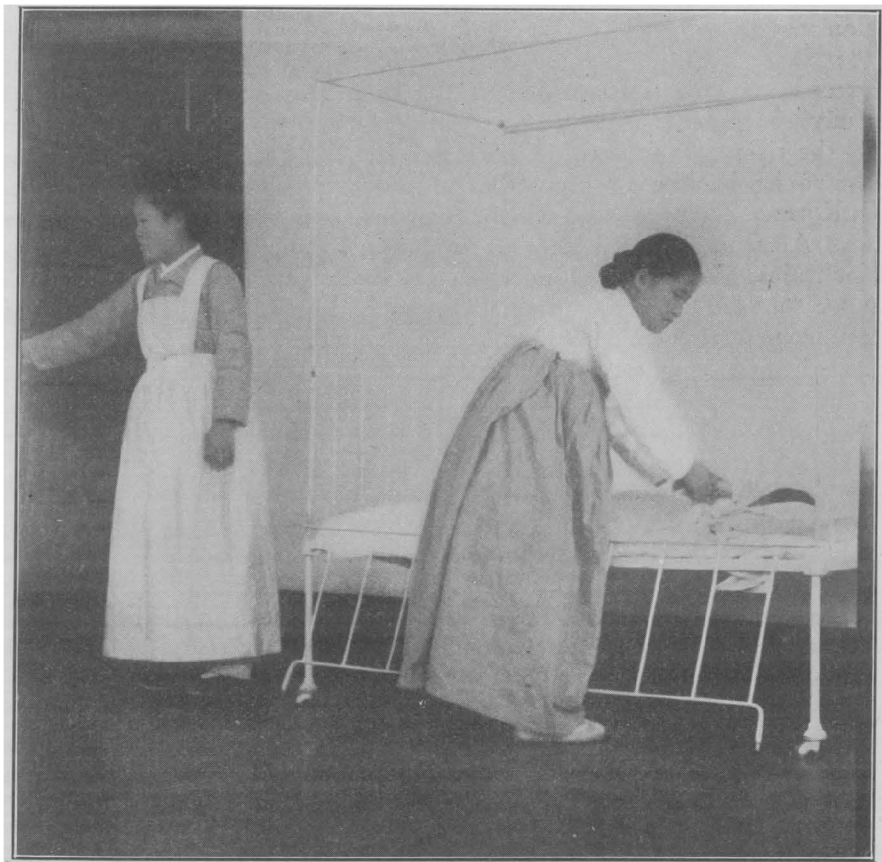
With the enforcement of Confucianism, the status of the Korean women was distinctly lowered. Not long ago the little daughter of an American missionary was roughly twitted by some Korean boys, with the disgrace of being a girl. She ran with quivering lip and in tears to ask her father if it were true that he was sorry that she was a girl. It was his Christian viewpoint that enabled him to comfort her by the assurance that he would not part with his darling for all the boys in creation. "In Christ Jesus, there is neither male nor female." With as genuine surprise as the Galatian gentlemen of the first century heard this word from the Apostle Paul, has the Korean received this message from the missionary. Even more, he has pondered and profited by it for his own blessing and that of his native land! There is abundant evidence that

the Korean male has taken this text to heart. Many husbands have been "won by the conversion of the wives."

When Papal Christianity entered the Forbidden Land" over a century ago, its teaching was distinctly cheering and uplifting to Korean women. Dallet, in his History of the Church in Korea, relates several incidents showing woman's higher estate under the gospel message, however obscured this might be by the excessive employment of symbols and the emphasis on the Church, rather than on the Eternal Word.

It was not until the country, opened by treaty in 1884, was touched by influences flowing from an open Bible, that the great uplift of Korean womanhood began. With its old name of Chosen restored in 1911, a new forward movement was inaugurated.

The gospel message to Korea was a large one, as must needs be when borne by woman herself. When the Lord, in his Providence, gave the Word, great was the number of prophetesses to proclaim it and healers to make it instantly visible. The Christian women in Amer-



BLIND GRADUATE EMPLOYED AS MASSEUSE IN WOMAN'S HOSPITAL—SEOUL

ica resolved that, so far as they could receive it, the daughters of Chosen should have what America possessed.

In the annals of modern Christian missions, the story of Korea is unique. Into this land, Christian women entered at an earlier period of missionary endeavor and in numbers to which there is no parallel elsewhere. The land was opened to the Gospel at a time when the gifts and energies of Christian women at home were highly developed and organized. Canada and Australia quickly sent their accomplished daughters as yoke-fellows with the pioneers from America, and all bestowed their talents in generous consecration.

The response from the heart of Korean womanhood was equally prompt. Whatever hindrances lay in heathen conservatism or pagan superstition, the daughters of the land recognized the Master and obeyed His call. The first school for girls, which was begun in Seoul, by Mrs. H. B. Scranton, in 1885, as the Ewa Hak Tank, has now scores of pupils, hundreds of alumnae and a noble faculty of teachers.

In 1917, after thirty-two years of female education, we find Christian schools for girls and for the instruction of Bible women at most of the larger mission stations. The female membership of the churches exceeds, in larger proportion at the same stage of development, the church of Japan. This means much in the spiritual control and destiny of the rising generation. The classes for Bible study, not only among the young, but those composed of older women is a phenomenal feature in Korea. There are also schools for young married women and widows.

After these means were set in motion for making happy homes and for training women in Christian character, hospitals and medical schools were founded for training female nurses and physicians. Here the Korean woman responded nobly to her opportunity. Esther Pak, M.D., who was the first daughter of Chosen educated in America, has had a hopeful following. In 1898, schools for the blind and later one for the deaf were established. Conferences of the workers for those deprived of sight and hearing have been held, thus giving national scope.

All of the dispensaries and hospitals, asylums for lepers, and homes for the needy of all sorts, have gospel services in conjunction with the labors of the healers. Despite the noble and abundant work done and provision made, the call for more help and larger facilities is vast and imperative. The growth of the Korean woman, from dense ignorance into intelligent church membership and spiritual Christianity, reminds one of apostolic days.

About thirty Christian day schools for girls are now in operation, some of them for ten years or more. The "Ewa Hak Tang" School of Seoul is now in its thirty-first year. Over a dozen Bible schools for women and about twenty-five hospitals are in active operation under direct Christian influences. The feeling of all the healers of bodies is well expressed in the words of Dr. A. G. Fletcher that "Medical work without religious instruction is a giant shorn of its strength." The hospital, so largely

served by Christian women, is a potent aid in the evangelization of Korea.

In her response to opportunity, in heeding the call of her Saviour, in sacrifice for His cause, and in upholding the Church, the Korean Christian woman is second to none on any other gospel field. Those familiar even with conditions thirty-two years ago, see today a transformation almost as great as Ezekiel witnessed when, in the place of a valley of dry bones, stood an army of animated bodies and living souls.

Within thousands of households an equally great change has been wrought, but greatest of all is that within the soul of the Korean woman. In faithfulness and devotion, and with a personality in constant increment for good influences, she has fully equalled her father, brother, son and husband. In renouncing selfishness, worldliness, idolatry and sin she has made a full surrender to her Saviour. In seeking her life in God, she becomes a new creature for both joy and service. In the many phases of Christian work specified by Jesus himself as judgment-day tests and measured by "inasmuch," the Korean woman has walked step by step with the redeemed Korean man. Her fluency in prayer and exhortation and depth of spiritual experience excite the wonder of even those familiar with female humanity in Korea. One notable fact in family life is seen in the naming of girls. Instead of the former terms of contempt are those of honor and affection.

No one can fail to glorify God that so much has been accomplished in so brief a period. Without the help of the Korean woman, such results as are witnessed today seem incredible or non-existent. All honor and credit to those in high Government authority for what has been done; but Christians, moved by the spirit of Jesus, were the founders. Fruit is easy after the seed has been brought, planted and cultivated. Christianity in Chosen today fulfills the test given by the Founder himself to the disciples of John. (Luke 7:22.)

Our faith and conviction, after nearly fifty years of prayer for this peninsular people, is, that though politically crushed, their sovereignty and independence gone, her people will yet become a mighty spiritual force not only in the empire of Japan but in the world. Not least in both leavening and the propulsive power of godliness will be the Christian woman of Korea. In the spiritual world as in nature, it is often that the richest fragrance exhales from what has been bruised. In Korea's loss, her people may, under God, find their richest gain.

"DOING THE DOCTRINE"

In Korea people use some unique phrases. When a Korean decides to become a Christian he tells his friends that he has made up his mind to "do the doctrine." This is like the Chinese convert who made this quaint confession of faith: "I am now reading the Bible, and behaving it." The Bible is first and foremost a book to read, but in China and in Korea they understand that it is also a book to obey.

The War's Lessons in Giving

BY JAMES M. SPEERS, NEW YORK

Chairman of the Laymen's Missionary Movement and President of
James McCutcheon and Company

HOW can we maintain, develop, and direct the new measure of beneficence which has come to the front in the war? In seeking an answer to this question let us get before our minds clearly the outstanding causes of this increased measure of giving. Were they not:

First: great, concrete, commanding, soul-stirring, and soul-gripping needs, unitedly and ably presented, which appealed to everybody no matter to what division of the church he belonged. They were such appeals as those

To save the starving people of Belgium, Serbia and Poland.

To relieve the unspeakable suffering of the people of Armenia and Syria.

To provide the Red Cross Society with funds to promote its great work of mercy on behalf of suffering humanity everywhere.

To make it possible for the Y. M. C. A. to comfort and befriend our boys in the camps and on the battle-field, and to bring to them moral, religious and spiritual support and stimulus.

Second: The broadest and fullest kind and measure of cooperation by all classes of people everywhere, without regard to religious or even racial differences.

Third: The most complete and painstaking organization.

Broadly, these were the causes—others have had their influence. Men were appealed to by the heroism of the men and women of Belgium and Armenia; by the sacrifices these people were ready to make for a principle. By the side of this heroism and these sacrifices money seemed a cheap thing.

Then there was the appeal which comes from a broader realization than ever before of the brotherhood of man, of our interdependence upon one another, of the interdependence of one nation upon another, and our consequent obligation to help one another.

Selfishness, too, played its part. Men gave because of some personal interest. Their boy or their friends might be helped, or there was the broader, personal interest in seeing that our army had the fullest measure of physical comfort and spiritual care possible.

The crowd spirit, too, had its influence. It became popular to help in these causes. A man did not like to be seen without a Red Cross button. In a measure men could not resist the enthusiasm; they were swept into it. There were over three million subscribers to the

Y. M. C. A. Fund. The Red Cross secured some fifteen million members.

Now, in order to maintain, develop, and direct this new spirit and measure of giving and to turn it into missionary channels, we must make adequate use of the similar means—the same character of appeals, methods, and influences.

First of all we must present an appeal, concrete, vivid, commanding, soul-gripping, the need of a thousand millions of people of the world for the Gospel of Christ. Surely there is no other subject which furnishes so much material to make a gripping appeal of real human interest as the physical, industrial, educational, and spiritual needs of this heathen world.

These needs must be presented in a way to give people an adequate conception of the bigness of the task we are confronting. The Red Cross asked for one hundred millions and they got much more than that sum. The Y. M. C. A. asked for thirty-five millions and people gave fifty-five millions. Has the church talked so much and so long about what five cents a week or ten cents a week will do that people have come to think of the work of missions as a five cent and ten cent job. Perhaps we have cheapened the undertaking in the eyes of the people by failing to make sufficiently large demands for its support.

I remember years ago asking a young man, who had never given more than five dollars in his life to anything, for a hundred dollars for a certain cause. It nearly took his breath away but he gave the one hundred dollars, and he got a larger idea of giving, as well as of the cause, than he ever had before. Men are ready to respond in a large way if the cause demands it.

Then we need a hundred men and women to make the appeal for every one we now have. And we must have men and women who know how to present an appeal. We had in our church some time ago a missionary, who had rendered heroic service and who had passed through thrilling experiences, but he had no more ability than a ten-year-old boy to tell about it. A lady leaving the church asked: "Who was that man, anyhow? He appeared and talked just like an undertaker." Do not send such people to make appeals. That is not their work.

I would bring home from the field for short periods frequently men and women who can tell in a way that grips the story of the needs of the field, and I would send out to the field from time to time numbers of men and women for the special purpose of getting first hand knowledge of conditions so that they might come home and tell the church about them. The need must be presented vividly, concretely, and in a way that grips.

Then there must be a far larger measure of cooperation among the denominations than ever before, if we expect people to give liberally. We will get all the money we need for foreign missions

*When a united church presents its united appeal for foreign missions;
When it presents missions as its chief mission in the world and the one
great outstanding reason for its existence;*

*When it presents the work of evangelizing the world as the work of
the whole church;*

When it presents this as a big enough task to tax its whole united energies.

Cooperation is in the air. The war and conditions resulting from the war are bringing it about in strange ways and places. Over in Greenwich, Connecticut, there are four churches, a large and influential Episcopal Church, an equally strong Congregational Church, and smaller Presbyterian and Methodist Churches. Within the last few weeks the two larger churches found themselves without coal, the Presbyterian and Methodist churches having plenty of coal. On conference the four churches decided to unite their services in one church, using the Episcopal and Congregational churches alternately, these having the larger auditoriums, the Presbyterian and Methodist contributing their coal. The ministers of the four churches preach alternately and all four ministers take part in each service. In addition to this the colored churches of the town are given the use of the larger churches in which to hold their services in the afternoon. This is cooperation by way of the coal bin, but it may and undoubtedly will lead to larger things.

I am interested in foreign missions, but I have not a cent's worth of interest in making Presbyterians or Baptists, or Congregationalists, or Methodists, or Episcopalians of the heathen peoples. What I am concerned about is that they shall become followers of Christ. These are days in which men are very little concerned about denominational differences. Last Sunday at Camp Dix nine hundred men, including representatives from practically all of the Protestant denominations, gathered for a Communion Service in one of the Y. M. C. A. buildings. Sixteen commissioned army officers passed the elements. The nearer men get to the trenches these days the less interest they take in things that are divisive in religion, and when they come back they will not have much patience with some of our hair-splitting denominational differences. Let the church prepare for this, at least to the extent of getting together on our common task of world evangelization. That men will respond to a united appeal, we have recently had an abundance of convincing evidence.

Third: We must organize our forces for a united effort. Every town, city and state in the country was organized for Red Cross and Y. M. C. A. work and every town and community was assigned its quota of the whole budget. There is no reason why this should not be done for the greater work of evangelizing a world. We can readily plan for and estimate the total cost of such an undertaking. Having done this, why should we not assign to every town and city in

the country its portion of that budget and have the Christian men and women of each community without regard to their denominational affiliations undertake to raise their quota? The money thus raised could be apportioned to each organization cooperating in accordance with the number of workers on the field. Other details could easily be worked out.

Such a plan will command the interest and support of men who have money to give.

Get your vision of the need before the people.

Make it big enough and commanding enough.

Make the appeal unitedly.

Present the evangelization of the world as the work of the whole church.

Organize your forces.

Then the church will secure not only the money but the men needed to accomplish the task.

TITHERS VS. OTHER GIVERS.

A church in Charlotte, N. C., has made a study of the returns from its duplex envelopes, with the following striking results:

The non-tithers number 160.

Seventy families of the 160 non-tithers own their homes.

For congregational expenses 210 members paid \$1,394.01, or \$6.50 per capita.

Where the members paid \$1.00 each on an average.

Whereas 210 members gave \$371.51 to missions—or \$1.77 per capita.

For the building fund 210 members gave \$991.72, or \$4.72 per capita.

For all purposes, 210 members contributed \$2,757.24, or \$13.13 per member.

The tithers number 90.

Only nineteen families of the 90 tithers own their homes. Therefore, 71 tithers do not own their homes.

For congregational expenses the 90 tithers paid \$2,639.36, or \$29.33 per capita.

The tithers paid on an average \$4.50 each.

The 90 tithers gave \$386.52 to missions, or \$4.29 per capita.

For the building fund the 90 tithers gave \$956.30, or \$10.63 per capita.

For all purposes the 90 tithers gave \$3,982.18, or \$44.25 per capita.

This shows that while the tithers were not more comfortable in circumstances than the non-tithers they give on an average 3.37 times as much for all church purposes, 4.5 as much for congregational expenses, 2.25 as much for the building fund and 2.5 as much for missions.



AT AN AMERICAN ARMY Y. M. C. A. CANTEEN IN PARIS
(MRS. THEODORE ROOSEVELT, JR., AT THE EXTREME RIGHT)

The American Soldiers in France

By G. SHERWOOD EDDY, New York

Association General Secretary of the International Young Men's Christian Association

Author of "With Our Soldiers in France"

Dr. Eddy has spent much time in the last three years among the American and British soldiers in France and England. These extracts from his recent book give an unusually vivid picture of the conditions and needs of the work. The book is one of the most impressive war books that has appeared.—EDITOR.

WE recently visited many of the five hundred centers of the Young Men's Christian Association in the British and American armies. To give you an idea of the work, let me describe what we are doing in a great base camp from which I have just come.

In the center of the camps the Y. M. C. A. has erected thirty great huts,

each building to accommodate two thousand men a day. Every night this winter 15,000 men will be crowding the meetings, lectures and concerts; and twice each week 12,000 men will be gathered in religious meetings. The great red triangle on the door symbolizes the three-fold work which is being carried on in each hut, and 60,000 men a day are being ministered to

in body, mind and spirit. To grapple with this task, 100 picked men are serving as trained workers and 67 ladies are rendering heroic service at their own expense. Twenty ministers have given up their churches for the period of the war to serve in these huts. Here are some of the finest minds of England, serving at the counters, lecturing at night, coming in close personal contact with the men. Among the men who have been working here are Professor Burkett, the New Testament scholar; Professor Bateson, the great biologist; Professor Holland Rose, the historian, and Professor Oman, all of Cambridge; Rev. E. A. Burroughs and others, of Oxford; Principals Cairns and Fraser of Scotland; a distinguished group of missionaries, including Butcher of New Guinea, Dennis of Madagascar, Dr. Farquhar and Dr. Datta of India, while Lord Wm. Cecil has been lecturing on China.

AT A CONVALESCENT CAMP

Let us step into a typical hut to get an idea of the work. Here is the Young Men's Christian Association of a convalescent camp. We are in the midst of a city of white tents, accommodating 4,000 patients who are recovering from their wounds before returning to the front. The camp is fed from twelve surrounding hospitals, each accommodating from 1,000 to 4,000 patients. I see the awful price in human suffering and life that the war is costing.

The first tent outside the Young Men's Christian Association is filled with a few of the thousands of men who are suffering from the new German gas. It is odorless and invisible and the men do not know for several hours that they have been gassed, not until the terrible symptoms suddenly break out upon them. This first boy can only whisper, for his lungs are badly burned. The next boy is blinded and asks us to write a letter to his mother, but not to mention his eyes. The next two cots are empty. Both the boys died in the night of pneumonia caused by the gas. Down the long

rows beyond are men burned in their eyes or lungs, and some of them from head to foot, with this deadly gas, which has scorched its way right through the clothing, and in some cases burned off the skin.

Here in the center of the camp stands the great Young Men's Christian Association hut, 60 by 120 feet, which is furnishing the model for our new American buildings at the front. As we enter the great social hall, there are hundreds of men seated at the tables or lined up in long queues filing by the counters to get their hot coffee or tea and refreshments. Next is the large lecture hall which will hold 500 men, or can be thrown open so that the whole hut will accommodate an audience of 1,200 men. There is a lounge and quiet room for prayer and Bible classes. Outside the hut is a large platform, where scores of the patients are playing games in the open air, and beyond is the cricket and football field where the hardier men are winning back their strength.

For three nights we have been conducting meetings in this hut. Five hundred men assembled the first night, as we spoke on "The Greatest Battle of the War, or The Fight for Character." The same number gathered on the second night, on the subject, "The Real Issues of the War," and six hundred men gathered on the third night, as we spoke on "Over the Top and After, or Death and What Lies Beyond." More than three hundred men signed decision cards and remained to the after-meetings. On two nights, second after-meetings were held, where men from Australia, South Africa, Canada and the States, and the British Isles, spoke of the sins of their past lives and of Christ's power to save, even in the midst of the temptations of a great base camp.

TEMPTATIONS IN A FRENCH VILLAGE

Here in this typical French farming village of a thousand and a people, a thousand American soldier boys are quartered. These are the men of the First Division, scattered along behind the



AMERICAN SOLDIERS BILLETED IN A FRENCH VILLAGE

French lines, being licked into shape as rapidly as possible to take their places in the trenches for the relief of the hard-pressed French lines.

The first impression we receive is the enormous moral danger to which these men are exposed in this far-away foreign land. Some of these men tell us that they have just been paid from two to four months' salary in cash. Here are men with several hundred francs in their hands, buried in a French village with absolutely no attraction or amusement save drink and immorality. Here in this little village the only prosperous trade in evidence is that in wines and liquors. Our boys are unaccustomed to the simple and moderate drinking of the French peasants, and are plunged into these drinking places with their pockets full of money.

Will the friends of our American boys away here in France try to realize just the situation that confronts them? Imagine a thousand healthy, happy, reckless, irrepressible American youths placed down in a French village, without a single place of amusement, unless it is a drinking hall; and

no social life, save the French girls in the doorways and on the street corners. Think of these men shut up here through the long winter, with nothing to do in the evenings but to drink French wines and to follow their natural impulses.

Here on the village green stands a big tent, with the sign "The American Y. M. C. A." across the red triangle that is already over five hundred centers in France, and which symbolizes the ministry to the whole man—body, mind and spirit. Inside the tent, as the evening falls, scores of boys are sitting at the tables, writing their letters home on the letterheads provided for them. This is the only social meeting place in the entire village outside of the wine shops. Here are men gathered about playing checkers, dominoes and other games. Another group stands around the folding billiard tables. A hundred men have taken out books from the circulating library, while others are scanning the home papers and the latest news from the front. Our secretaries have been on the ground for a week, working from five o'clock in the morning until

midnight. They have unpacked their goods and are doing a driving trade over the counter and meeting the soldier's needs, to the value of some \$200 a day.

Outside, a baseball game is exciting the rivalry of two companies; while just at the door of the tent a ring is formed and the men are cheering pair after pair as they put on the boxing gloves and with good humor are learning to take some rather heavy slugging.

A TYPICAL DAY

What is the life that our boys are living here at the front? Let us go through one typical day with the battalion quartered in this village. At five o'clock in the morning the first bugle sounds. The boys are quickly on their feet, dressing, washing, getting ready for the day's drill. By six-forty the men have reached the drill ground and are ready to begin the eight or nine hours of hard drill and exercise that is before them. Half of

each day is spent with the French troops, and the other half in training by themselves.

After a hard morning's drill the men take their mid-day meal and throw themselves down for a few minutes' rest. After the noon rest the Colonel assembled three battalions and put them through the first regimental review since landing in France. In the early afternoon he asked us if we would address the troops. Some two thousand men were marched in close formation around the large military wagon, on which we were to stand. The mules were unhitched and the men seated on the grass, while the band played several pieces. A great hunger of heart would possess any man with half a soul if he could look into the faces of these boys, beset on the one hand by the temptations of a French village and facing a terrible winter in the trenches, against the German guns and poison gas. Here, with no church save the great dome of God's blue heaven above us, seated



THE INTERIOR OF A "FOYER DU SOLDAT," OR Y. M. C. A. HUT, FOR THE FRENCH ARMY

on the green grass, under the warm summer sun, we have the priceless privilege of trying to lay the foundations for the life of these men here in the danger of wartime.

We were encouraged by the splendid support of the officers and the warm-hearted and eager response of the men. The General in command attended one meeting and pledged us his support for our whole program for the men. Three Colonels presided at three successive meetings, and gave the work their strong moral support. In no other army in Europe have the officers taken such a keen interest in the moral welfare of the troops, combined with such constant and efficient co-operation with every effort to surround the men with the best moral influences.

After nine hours of hard drill, the men swung cheerfully down the hillside into the village street. Now they have lined up and with fierce appetites are waiting for the evening meal. Here on the table are huge piles of good home-made bread. It is almost the first white bread we have had after three months of brown bread in England and France. Here are heaping plates of delicious pork and beans, tinned salmon, plenty of fried potatoes and piping hot coffee. This was followed by a delicious pudding, better than the men would have had in their own homes. Well-fed, well-clothed, well-equipped, sleeping under Uncle Sam's warm blankets, on comfortable Gold Medal cots, our boys are well cared for.

At the close of the day the Colonel commanding the First and Second battalions of the infantry regiment, called the men together in the open square of the village, and after a band concert, invited us to address the troops on the moral issues of the war.

THE CAMP OF THE PRODIGALS

One of the saddest places to visit in France is the "Camp of the Prodigals." The men before us are not the wounded who have fallen on the field of honor, but the sick, and, quite frankly, they all have venereal dis-

ease. The war has dragged this moral menace into the light of day. The eight hundred gathered here are a small part of some thousands of similar cases in France. The London *Daily Mail* of April 25th, 1917, referring to the report of the military to the House of Commons, stated that there had been some two hundred thousand cases of venereal disease in the British army in France alone. This does not include England or the men on the other fronts. More ominous still is the fact that in every place yet investigated the majority of the men were confessedly living in immorality amid the temptations of the base camps in France. As one Commanding Medical Officer said: "There is enough venereal disease in these military camps now to curse Europe for three generations to come." One young major said: "Every day I am losing my boys. I've lost more men through these forces of immorality than through the enemy's shot and shell."

It is a wonderful sight to see such men transformed by this inwrought moral miracle, by the touch of the living God. Here in the very center of this camp of needy men stands the Y. M. C. A., endeavoring to meet their every need, and even here the red triangle shines with the hope of a new manhood for body, mind and spirit. Every day at the hour of opening there is a scurry of feet as the men rush in to the one center in the whole camp where they can congregate and where every need is supplied. The Colonel in command takes particular pride in the Y. M. C. A. for his men and states that crime among them has been reduced 90 per cent since it started.

THE WORK OF PREVENTION

But even greater than the privilege which the Association has in ministering to the fallen, is its work of prevention in the other camps. Just up the road is a swearing old major in command of a unit which has always had the worst record for immorality and disease of any camp on the plain.

He finally came in and demanded a Y. M. C. A. hut for his men. A few weeks later he came in and said, in punctuated language which could not be printed: "For a year and a half my camp has led all the rest as the worst in venereal disease, with some twenty-five fresh cases per thousand every week. The first week after the Y. M. C. A. was opened we had only ten cases, the next week six, the third week only two, and it has not risen above that since. Your Association is the — best cure for this evil."

In view of all this we must lay claim to the whole manhood for God.

We add extracts from a recent letter written from Somewhere in France by J. M. Clinton, an American, who also speaks from first-hand knowledge:

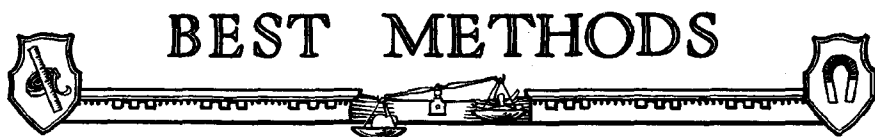
"The Young Men's Christian Association is equal to the best battleship afloat," said one of our American officers. After seeing some of the tremendous temptations of our boys these days, the Association has rented a large building at this place and put it at the disposal of these men of the Patrol Squadron while they are on shore. They are subjected to awful temptations when they come ashore. I appealed to them for clean living. At the close, fully half of the men crowded into the large hall, and decided for clean living and a Christ-like life.

The Young Men's Christian Association today has the opportunity for influencing the lives of literally millions of men and boys in these war-ringing zones. Pray that none of us may let this opportunity escape us."



(“British Official Photograph.”)

A Y. M. C. A. HUT UNDER SHELL FIRE ON THE BRITISH WESTERN FRONT



Edited By MRS. E. C. CRONK, Columbia, S. C.

Secretary of the Committee on Methods of the Federation of Women's Foreign Mission Boards

FIRST, SECOND AND THIRD OF MISSIONARY LITERATURE

FIRST—LEAFLETS

A YOUNG Frenchman was wounded at the siege of San Quentin. As he languished on his pallet his eye fell on a leaflet. He read the leaflet and it changed all the rest of his life. Before the Church of the Consistory in Paris stands the monument of that French soldier with a Bible in his hand. On the monument is the name of Admiral Coligny, the great leader of the Reformation in France. Having brought the conviction of the truths of the Reformation to the heart of Coligny, the leaflet journeyed on. The next reader was a Sister of Mercy, who was nursing the soldier. Terror-stricken and penitent over having read such a bold statement against the Church of Rome, the Sister fled to the Lady Abbess to confess her guilt. To determine the extent of the Sister's guilt it was necessary for the Lady Abbess to read the leaflet. As she read, a great light shone in her own heart. Convinced by this light she was compelled to flee from France to the Palatinate. With her she carried the leaflet containing its message of truth and light. Just a leaflet it was, which cost only a few cents; but it was destined to "stand before kings." The Lady Abbess became the wife of William of Orange, and the leaflet with which she fled from France influenced his stand for the truths of the Reformation. All this came to pass because some unknown person left a leaflet on a hospital pallet.

A young New York physician was visiting a patient. Brilliant prospects were before this young doctor. His practice was growing rapidly and his income was taking on large proportions. His fame was growing also, and his host of friends were forecasting that John Scudder would soon be one of New York's foremost physicians.

On this day, as he waited in the home of a patient, he picked up a copy of a leaflet, "The Conversion of the World, or the Claims of Six Hundred Millions," written by those two pioneer missionary spirits, Gordon Hall and Samuel Newell. Dr. Scudder asked permission to take the leaflet home with him. There he read it, over and over again, until the claims of those six hundred millions without the Gospel and without medical care took hold upon his heart, so that he fell on his knees before the Lord, who had said: "Go ye into all the world," asking "Lord, what wilt thou hame me to do?" Because of the call which came to him through that leaflet Dr. John Scudder went to India as the first medical missionary from America. Because he blazed the way, his nine children, and not fewer than fifteen of his grandchildren, have followed in his train and given their lives to missionary service. At a recent Northfield Conference a company of missionaries stood on the platform. When the presiding officer requested all who were not descendants of this grand old pioneer to be seated, we scarcely missed those who sat down

for wonder and amazement at the number of Scudders who were furloughed representatives of this great missionary family at this one conference. Thousands of lives have been saved, hospitals have been opened and tens of thousands of souls have been led to our Saviour because a hundred years ago a woman laid a missionary leaflet on her table.

* * *

A speaker had finished his eloquent missionary appeal. Eagerly the audience had followed his every word. At the close of the meeting they flocked around him.

"Oh," said one woman, as she wrung the speaker's hand with ardent appreciation, "If only I could speak as you do! If only it were possible for me to pass that wonderful address on to others!"

"It is," said the speaker, with quiet grace. "For five cents you can get it at the book counter by the door as you go out."

It is not easy to surrender the alluring impossibility of standing before the multitudes and swaying them with our eloquence, to the prosaic possibility of standing before the book counter and passing our coin across it. The larger possibility for most of us, however, is in the latter stand.

How to Use Leaflets

READ them and have other people read them. A young girl was asked to read a leaflet at a missionary meeting. When she had finished the reading she said, "I must confess that I promised to read this, under protest. I was coming to the meeting especially to ask the president to quit bothering me about attending this missionary society, but I have stood up here and answered with my own mouth every objection I had expected to make, and I have convinced myself that there is really no reason why I should not come and that there are many reasons why I should." That same leaflet read aloud in gatherings

of women has brought the same conviction to thousands.

A well-known lawyer carries in his pocket a convincing missionary leaflet. Often when making an address he takes it out and reads several paragraphs. When he is traveling with a friend or talking to a group of men he skilfully steers the conversation around to a point which enables him to pull out this telling bit of missionary ammunition and fire it.

"Value Received" in Three-Cent Stamps

"THAT letter is not worth three cents," said a woman as she was sealing an envelope.

"Why not make it worth it?" suggested the woman who always went loaded with missionary leaflets, as she slipped one into the envelope. "Postage rates are so high," she added, with the shrewd smile of the close trader. "I always try to get my money's worth out of every stamp. I know so many of my letters are not worth three cents that I have just formed the habit of slipping a good missionary leaflet in with them to be sure I get value received.

"The business men all do it," she continued earnestly, "and it seems to me that we who are about the King's business ought to be as wide-awake to use every opportunity for informing and interesting people in His business."

Readings by Elocutionists

AN almost untouched field is this. Great multitudes of people are interested and entertained by elocutionists, but few teachers of expression or professional readers have ever had their attention directed to the thrilling stories of missionary heroism. A woman who is eager to circulate missionary leaflets in every way possible recently sent to the teachers of expression in a number of colleges and to professional readers and story-tellers, whom she knew, copies of leaflets

with dramatic possibilities, and stories which any story-teller would gladly welcome. The results were not only the enlisting of these leaders, but the reaching of hundreds of people who heard them. Some of the readers who had never considered missionary literature in their search for material found here pathos and humor, romance and heroism in their finest forms, and were delighted over their introduction to a new realm of material. One teacher of expression was called on again and again to give Elsie Singmaster's "Unconquerable Hope," published in *The Atlantic Monthly*, and reprinted in leaflet form. Two professional story-tellers who regularly tell stories to many children seemed never to have known before that there was anybody in missionary books except abnormally good little boys and girls who did nothing but sit still and die early. They were amazed to find that the "plenty of action" called for in their story-telling outlines abounded in such a fascinating way in the missionary stories they received, which were gladly added to their store.

Declamation Contests

A WIDE range of possibility is suggested by this description of a Declamation Contest:

"We realized that our boys and girls were learning to talk everything else except missions. The fire insurance companies had offered a prize for the best essay on fire prevention. The D. A. R.'s had stirred the whole community by Revolution Declamations. The W. C. T. U.'s had conducted a fine contest on temperance that awakened much interest and did much good, so we decided to have a Missionary Declamation Contest. We put up, in the Sunday School building, a poster telling all about it, and a register for entries. There were two classes for entry. Class A was open to boys and girls under fifteen, and Class B to those over fifteen and

under eighteen. Twenty-five leaflets were exhibited from which choice of declamation was to be made. Contestants were also given the privilege of writing their own declamations, subject to the approval of the committee. Admission was by ticket, though no charge was made. Each contestant was given twenty-five tickets marked with his number, it being understood that those who had their full twenty-five tickets brought in on the night of the contest, by persons who were present, scored one additional point. The house was full of people and the boys and girls were full of enthusiasm. Their voices rang out clear and strong in the splendid recital of missionary heroism. Not one of them failed to catch the fire of the great purpose of the heroes of whom they told, and not a heart in that audience but that was touched, not a conscience but that was quickened. The offering for missions, taken while the judges were meeting, was the largest one we ever had. The judges were invited guests, not connected with the congregation. A missionary library of six volumes was presented to the winner and a generous friend gave a copy of "Livingstone, the Pathfinder" to every contestant. The results were so far-reaching we have decided to make our Missionary Declamation Contest an annual event."

What Some Folks Do with Missionary Leaflets

A T Christmas time she bought copies of an attractive leaflet, exquisite in its holly and Christmas bells, and irresistible in its missionary appeal, and mailed one to each of the friends to whom she usually sent Christmas cards.

* * *

A young people's society eager to use every opportunity to reach the entire congregation with a missionary appeal mailed to each member at Easter a dainty leaflet which brought to each one the glad Easter

message, "He is Risen," and laid on each heart the compelling Easter commission, "Go and Tell."

* * *

She was a plain, unassuming little body who would scarcely dare address a word to an audience; but she longed to speak a missionary message. She bought as many copies of a good missionary story as there were scholars in the primary department of the Sunday School and handed one to each child at the close of the session.

* * *

A pastor who mailed a parish paper to every member of his congregation each month gladly acceded to the request of the missionary society to enclose a timely missionary leaflet with each paper.

* * *

When scores of young girls, who were guests at the luncheon given at Northfield at the 1917 Home Mission Conference assembled, they found leaflets for place cards.

* * *

A woman who knows how to avoid ruts, suggests missionary leaflets as occasional place cards for regular meetings. Let every member locate her place by a leaflet on which her name is written. Note absentees and have their leaflets carried to them by women who will make them wish they had been there and who will interest them in the next meeting, and tell them about the work. If a personal call is not possible in every case, mail the leaflet with a note from the president or some other officer.

* * *

A North Carolina business man has in his office a row of pigeon-holes full of missionary leaflets. When he sends out a letter he encloses the leaflet he thinks will mean most to the person to whom he is writing.

* * *

A hostess was putting a dainty lunch in a dainty box for a departing guest. Right on the top, peeping

out from a Japanese napkin, she tucked in an attractive missionary leaflet. "No human being," thought she, as she smiled at her own cunning, "would be mean enough to eat my lunch and throw away my leaflet unread, and no human being could read this leaflet without being interested."

* * *

Several prominent business men, who wanted to make a missionary investment that would count, bought hundreds of copies of "Confessions of a Business Man," by George Innes, and mailed them to successful business men, many of whom had never had any idea before that really big business men were interested in missions.

* * *

A primary Sunday School superintendent has a birthday box into which the children put missionary gifts. Then she has another birthday box which brings a birthday gift to them. It is a plain paste-board box, decorated attractively, with cut-out missionary pictures. On the inside of the box is a collection of pictures and the most interesting stories to be had in leaflet form. The birthday child is allowed to take the box home on Sunday and to keep it for a week. After reading all the stories the one pronounced "best of all" is to be kept for a birthday gift and the others returned. New leaflets are constantly added.

* * *

"Get into the habit of attaching a missionary leaflet to every gift you make," said a literature enthusiast. "If you are giving a doll to a little girl, tie an attractive missionary story to dolly's arm. If you send a ball and bat to a boy, see that a rousing story of missionary heroism or a story of some boys of other lands is fastened on to them. Nestled in your bouquet of flowers, atop your bowl of fruit, inside the dainty bag,—let there be just the missionary leaflet best suited to reach the person who is to receive the gift.

When you get off a train do not be so particular to pick up all your belongings. You might leave a missionary leaflet behind. Who knows who will come along and pick it up? Perhaps a John Scudder may chance that way."

* * *

A summer conference had adjourned and most of the delegates were ready to start to the trains. A member of the faculty, who was staying over, looked at the departing delegates with a sinking heart.

"My last chance with them is gone," she said to herself. "I wonder whether I reached any of them with a message that will abide!"

Then she thought of another chance which might be hers. Hurrying to her room she selected a number of leaflets. As she said goodbye she gave each one a leaflet, as a last-chance gift. Had she given them earlier they might have been packed away to be read at the more convenient season which never comes. Now there was no place to put them out of sight, so every leaflet was read soon after the delegates started on their homeward way.

* * *

At another conference a demonstration was made of the possibility of having a certain leaflet read by everybody on the grounds, within forty-eight hours. Six girls entered a contest to see which could secure the most readers. Each girl was given a cardboard folder attractively decorated on the back. On the inside were blanks for the signatures of the readers secured. Hither and thither the girls went in their search for readers. When the reports were turned in there were more signatures than there were delegates, which, upon investigation, revealed not a stuffed ballot, but an interest which extended beyond the delegates to outside guests and to the force employed by the hotel.

A beautiful tribute sent to an author was a copy of one of her own leaflets with the autographs of a

group of girls who had read it and had been helped by its message.

Missionary Travellers

MRS. C. N. McHose, of Lancaster, Pa., has routed and started on their journeyings some interesting missionary travelers. She says:

"For some time we felt that, in our church, too few of our women had a chance to enjoy the splendid missionary literature which we used in our monthly programs. We, therefore, called for leaflets, magazines and other missionary literature which our active members had on hand. We received enough to prepare sixteen very interesting boxes which we called 'Missionary Travellers.' Four women were chosen to personally conduct the journeyings of these missionary travelers to the homes of shut-ins, of mothers who had small children, and of other women who for various reasons could not or would not come to the regular meetings."

SECOND—MAGAZINES

Ten Things to Do with Missionary Magazines

1. Read them yourself—especially this Review. Even though subscriptions be paid in advance, the unread pages of missionary periodicals explain the ignorance of church folks in regard to the missionary enterprise.

2. Read them aloud to your family and to some of your shut-in neighbors.

3. Pray through them. As you read, turn every recorded blessing into a prayer of thanksgiving. Make every worker mentioned an object of intercession, and every need reported a subject for petition.

4. When you have read them pass them on to some one else. After you have read this issue of the REVIEW, send it to a friend with a personal note, suggesting that after reading the March number he or she will not likely want to miss any other numbers. Constitute yourself

a subscription agent and make it your business to secure just as many subscriptions as possible to missionary magazines. Some people subscribe for two copies in order to have one to file and one to lend.

5. Include subscriptions to missionary magazines in the gifts you make. The interest of one of the great missionary leaders of our day began through a subscription to *THE MISSIONARY REVIEW OF THE WORLD* presented to him by a friend; the gift was not even welcomed on its first visits and found a straight course to the waste basket; but read, as the days went by, it brought a great missionary awakening.

6. Have your society make a bridal present of a year's subscription to a missionary magazine to every bride who comes into the congregation.

7. See that missionary magazines are on the tables at your public libraries, Y. M. C. A., and Y. W. C. A., and other reading rooms.

8. Make a list of the colleges you know and if the leading missionary magazines are not on their reading tables, persuade some interested friends to help you put them there.

9. Investigate the missionary periodical situation in your Sunday School. See that your denominational magazine and *Everyland*, that best of all missionary magazines for children, are circulated freely. A girl who is now in New York preparing to sail as a missionary to Japan was asked what had been the strongest influence in her missionary determination.

"The pictures and stories in our little Sunday School missionary paper which was my companion on Sunday afternoons, as I sat in the forked limbs of the old apple tree at home, led me to the foreign field," was the answer.

10. See that the children's missionary magazines go to all the orphans' homes and rescue institutions, of which you know. From out of our orphanages and rescue

homes have come some great men and women. Here dwell thousands of missionary opportunities.

THIRD—BOOKS

The Missionary Opportunity of the Public Library

S AID a great missionary publicist, "There are enough missionary people in any city or town to get all the public recognition they want if they make a concerted effort to secure it." Acting on this suggestion a number of missionary leaders in several cities have concerted to secure the regular addition of new missionary books to their public libraries. Lists of books in line with the general mission study themes are prepared and requests for them are sent in by a sufficient number of library members to guarantee their addition to the library. On the missionary workers of our towns and cities rests the responsibility for seeing that missionary books are placed in our public libraries.

Traveling Libraries

For the workers who do not have access to public libraries two good plans have been suggested for traveling libraries:

First. A library of carefully selected, up-to-date volumes purchased by a conference or district organization. This library travels from one society in the district to another, staying with each for two weeks, without any cost to the hostess except express charges to the next point.

Second. A library at literature headquarters, the volumes of which are sent out upon request. Such libraries include books of reference, sets of mission study books, biographies, etc. They are mailed to workers who write specifically for special volumes or for help along certain lines, and must be returned within a prescribed time limit.

Sunday-school Libraries

The Sunday-school library presents two missionary problems:

How to get missionary books in it and how to get them out of it. The literary trash being circulated by Sunday-school libraries, as well as by other libraries, is responsible for many of the false ideas and ideals of life which our boys and girls have. While most libraries have excluded volumes of the cut-throat type, shelf after shelf is given to volumes almost as pernicious in their influence. The impossible hero who runs away from home on Monday, secures a fine position on Tuesday, is promoted on Wednesday, succeeds the general manager on Thursday, is made a member of the firm on Friday and becomes the president of the company ere sets Saturday's sun, is not a wholesome companion for the boy who must face the prosaic work of daily lessons to be learned, and regular tasks to be done. On the other hand the splendid heroism of the mission fields with its steady application to the duty at hand, has changed the course of many lives. See that your Sunday-school library introduces your boys and girls to the heroes of missions.

Getting Books Into the Library

How Not To Do It

Make up your library committee of people who have no interest in missions.

Encourage such sentiments as "while the need is so great for mission work the money had better be sent to the field instead of being spent in books."

In order to save money have an uninstructed book shower, and urge the people just to bring the books

How To Do It

See that you have at least one missionary advocate on the library committee.

Present to your officers the need for the cultivation of the field in order to secure the future harvest.

Let it be understood that the library committee selects all books and keeps a list of desirable

they already have on hand and are not using at home. This plan will save money. Also it will secure some beautiful bindings which will look well on the shelves. Also it will unload on your Sunday-school library many books which have languished for readers because of being unreadable. Also it will likely kill your library in time.

new books to be added.

Appropriate money from the treasury for new books. Secure also special contributions from interested friends if more money is needed. Get each class to donate the price of a new book each year. Present to your missionary organizations the opportunity of the Sunday-school library.

How to Get Books Out of the Library

1. Post attractive notices of new books.
2. Devote a few minutes to an interesting review of books recently added.
3. Tell a story or part of a story from a book and suggest that more like it may be found in a certain book.
4. Arrange for books to be sent to those who are shut in temporarily or permanently.
5. Outline a reading course for each department.

Climbing the Ladder

A device for securing systematic reading step by step is described by Miss Hutton in her new book, "The Missionary Education of Juniors." While this plan is especially adapted to Juniors it may be successfully used for older people as well.

"A genuine ladder may be used, but it is probably better for the junior boys to make an imitation one of straight pieces of wood, using broomsticks sawed the proper length for the rungs, which should be eight or ten in number. The ladder should be placed conspicuously in the junior room, and each rung should bear a

card having plainly printed on it the name of a book. As the pupils read the books, they climb the ladder. If the number of books available is limited, it may be necessary to allow the children to read them in any order, so that all the pupils may have an equal chance; in this case a second card on each rung might be used to record the names of the pupils who have read the book of that rung. The children who complete the list first should have the feat recognized in some simple but public way. To insure against hasty and superficial reading, the pupils may be asked to answer questions, to dramatize a scene, or to relate their favorite incident in the book."

The Menace, or the Opportunity of the Knitting Needle

"**T**O knit or not to knit" is not the question. Knitting is unquestioned and unquestionable. One enthusiastic knitter confessed that she was on her eighth sock with an as yet unrealized hope that she would be able to get two enough alike to do for a pair. Even though she should have to send the products of her needles to the front for the use of the men who have lost one foot, she still holds her purpose true to continue knitting. The question is, since we are knitting and are going to continue to knit, how can we make the knitting serve a missionary purpose. Here is the opportunity for the Missionary Reading Circle. Just as often as the knitters can get together, have someone read an interesting missionary book aloud. Do not make your Circle large enough to become unwieldy. A few people in the same neighborhood will make a better Circle than many people scattered over a large territory. A group of girls would enjoy hearing Romances of Great Missionaries, or The Moffats. "Mary Slessor, of Calabar," "An African Trail," "The Lure of Africa," "Missionary Milestones," and "Sons of Italy" are among the new books all of our women should read this year.

A Study in Investment and Returns

A speaker addressed an audience in a rural church. Near the front sat a bright-faced lad who listened intently. At the close of the meeting the speaker asked the boy for his name and address, and told him to go to the post office every day until he got a package addressed to him. She mailed him a copy of a stirring missionary biography. The boy was delighted and expressed his delight in a carefully written letter. That was not the end of the related correspondence. From the boy's father came a letter saying that he had been so much impressed with the book and the idea of passing on missionary books that he wanted to secure a number of the best ones to be had to be circulated among the young people with whom he was associated. As a doctor and a leading man in his town, his opportunity for prescribing missionary books was unlimited. The investment—one missionary book; the returns—a bright lad influenced for life, a "leading citizen" interested, and a library of the best missionary books put into circulation in a town.

The End of the Whole Matter

Lastly, and in conclusion, lend your missionary books. Most appropriately does this suggestion stand last because more than likely it will be the last of your books. Even if it is, far better is such a noble end than the ignoble fate of going out of date on your own book shelves. Said a missionary leader as she stood before her full shelves of ancient missionary volumes, "My conscience always accuses me when I see how many books I possess that have had only one reading. Had I only loaned these to my friends, few volumes would be here now to accuse me."

Lend your missionary books. If peradventure they should return unto you send them forth on their mission again and again until they are either worn out with their journeyings or they find a permanent resting place.

Woman's Home Mission Bulletin

Edited by Mrs. O. R. Judd, Brooklyn, N. Y.

THE ANNUAL MEETING OF THE COUNCIL OF WOMEN FOR HOME MISSIONS.

JANUARY has come to be regarded as a red-letter month in the calendar of home and foreign missionary organizations. A busy week of meetings between the 13th and 20th is preceded by a busier time of planning and preparation during weeks before—not excepting the holiday season.

These annual meetings mark the climax for the work of the whole year and the starting point for larger programs and greater achievements.

The Council of Women for Home Missions this year limited its annual meeting to the sessions of a single day, January 14th, when the sessions were held in the Assembly Room of the Presbyterian Board of Home Missions. The chairman was Mrs. F. S. Bennett, President of the Council. On Thursday morning, January 17th, a joint meeting was held with the Home Missions Council at 25 Madison avenue.

The appended extracts from the reports of some of the committees can hardly impress the reader with any idea of the inspiration and interest that marked the reports when presented and amplified by the authors. Four words burned themselves into the consciousness of those present: *vision, consecration, co-operation, urgency*. Each one gained a new *vision* of the magnitude and importance of the Home Mission task and opportunity. Each felt the call to renewed and increased *consecration*, adequate to larger responsibility. The need of *co-operation*, more generous and complete than ever before, was borne in upon us. Above all, an overwhelming realization of the *urgency* of the King's business came with the conviction that plan must speedily be converted into action.

The need for trained leaders for Home Mission study classes in summer conferences, emphasized by Mrs. D. E. Waid, led to the adoption of a resolution calling for the training of young women students in colleges in the art of teaching Home Missions to classes.

The principal interest of the day centered in a discussion of "The real scope of the Council of Women for Home Missions. Is it purely advisory, or may it function *per se*? Are its activities, either advisory or active, limited by the activities of the number of Boards, or may it initiate movements apart from such work as is undertaken by the Boards?" In the absence of Mrs. Paul Raymond, of California, who was snowbound in Chicago, Mrs. Bennett explained that in connection with Laymen's Missionary Movement Conferences on the Pacific Coast, women's meetings were so enthusiastically supported that the need was emphasized for some permanent organization, such as inter-denominational city federations of women in the interest of Missions. This calls for a federation in which both home and foreign missions shall be promoted.

Mrs. W. C. Winsborough, of Atlanta, Georgia, then read a careful outline of the necessary and possible application of the principle of comity and co-operation in local communities under the direction and with the help of the Council of Women. A committee was appointed and was authorized to recommend plans for an enlargement of the scope and the policy of the Council so as to increase its power as a great missionary agency.

At the joint conference with the Home Missions Council on Thursday morning, Dr. Thomas C. Moffett pre-

sented a report on "Comity in Indian Work," a record full of interest. This is the latest word concerning Indian welfare legislation, education, comity on Indian fields, the distribution of denominational work of every kind, the progress toward full citizenship, tribes yet untouched by the Gospel, and the Indian's response to the nation's appeal for men and money.

"War-time Americanization" was the topic of Dr. Worth M. Tippy, Associate Secretary of the Federal Council, who described the social and religious conditions and needs in centers due to the enlargement of war-time industries. In the city of Newark alone between two and three thousand houses must be built for the workers before July. Churches have not developed the community spirit nor the machinery for taking community action. The religious work in war-time industries should therefore be co-operative. The opportunities for teaching English to foreigners, to the five million immigrant aliens in training camps, and to mothers in the homes, the beneficent work of the Neighbors' League—all were commended to the active interest of American Christians.

Rev. William P. Shriver, Dr. C. A. Brooks, and Mrs. D. E. Waid spoke on the "Conduct and Administration of Protestant Mission Work at Ports of Entry during and after the War." It is not generally known that at present there arrive each month from five to six thousand aliens at Ellis Island. Mrs. Waid, in inspiring words, pictured the Caucasian immigration along our western shores, the care of the "Hebrew Shelter and Aid Society" for their immigrant women and girls. This society may telegraph to six hundred cities in the United States to some woman who will receive her immigrant sister, find occupation and shelter, and give what assistance is necessary until she has become at home in her new world. The work at Ports of Entry should set for itself the following standard: 1, in every Port of Entry an advisory committee

on social service; 2, more definitely American missionaries; 3, more adequate training of missionaries; 4, a larger and more concerted policy of work; 5, more comity of spirit; 6, missionaries under thorough supervision; 7, more follow-up work.

The session was crowned by a resolution to call a Congress of Missions under the joint auspices of the Home Missions Council and the Council of Women, which all the secretaries and all the members of every affiliated board shall be expected to attend.

EXTRACTS FROM REPORTS

Executive Committee

By MRS. PHILIP M. ROSSMAN.

THE ever-broadening co-operation between the Council of Women for Home Missions and the Home Missions Council is gratifying. Home Mission Week was observed by the two Councils, November 18-25, and the theme chosen was "America for Humanity—A Challenge for Service."

The Council has been represented on the Committee of Twenty-eight, as usual, by seven members. The general theme for study during 1918-19 is "Christianity and the World's Workers," and for 1919-20 is "The Conservation of Human Life."

During the year the Council has come into close relation with *The Missionary Review of the World*, having two representatives on the Editorial Council and a Home Mission Bulletin of four pages published in alternate issues of *The Review*.

It has been the policy of the editors of the Bulletin to give publicity to the activities of the Council and to emphasize and give helps for the Mission Study Text Books.

The Council of Women for Home Missions has come into a well established relation with the Federal Council of Churches of Christ in America, as a co-operating organization, and bears the same relation to the Federal Council as does the Home Missions Council.

Last Spring the Federal Council sent out a call to its constituent and

co-operating membership to meet in Washington, D. C., May 8-9, "for prayer and conference; to prepare a suitable message for the hour; to plan and provide for works of mercy; to plan and provide for the moral and religious welfare of the army and navy, and to formulate Christian duties relative to conserving the economic, social, moral and spiritual forces of the nation."

The Council of Women for Home Missions was represented by five delegates and signified its intention of assuming the obligations which are the result of world conditions. The following outline of duties was prepared and sent to constituent and corresponding organizations: Americanization of foreign-tongued people, preservation of child labor laws and standards of labor, the care of Negroes attracted north in large numbers by high wages, conservation of food and suppression of personal extravagance, assistance in local Red Cross work and provision of suitable amusements and recreation for soldiers and sailors off duty.

The commission on Inter-Church Federations of the Federal Council of Churches of Christ held an Efficiency Congress in Pittsburgh, October 1 to 4, to which the Council of Women for Home Missions sent five representatives. This Congress has been considered the finest example of Protestant unity ever shown. The war situation has emphasized the importance of Protestant unity as never before, and the motto over the platform was a quotation from the high-priestly prayer of our Lord, "That they may be one, as we are one; that the world may believe that Thou hast sent Me."

HOME MISSION STUDY COURSES

By EDITH H. ALLEN.

THE year has brought an unusual number of problems, making it needful for the committee to hold more meetings for the discussion and consideration of its work than in any previous twelve months.

The books for 1918-19 are well under way. The general theme being Christianity and the World's Workers. The title of the Senior book is "The Path of Labor." The book will be a symposium consisting of an introductory chapter by Mrs. F. S. Bennett; one on lumber camps and mining regions by Miss Miriam Woodberry; the City will be treated by Miss Grace Scribner; the Negroes by Mrs. L. H. Hammond; the Exceptional Peoples of the South by Dr. Calfee, President Normal Institute, Asheville, N. C., and Rev. A. J. McKelvey, secretary of Child Labor Bureau; the closing chapter on the Church and its relation to the World's Workers will be written by the Rev. Walther Rauschenbusch, D.D.

The Junior book, called "Jack of All Trades," will be the work of Miss Margaret Applegarth, so favorably known through her fascinating Leader's Supplements for the Junior Books. She will also prepare the supplement for this book and a surprise envelope containing one take-home card for each chapter, making six in all. This take-home material is designed to further impress the thought of the chapter in an interesting way upon the child and also enlist the co-operation of the mother at home.

Your representatives from the Committee on Home Mission Study Courses and Literature on the Committee of 28 have earnestly sought to find a theme for the books of 1919 and '20 in line with the general theme of the entire Committee, in order that the value of the unified effort might be maintained. The following statement sets forth the thoughts on the subject and the method of approach:

"It has already been voted by the Committee of 28 that the mission study for 1919-20 shall fall into line with the Federal Council's campaign for the Conservation of Human Life, which is to reach its climax that year. We live in the faith that the reconstruction following the war will then have been begun. In any case, the vast destruction of life incident to the

war will be foremost in the consciousness of our whole people. This will not fail to appal, whether the destruction be esteemed the reckless wastage of war or the sublime sacrifice of life for the sake of humanity's life. The Church mediates a gospel of the life abundant and the supreme demand of the period will be the application of that gospel under the impulses and sanctions of a quickened democracy. The community in which each church is located will become hallowed under the process. The task of community building will take on a new sacredness. Whether the need be the comfort and restoration of homes shattered by the war, or the nurture of workers emaciated by the feverish industry of the times, or the weaving anew of moral fibre, snarled and torn by the terrible strains of camp and battlefield, human life will have become unprecedentedly precious.

"We can think of no more vital appeal than the mission of the Church to mediate the abundant life where each organization can most closely touch life. A reconstructed society will require a reconstructed life. We must call upon each man and each woman to accept his and her immediate responsibility to make the Church a fit instrument of renovation in his community.

"It is therefore recommended that the Home Mission Study theme for 1919-20 bear emphasis upon the local church as an agency for social reconstruction, and center about the general theme of community service."

INTERESTS AMONG CHILDREN

By EDITH SCAMMAN.

THE hope of the world of tomorrow lies with the children of today. "Preparedness"—the word has been spoken from thousands of lips during this strange, sad year of 1917. Christian women who believe that the spirit of Christian brotherhood is the only real solution to the grave problems which are facing our own land and confronting the whole world, must

see to it that this spirit is instilled into the minds and hearts of the children, that they may be *prepared* to do their share in molding the America of the future. They must be taught—even during their early years—through missionary education, that, knowing, they may love, and loving, they may serve.

It has been agreed that home-missionary material for the use of leaders of children of the primary age is one outstanding need which this Committee of the Council may help to meet by supplementing the work of the Boards. A study of the material for children published by the denominational Boards reveals that more stress is being put on this important phase of missionary work. Several Boards have their children's work well organized, and are providing suitable material carefully chosen and based on the principles of child psychology.

This Committee is collecting a few simple stories—with illustrations—of children on our home missionary fields. The plan is to send out all the stories together, but have each printed in a separate leaflet, so that they can be used not only by the leaders, but, if desired, be given to the children to take home and read for themselves.

AMONG IMMIGRANTS

By ESTHER N. E. LEWIS.

THE Immigrant Work Committee of the Home Missions Council purposes to hold, next spring, in New York City, an Italian Protestant Congress. On the sub-committee having in charge preparations for this Congress, we have two representatives.

We still have but three Protestant missionary workers at Ellis Island, the Jews having two, and the Catholics two. The number has been so reduced at Commissioner Howe's desire, because of conditions existing there after America's entrance into the war, and the detention there of German prisoners. The missionaries now work with greater freedom than was for a time permitted them.



LATIN AMERICA

A Fair Deal for Mexico

REV. JOHN W. BUTLER, D.D., one of the pioneer Methodist missionaries in Mexico, has been greatly stirred by the publicity given to misleading articles and lectures by a traveler to Mexico, named Morrill. Dr. Butler says: "We do not claim that everything is right in Mexico. But if, in a nation which was founded by men and women seeking more perfect civil and religious rights, after nearly a century and a half there still exist social, economic, and religious conditions to be lamented, how can we expect that in a country which, during all its national life, has had to live practically without the Bible and with only a defective Christianity we could find no faults?"

"Among other statements made by Mr. Morrill are these: That the Mexicans are filthy and diseased; that the president is chief of bandits; that the initial letter of Mexico stands for murder; that the country is full of thieves and is nearer hell than any other nation. Can it be wondered that every decent Mexican bitterly resents all this? A little more fairness would help to bring about better international relations."

Mexican Missionaries in Conference

METHODIST (South) missionaries at work among Mexicans both in Mexico and in the United States held a conference in December to consider various important questions arising out of the work at this time. Among these were the vital problems produced by the new constitution of Mexico; the destruction and rebuilding of the churches; the reopening of the schools or the closing of those now open; the seriously reduced number of workers, American and Mexi-

can; and the enormous cost of living in Mexico.

Considering the distressing economic conditions in Mexico, excellent reports were presented by missionaries on church and school work. People everywhere flock to the churches to hear the Word of God, and their children would flock to mission schools if more of them were open.

The conference recommended that, in view of the great spiritual awakening of the Mexican people and their willingness to hear the Gospel, the time had come for a united effort to do definite evangelistic work. The continuation committee of the National Convention of Mexico City is considering the question of a revival campaign that shall embrace the entire republic.

Porto Rico Leper Sunday School

A PRESBYTERIAN elder conducting an Episcopal Sunday school in which Catholics, Episcopalians and Protestants of all denominations are the members, is a weekly event on Leper Island, Porto Rico, says *The Churchman*. This island is located near the entrance to San Juan harbor, where the government has provided for the physical care of the people who were mourning because there was no one to look after their spiritual welfare. A minister had visited them only twice since 1916, when an Episcopal clergyman visited them and established church services and a Sunday school. At first no one could be found to take charge of such an important work, but the "jefe," or caretaker in charge of the island, was an elder in the Presbyterian denomination—an "ancient," the man said—and he consented. So now the Episcopalian literature is furnished by the Bishop

and a Presbyterian elder teaches the Sunday school lessons to all sorts of Christians.

A Mexican Missionary to Costa Rica

THE Evangelical Church in Mexico is showing signs of spiritual maturity, for the first foreign missionary has been appointed. Rev. Eduardo Zapata, who is the product of Methodist work in Mexico, has been set apart for service in Costa Rica. One of the interesting facts about this little republic is the interest shown in popular education. In some years it has devoted ten per cent of the national revenues to this purpose. They now claim to have twice as many school teachers in the country as they have soldiers in the army. Elementary instruction is compulsory and free to both sexes. It is a wonderfully thriving republic. What seems now to be lacking is the Gospel of Jesus Christ. The Mexican missionary chosen to open the way in this good work has many excellent qualifications for the undertaking.

A Blow to Guatemala

THE earthquake which razed Guatemala City to the ground in December destroyed the fine new mission buildings of the Presbyterian Church so that the missionaries are entering fully into the fellowship of the sufferings of the people while they devote all their energies to ministering to the injured and destitute. Among the mission buildings destroyed were the large brick church, accommodating about 500 people, the missionary residences, the girls' boarding school, where there were fifty students, the hospital and nurses' training school of brick and the new printing plant. These represent many thousands of dollars' investment and little has been saved. The spirit of the missionaries, however, is not quenched. Thirty-five years of work is behind them—foundations have been well laid. There is good reason to believe that out of the ruins of the old build-

ings will arise a new and greater work for the people of Guatemala.

Soul-Winning in Chile

SUNDAY school leaders in South America are not forgetting the chief object for which the Sunday school exists, namely, to lead young people to Christ. Rev. George P. Howard, Sunday School Secretary for South America of the World's Sunday School Association, writes that in an evangelistic campaign in Santiago they had 250 converts during the two weeks, and in Valparaiso 407, all adults, came forward. One Sunday during the campaign Decision Day was observed in all the Sunday schools and "the army of young disciples filled the hearts of the superintendents and teachers with joy." It will be a year or more before the older converts are ready to join the church, but the young folks from the Sunday school are the kind that are most needed. Out of one school there were ninety young people, mostly adolescents, who made the choice for Christ. The teachers and older members joined hands and formed a circle around these new soldiers of the cross, binding them to eternal loyalty to Christ.

Brazilian Christians

THE religious situation in Brazil contains many reasons for encouragement. Some of these are given by Rev. George Lenington in an article in *Mexico*. He states that men of the highest standing in public and professional life are sympathetic with evangelical views. Senor Ruy Barbosa, who was prominent at the first Hague Conference, is sometimes called a Protestant, because of his expressed desire to see the Bible in the hands of everyone. One of the speakers at the Regional Conference of the Panama Congress in Rio de Janeiro was the editor of the greatest Portuguese publication in the world, *O Journal di Commercio*.

Hundreds of Protestant church

buildings are springing up all over the country, some of which are of artistic beauty and intrinsic value. The giving, in some cases, has reached almost apostolic abandon. Three individual churches could be named, each of which pours into its own support and benevolences more than ten thousand dollars gold during the twelve months. One, if not two, of these has given in some years over twenty thousand dollars. Another evidence of personal consecration is the giving of the young men to the ministry. The salaries are pitifully low, but ministers are coming by the score, and the churches meet the challenge with heroism as they provide the support for each one. The problem of their adequate training is one which the evangelical forces in Brazil must meet.

NORTH AMERICA

A Conference on the Jews

FROM January 22d to 25th an interesting conference of those interested in the evangelization of Israel was held in Chicago at the Moody Tabernacle. During the sessions a telegram was read from an honored member of the University Zionist Society of New York asking for a resolution in support of the British declaration in favor of a Jewish national home in Palestine. The following resolution was unanimously adopted in the presence of 3,000 people:

"The friends of Israel assembled in conference under the auspices of the Chicago Hebrew Mission, founded by Wm. E. Blackstone, consisting of Gentile and Hebrew Christians, January 22d-25th, 1918, take pleasure in declaring their sincere sympathy with, and joy in the timely declaration of the British Cabinet favoring the establishment in Palestine of a national home for the Jewish people.

"The conference expresses its affection for all Jewish people and earnestly hopes that the spirit of liberalism shown to them by the British

Government by Christian people in general will be exhibited in turn by them towards their Hebrew brethren who believe in Jesus as the promised Messiah of Israel."

The Hebrew Christian Alliance is planning an automobile evangelistic campaign in Jewish centers this summer. A Hebrew Christian has offered the use of his car which will carry a banner with the inscription: "If I forget thee, O Jerusalem, may my right hand forget her cunning."

Bible Study in the Camps

THE slogan, "An organized Bible class in every company in every camp, and a Testament in every enlisted man's pocket," presents a tremendous challenge, which has been accepted by the National War Work Council of the Y. M. C. A. The problem of materials is being ably dealt with. Orders have been placed for hundreds of thousands of Testaments, and thousands of copies of tested devotional booklets have been reprinted in cheap form. But new courses of study had to be prepared to meet the exceptional conditions of the varied types of men. Three new books are being used by tens of thousands of soldiers, "Thirty Studies About Jesus," for somewhat mature students; "Jesus as a Friend Saw Him," fifteen studies in the Gospel of Mark, a very simple course on a new plan; and a very practical study of the pressing problems of the officer as well as the private, thoroughly tested in the Officers' Reserve Training Camps last summer, entitled "The Soldier's Spirit."

The problem of leadership is a still greater one.

Dr. Stearns and Missions

REV. D. M. STEARNS, of Germantown, Pa., in presenting his missionary report for 1917, states: "As in former years we again testify that without personal appeal by letter or otherwise, God, whose we are and whom we serve, has been

pleased to place in our hands the \$74,128.23 of this report to help give the Gospel in all the world, that the Church may be gathered, and the time of His return come to set up His Kingdom of Righteousness and Peace on earth. The same is true of the \$961,876.56 received and disbursed in the past twenty-nine years."

This money has come from Bible Classes and from individuals and has been sent to all parts of the world field, especially large shares having gone to the Mildmay Mission, London, and other work for Jews, to the Lee Mission in Calcutta, Belgian Relief, and the Scripture Gift Mission.

Large Baptist Plans

A GREAT movement among Northern Baptists contemplates the raising of a million dollars additional to the original budget of the Northern Baptist Convention for the year ending March 31, 1918. This sum includes the special war-work fund of the Northern Baptist Convention of \$150,000, special emergency amounts under the work of the Education Board, amounting to \$175,000, and the Foreign Mission Society emergency funds, amounting to a little over \$200,000, the balance to be divided among the other societies.

This movement also seeks the deepening of Christian thought and life, to the consecration of wealth, and to the devotion of laymen more whole-heartedly to the great tasks of the kingdom. It declares in its appeal, "that even in the midst of war and in addition to whatever taxes we cheerfully pay, and whatever contributions we make to such great worthy agencies as the Red Cross and the Young Men's Christian Association, we shall maintain with unabated vigor and in undiminished strength those agencies of the Christian Church which express and cultivate the Spirit of Christ, and

which prepare men and women to be effective exponents of that Spirit."

Christians in Bohemia and America

ALTHOUGH America is at war with Austria, strong ties bind the people of the two countries together. One of the most wide-awake evangelistic churches, in a large American city, is Bohemian. Around this church are hotbeds of sin and ignorance, anarchy and infidelity, mixed with throttling superstition. In that church are many awakened and converted in Bohemia. A social settlement worker in a godless city in the heart of America hails from Bohemia. Several of the former workers in the American Board mission in Bohemia are doing valiant service in the coke regions of Pennsylvania. The "big brother" to the immigrants of all nationalities in a great manufacturing city of the United States is a Christian Bohemian.

Christian schools for training young women to work among foreign-speaking peoples in America are ever looking to the churches in Bohemia for recruits. All over America are workers who look over the seas when speaking of their spiritual birth-place. The work among the five million Slavs of America would be largely at a standstill were it not for the workers who have come from Austria.

Caring for Migrating Negroes

CHURCHES in the North are beginning to awaken to the responsibility of caring for the Negroes coming from the Southland. Many of these newcomers have been members in churches in the South and they love the Church and are willing to be guided in her ways.

The five hundred thousand Negroes from the South who are now invading the Northern States are providing by their presence a challenge to the Christianity of the

North. Unaccustomed to the ways of the North, these Negroes come as strangers and are finding the northern cities a far different place than what they had supposed. The resulting overcrowding of the Negro sections of the cities has a practical relationship to the life of the whole community.

Methodist churches are at work on the problem in Chicago where the Chicago City Mission and Church Extension Society is giving aid; in Dayton, Ohio, where the local Negro church in doing yeoman's work; in Cincinnati, where workers meet trains and provide temporary shelter; in Philadelphia, where a great tent has been erected by the Philadelphia City Society for evangelistic services, where a clearing house will be maintained by means of registration cards. Negro preachers from New York are conducting preaching services at the railroad camps in New Jersey.

In similar ways work is being done in other places. But more is needed.

A Japanese Y. M. C. A. Deputation

A GIFT of \$10,000 has come from Japan to aid the Young Men's Christian Association in America. Of this sum \$5,000 has been contributed by the Emperor and Empress of Japan on Christmas Eve as an expression of appreciation of the splendid work done by the Y. M. C. A. in the Japanese Army at the time of the Russo-Japanese war. When Major-General N. Hibiki, of the Imperial Japanese Army, and Chief of the Japanese Y. M. C. A. Deputation to the Allied Armies, presented greetings to the Federal Council of the Churches of Christ in America on January 10th he emphasized the importance of the Christian leadership of Japan in the Orient and urged the necessity for missionary work in that country. "For," said he, "if we win Japan for Christ, we win Asia."

This Christian deputation will visit the camps in America and in Europe

and also the British, French and Italian Army Headquarters in Europe.

From the Ashes of Halifax

NEVER before in any extensive disaster were the essential principles of disaster relief so quickly established as at Halifax. In less than twelve hours from the time the American Red Cross unit from Boston had arrived, the necessary features of a good working plan were accepted by the local Relief Committee.

The relief funds, from whatever source received, were all placed in the hands of one Finance Committee. The granting of relief, of whatever sort it might be, was placed under one central management, and it was determined that all records should be cleared through one registration bureau. The giving of emergency relief in food, clothing and other things was not allowed to wait upon the perfection of this system, but a small managing committee was appointed to carry out and interpret the general policy determined upon by the Executive Committee.

The Halifax disaster will leave a permanent mark upon the city for at least a generation because so many of the living have been blinded or maimed for life. But it is possible that the disaster may also leave a mark of another sort, for it is confidently believed by those who took part in the relief work during the first few weeks that Halifax will gain as well as lose. The sturdy qualities of its citizens will bring "beauty out of ashes."—*The Survey*.

EUROPE

British Hebrew Christian Conferences

THE Church of Christ seems to be waking up to her responsibilities for the evangelization of Israel. Under the auspices of the Continuation Committee of the World's Missionary Conference, a "Conference of Representatives of Missionary Societies working amongst the Jews" was held in the Board Room of the British

and Foreign Bible Society, London, on October 31, 1917. In addition to the members of the special "Committee on Christian Literature for Jews," a number of churches and societies were represented. The Conference was called for the purpose of surveying the present position, and the outlook for missions to the Jews, and, in particular, to discuss suitable missionary literature as an indispensable aid to evangelistic effort. A Conference is to be called of all societies at work among Jews to consider plans to avoid overlapping.

On January 23d another conference on missionary work among the Jews was held in the Christian Institute, Glasgow, Scotland, by representatives of the Presbyterian Churches. This is another sign that the Spirit of God is working not only among the dry bones of the House of Israel, but also within the Church, on behalf of Israel. The call to the Glasgow Conference stated:

"The new situation created by the emancipation in Russia of one-half of the Jewish people, by the prospective influx of Jews into Palestine, and by the changed conditions which will everywhere prevail after the war, demands the earnest and prayerful consideration of all the Churches. Questions of policy and method, of future expansion, and of co-operation are all ripe for discussion."

French Churches in War Time

THE much-tried Protestant churches of France have been showing how faithful they are in adversity and with what courage and faith they have maintained their work during the three long years of war and invasion. For the second time, the Foreign Missionary Society has ended the financial year without a deficit. This has been partly owing to the increase of contributions in the foreign field, and partly to increased help from France. While contributions of over \$2,000 have been fewer, the number of small subscriptions has increased.—*American McAll Record*.

Danish Foreign Missions

THE Foreign Mission Society of Denmark has had an income of 575,000 crowns (about \$488,000) during the past year. Of this amount about 20,000 crowns were spent for the support of Lutheran missionaries who were suffering in India on account of the war. The society is carrying on mission work not only in India, but also in Manchuria, China. In the South India field the society has eight mission stations occupied by forty-four male and female workers. In Manchuria there are ten stations and forty-six male and female missionaries. The native Christians at the two places are above 4,000. The society sent out eight mission workers last January and hopes to send out four more this coming March. Four of the twelve are men. War and hard times do not seem to slacken the efforts of this society to Christianize the world.—*The Lutheran Companion*.

War Opportunities in Austria

REV. JOHN S. PORTER, of the American Board Mission in Austria, writes of the new opportunities brought by the war for spreading the Gospel.

"Soldiers from all parts of Bohemia, even from the remotest hamlets, were mustered into service in Prague and other centers where they were given gospels and Testaments by their fellow-soldiers or by Christian workers who came in contact with them in hospitals, barracks, or on the street. There has never been any such dissemination of the good seed of the Kingdom possible in Austria, as has been seen during the war. Doors, long shut tight and fast, have all at once opened to the Gospel of the printed page; and also to living testimony from God's children. Again and again have we received letters from our soldiers asking for copies of the Scriptures in various languages for comrades in arms."—*From the Envelope Series*.

One of the colporteurs of the Amer-

ican Board conceived an unusual plan to put the Scriptures in circulation. He obtained a permit, the like of which had never before been granted in Austria, namely, to sell and give away gospels and Testaments on the military trains that passed through the railway center where he lived. The Red Cross workers went through the cars with hot tea and coffee. Right behind them was the messenger of Christ with the Word of Life. Eager hands of sick, wounded and well were stretched from all sides for the Scriptures. When the colporteur was drafted, he was providentially given a place as a nurse and has had unusual opportunities to be a witness to men of all ranks and nationalities and to circulate the Word of God among officers and privates.

For Young Women in Petrograd

THE first city Young Women's Christian Association in Russia recently opened its doors to the girls of Petrograd. Two Americans speaking poor Russian achieved it. At the initial reception, about three hundred guests were present, including the American ambassador and various Government officials. An old school for the deaf and dumb with modern equipment, such as lighting and heating, has been secured for headquarters in an ideal locality, only a block from the principal street. The quarters at present, already charged with Association atmosphere, comprise two big rooms, two class rooms, and a large salon to be used for gymnasium and evening affairs.

Registrations for classes in English have exceeded all expectations, three being in progress at the same time three times a week. Besides these, there are two French classes and a class in Russian was about to open when the last letter was written. Mme. Orjensky, of the Red Cross, rejoices in the work because it is "so friendly and intimate and the girls exhibit such deep appreciation." Present conditions make the work difficult.

MOSLEM LANDS

Moslems and Christ's Return

THE recent experiences of a German pastor in Asia Minor are made the subject of an article from which *The Moslem World* quotes:

"What is now the most burning question in the Orient? The Second Advent of Christ. How many times have I been asked: 'What does your Holy Book say about it?' At present the most widely distributed book in Turkey is a Turkish tract, written by a devout Mohammedan, which is read everywhere with great interest. Its contents are as follows: 'The present war will wage for six years. Then a great power will come and take Constantinople. Following this there will be a rallying of all Moslems and a speedy victory. This, however, will be short, for the Antichrist will come—enemy of both Christian, Jew, and Moslem. His rule will endure forty days, and will be the most dreadful which the believers have ever experienced. But then will Jesus come, and establish a kingdom of peace for forty years.'

"I have been literally stormed with questions: 'When will Jesus come?' 'What does the Bible teach concerning this?' 'Have you no suspicion, no suggestion, no hint, no feeling that He is near?'"

Turkish Propaganda in Persia

IN Persia the term Turks is commonly applied to Mohammedans living in Azerbaijan and in Caucasia, who were at one time Persians, when Caucasia was a part of the Persian Empire. Some of these people have recently appeared in Persia, styling themselves "Social Democrats," or patriots, and urging that Azerbaijan is not a part of Persia; that the inhabitants are not Persian, but Turks in the Caucasian sense of the term, and that they should separate themselves from the rest of Persia and join the Caucasian Turks to form a separate independent state.

This new nation was, of course, to

be separate from Russia and to comprise Caucasia, Azerbaijan, Turkistan, Gherguzistan and Bashgiristan. The advocates of this movement claimed to be members of a Society in Caucasia known as Turk Federationists, and in this instance it would seem as if the word Turk carried a double significance. On the one hand they laid great stress on the establishment of a new nation, but put it forward as their second aim that all Moslems of whatever sect or tribe should become autonomous. A third idea about which less is said openly at present is that the new nation, as soon as it becomes an established fact, should declare itself part and parcel of the old Osmanli Empire. It is believed in Tabriz that Caucasia and Azerbaijan were promised to Turkey by the German Emperor in the event of victory, and it would seem as if the intention now was to insure that these two provinces should still become part of the Sultan's Empire whichever way the war goes.—*The Near East*.

INDIA

The "Conscience Clause" in India

THE discussion of the relation of mission schools to the Government of India and particularly regarding the principle involved in the acceptance by many of the schools of the grant-in-aid, which has been going on for some months, has reached an acute stage through the introduction by the Government of a "conscience clause" into the charter of the new Hindu University of Benares. This clause requires that all Hindu students shall be exempted from attending religious instruction—even in a Hindu university.

Indians demand the enforcement of the "conscience clause" in all government-aided Christian schools. But the Government thus far withstands the demand as it is not in position to take over all the educational work being done in India by mission boards. The Government knows also that the religious motive is the prevailing and inspiring motive of all this fine edu-

cational work from one end of India to another. If the Government curbs the missionary in his liberty to teach his religion, he must either refuse to accept further government grants, cut down all his school work to such limits as appropriations from home will pay for or go out of the educational business entirely. Neither of these courses is desired by Government at present.

Punjab Mass Movements

FOLLOWING the example of the United Provinces and the Western India Missions, the Punjab Mission of the Church Missionary Society has issued a survey of the mass movement within its sphere. It deals only with the work carried on among the 789,857 Chuhras of the villages, the agricultural laborers of the province, many thousands of whom have become Christians, while thousands more wish to enter the Christian Church, and does not deal with the 1,478,974 other untouchables who as yet have been little influenced. Of the Narowal district, which contains 270 villages, the survey says: "There is now not a village left where there are Chuhras living some of whom are not under instruction, and it is almost safe to say that in ten years' time, if properly worked, there will not be a Chuhra left in the district." The last fifteen years have witnessed 4,000 baptisms in the district as a fruit of the C. M. S. work. The new workers needed for the proper development of the mass movement work in the Central Punjab only, that is exclusive of those required for the frontier stations, for Sindh, and for the mission hospitals and schools, etc., are seven European clergymen, ten Indian clergymen, seventeen European women, and a hundred Indian village readers and teachers.—*C. M. Review*.

An Indian's Gift to Education

A GIFT which marks an era in education for women in India has been contributed from native sources,

and promises to be an important foundation for the future of Indian women. The Maharaj of Tekari, in British East India, has executed a deed of his entire estate for the purpose of providing a residential institution, where girls between the ages of five and eighteen may be trained along modern lines, irrespective of caste or creed. After the liabilities of the estates are secured, it is expected that this institution will have an annual income of about \$325,000. Sir Sayid Ali Iman is giving a piece of land, worth 40,000 rupees, which will probably be the site of the new institution.

Subduing a Criminal Outbreak

MR. SAMUEL BAWDEN, a Baptist missionary in South India, who has been in charge of the Erusalkala Industrial Settlement, a colony of criminals under government direction, has had a serious mutiny to deal with. It took some revolver shots and a considerable show of force to subdue the ringleaders, but he was successful. Mr. Bawden writes in *Missions* about the settlement, which at last accounts had an enrollment of 1,106: "It is a wonderful opportunity, and we are praising God for the chance to touch so many lives to better things. Last Tuesday night I had the privilege of telling something of our work to a roomful of the convalescent soldiers up here, and they seemed much interested in a missionary who could carry a revolver in one pocket, a strap in another, and a Bible in his hand. It seemed to be a new idea of the church militant to them. I still have a lot of hard work before me in the training of these people."

British "Tommies" Hear of Missions

THE British troops in India have offered an important field for Y. M. C. A. work. One of the secretaries engaged in serving these men speaks of the value of the Association as a great missionary opportunity. Some of the soldiers were keen missionary enthusiasts, eager to know of

India, and of what Christ is accomplishing. Several of these men are going back with a pocket-book full of notes taken from lectures, which they will use at home. Others, while followers of Christ, had never thought much of missions, except as misguided movements carried on by bluestockings. Some of these have become enthusiasts, realizing that evangelization and all Christian service associated with it is the very life of the Church and the hope of the world. Particularly has interest been aroused in missionary educational work, largely through the visits of two Indian gentlemen—Prof. P. Ponsonby, of Gordon College, Rawalpindi, and Prof. Siraj-ud-din, of Forman Christian College, Lahore. A number of men have voluntarily banded together to do something to support missionary work when they return home.

A Five-Year Program for Burma

THE annual meetings of the American Baptist Mission in Burma were held in Bassein, last October, followed by the fifty-second annual meeting of the Burma Baptist Missionary Convention—an assembly of about twelve hundred delegates, representing the indigenous Baptists of all races, associated for the prosecution of evangelistic work in Burma and countries and tribes adjacent.

In the "Five Year Program for Burma," special attention was given to the strengthening of high schools, the enlistment of high-school and college students for Christian work, the production of vernacular literature, and a concerted evangelistic campaign. The preparation will last a year, following the lines found successful in India. It will aim to fire the churches with the spirit of evangelism, stir pastors and other workers to enthusiasm, and inspire and train the great body of church members for participation; to build up the most perfect possible organization, and co-operate, so far as possible, with other denominations; in short, to bring to bear all the Chris-

tian forces in Burma upon one final, short, incisive and decisive campaign. —*Journal and Messenger*.

An Object Lesson in Siam

AT a conference of Christians in the church at Petchaburi, Siam, on the wall behind the pulpit there was pictured the building of a city wall. Christians were represented in various stages of spiritual health—one sick, one lazy, another dead. Others were shown to be throwing up their work, and some working faithfully at their tasks. The speakers each took one special phase of Christian life and centered his speech around it, referring occasionally to the pictured representative behind him. On the last day of the conference a huge basket full of wooden bricks was brought in, each brick bearing on its face the line: "I consecrate myself." Whoever was willing to take one was asked to come forward and build an actual wall. Every one who did so wrote his name on his brick. The evangelists selected certain bricks, for the owners of which they became responsible. The result was a practical lesson which has taken great hold on the people of Petchaburi.—*The Continent*.

CHINA

Floods and Idolatry in North China

WRITING from North China of the serious floods which occurred there in the autumn, an American Board missionary anticipated a hard winter and intense suffering and famine.

"The river broke its west bank yesterday, but flooded only a small area, as the restraining dike held. The people of the one small village that suffered carried their few things (a wheelbarrow will always move a Chinese family) on to the dike. There some one found a tiny snake, and they cried, 'This is the god that makes the river rise, and he is angry.' So from their poverty they arranged for a

theater for the snake. Theaters here are always in connection with the temples and supposed to be pleasing to the gods. When the flood was on they were holding a service to appease the river gods which they had enclosed in two transparencies. One was a lizard and the other a snake."—*Life and Light*.

Mr. Wang of Wuchang

REV. EDWARD ROWLANDS, a missionary of the London Missionary Society in Wuchang, China, writes of one of the native Christians:

"Mr. Wang is one of the most saintly men in the Three Cities (Hankow, Hanyang and Wuchang).

"These were the words of a missionary of the Wesleyan Society, and they indicate the position Mr. Wang holds in the church life of our centre. While this is so, he belongs pre-eminently to Wuchang and to the L. M. S. Having been baptized as far back as 1879, by Mr. Bryson, he is a real link with the past, while the house in which he lives is on the first plot of ground bought by us, or any other Protestant Mission, in Wuchang. In appearance he is tall and dignified and gentlemanly. Though not a scholar of the Chinese literary type, his culture has been attained since being in the Church. The Bible and his Christian colleagues have been his chief educators. His wife, though untaught, is kindly to a degree, and her influence is a great help to all. Their house is the cleanest Chinese house I have ever seen.

"If Mr. Wang has faults, they are in the direction of caution. He is a little unprogressive, but his positive qualities far outbalance these drawbacks. In times of upheaval, such as the Revolution of 1911, he is steady and balanced. On moral issues he is firm as a rock and will endure any obloquy rather than compromise his principles.

"It is to such men that China must look more and more in the future for help in the deeper life of the Spirit.

JAPAN—CHOSEN

Attacks Upon Christianity in Japan

FOUR issues of a magazine called *The Great Nation* were published in Tokyo from August to November, 1916, devoted to open hostility to the Christian religion. Some of the articles were well written, showing a knowledge of the Bible and of rationalistic criticism. The animus of the articles appears from the fact that the most bitter attacks were directed against the Salvation Army and the Anti-Prostitution Movement. One section was given over to a symposium of opinions of prominent men about Christianity and its inconsistency with Japanese patriotism. Many leaders of the Empire were quoted against Christianity, but in some instances they subsequently disclaimed the statements attributed to them. A repulsive cartoon appeared on the cover of each number.

This outburst was a short-lived affair. In any case while it might have exerted an influence upon ignorant and superstitious Japanese, if continued indefinitely, it would never have been able to secure the support of many real leaders in Japanese affairs. It affords a challenge to reconsecration and redoubled effort for the Christianization of the great empire of the Pacific.

Growth of the Doshisha

THE interest which Japanese feel in their great Christian university, the Doshisha in Kyoto, is evidenced by the generous gift of \$30,000 from Mr. Yamamoto, one of her graduates, toward a modern library building. Christian leaders in Japan feel that it marks the inauguration of a new period of such benevolences. The Doshisha deserve recognition as one of the foremost institutions of Christian instruction. This year the enrollment is over a thousand. More than five hundred men and women qualified in the entrance examination who could not be received into the

school on account of lack of class rooms, equipment and teaching force. The chapel seats only seven hundred, so that the evangelizing equipment of the school is thus restricted.—*The Congregationalist*.

An Interesting Request

ONE of the missionaries of the Presbyterian Church at Matsuyama, Japan, recently received a postal from a young man, not a Christian, which reads: "Imagining that it will be very good for us that we consist of the party whose are anxious to study in the Bible, I wish you that, would you not teach us the Bible and lead us to the heaven, if you please or not."

The missionary writes: "A gratifying evidence of the work of the Holy Spirit is a group of young men who seem to be earnestly studying the Bible. Almost every day one or more come to 'ask a question.' The card quoted above is an evidence of the spirit they show. Returning at night from a meeting with the women, I found four of these young men waiting for me. They had come earlier in the afternoon and waited two hours, then went to their supper and returned with their Bibles under arms. They have, as a group, seemed to spring into being and seem to be an answer to prayer. It is such a wonderful opportunity."

A Korean Penalty for Gamblers

THOSE who have come to know the Korean people intimately find in many of them a marked sense of humor. A picturesque illustration of this trait is found in the following story of a Korean magistrate: "When he forbade gambling and a group of gamblers were caught, he took them to the market-place, had a mat spread for them, gave them a pack of cards and some capital, and told them to gamble now to their heart's content. When lunch-time came he told them they liked gambling so much they would not wish to stop for lunch. At

supper-time he made the same sympathetic remark, to the amusement of the gathered crowd. The sun set, and the marketers began to leave for their homes and the peddlers to gather up their wares, but Mr. Kim generously gave a servant some money and told him to buy a pack of candles, 'enough to last all night.' When the culprits saw the candles lit, they began to plead for deliverance, promised to move from the county if he let them off this once. On that promise he let them go, and four weary, hungry, sinsick gamblers ran for the nearest inn and disappeared the next day."

AFRICA

The Significance of Gordon College

A WRITER in *Asia* recalls a characteristic illustration of Britain's policy in dealing with Mohammedan peoples in the following:

"After Lord Kitchener had shattered the Mahdi's army at Omdurman, it was a clear head, no less than generosity, that prompted him, after the close of his military campaign, to begin a campaign for English subscriptions in behalf of a Mohammedan institution, the Gordon Memorial College at Khartoum. He was simply building up a new and better organized Mohammedan community to replace one that had been ruined by fanaticism. If he had made the college a Christian institution he might have lost the fruits of Omdurman. The Sudanese at first were sorely puzzled by what seemed to them a kindness so utterly illogical that it was accepted as the whim of either a fool or a mocker."

Many, however, will contend that a Christian institution bearing General Gordon's name would, in the long run, have done far more both for the Sudanese and for Great Britain's hold upon them.

French Reforms in Morocco

THE British Consul at Fez has been lecturing in London on the great work accomplished by France in Mo-

rocco. Slaves who are ill-treated can change their masters, or apply for their freedom. Women slaves who bear children by their masters become free and their children are free. Local administration by the Bashas or Kadis is always subject to revision by the French authorities, before whom the records come. Public slave markets have been abolished, though private places for selling slaves exist.

The needs of liberated women slaves are looked after by the service of the Habous (who appear to be a religious foundation under the Moslem priests), who see that they are protected from the dangers to which they would be exposed. The older women are employed in cleaning the mosques; the young women and girls are placed in respectable families, and the Habous provide funds for those families who cannot afford to pay for their services. The authorities do not fail to advise the Habous of the liberations which are granted, and all the former women slaves are benefiting from the measures which are taken.—*Anti-Slavery Reporter and Aborigines' Friend*.

Abyssinia and Christianity

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

Menelik II., as Empress, and installed Ras Rafari as Regent and heir to the throne.—*The Christian*.

The Church Army in Africa

THE Church Army is doing effective work for the British soldiers wherever they are located. In British East Africa the war had been in progress only a short while when a hut was established at Nairobi, from whence, after a short time, the work was extended to German East Africa. The natives do a vast amount of building with what they call *bandas*. This is a species of matting material, which, in the skilful hands of the natives, is excellent for temporary huts. The Church Army has utilized this *bandas* and the labor with excellent results. Thousands of troops have found peace and shelter in these characteristic buildings.

Something similar in the way of creative ability is to be found in Egypt. By using the mud of the Nile and common rushes it is possible to erect for less than \$500 a hut capable of seating 800 men.

The Church Army started, in the early days of the war, with a tent in Alexandria, and at that time there was no other place where the men might go. The Church Army was the pioneer of Christian and social work for the troops in this great center.—*The Life of Faith*.

A Revival in the African Bush

A METHODIST missionary, Miss Maude Williams, writes from Krooland, West Africa:

"The drought that withers and kills the crop that is to be your daily bread and butter—what a grievous thing it is! How much more sad the spiritual drought that withers a human soul! And off here in the Africa bush, we were in the midst of both kinds of drought, equally disastrous to the poor Kroos. Loudly were our brown-skinned neighbors lamenting the loss of their rice, as the rains were delayed and the sun continued to blaze down

upon their farms. Deeply burdened were their two white teachers by the drought that seemed to have entirely withered up the lean souls of these same lamenting neighbors. In particular, we felt burdened for the salvation of the boys. Quite a number were Christians, earnest followers of the Lord, busy with the King's business. But very many were still outside the fold. Above all other needs we felt the need of a revival in the Mission, and we got down to definite prayer for it."

After describing how the answer came in abundant measure, and about forty young people were converted, she continues:

"To nearby towns the fires spread. Men and women would start up from their beds at midnight and hurry along the four miles of beach to the mission for prayer. No building could accommodate the throngs. We chose a cool, shady, grassy spot in the bush close by, where, under a magnificent mahogany tree, we held our revival services. Ours? No, God's."

A New Station in Africa

IT has long been the hope and the expectation of the American Board to open a station, or rather a chain of stations and outstations, to extend from its plant at Beira, on the coast, in Portuguese East Africa, up to Chikore, on the western boundary of Rhodesia. Frequent tours have been made into various parts of the territory, but these have not been followed by permanent occupation, and the government has not permitted native evangelists unaccompanied by white missionaries to settle there, because the mission itself is located in Rhodesia. However, when Dr. William T. Lawrence, of Mt. Silinda, and Rev. J. P. Dysart made a visit to Gogoya's kraal, in Portuguese East Africa, the chief, Gogoya, was very cordial and hospitable to his missionary visitors. It is near his kraal that the Portuguese have now granted to the American Board a concession of 1,000

acres, which must be proved up or obtained on the same terms that any other settler could obtain it.

The Native Church in South Africa

THE tendency on the part of the native church to throw off foreign control is one that is more or less evident in most mission fields. That it has gained very little headway in South Africa may be inferred from an article which appeared in *Imvo*, in the course of which a native Christian, discussing the question whether the natives were fit to manage their own religious and political affairs without European supervision, says:

"A time is reached in the history of any race when they become better able to manage their own affairs, but in regard to our people in their present stage of enlightenment, that time is not yet. Save in some unknown parts where our people may have progressed in civilization and Christianity, the white man must govern the native race in political and church matters, because if he does not, and as things are now, not only will the natives suffer themselves and disturb their own peace and impair their own prosperity; but they will be a danger to civilized neighbors, every one wishing to be a law unto himself, as is shown in the various religious sects which have wrought so much havoc in various South African religious denominations.'"—*The Christian Express*.

ISLANDS OF THE SEA.

A Twice-Born Filipino

A METHODIST missionary, Joshua F. Cottingham, of the Philippine Islands, tells the following story of a life transformed by Christ:

"At forty-four he seemed like an old man. Sin had made fearful inroads upon him. Two women not his wives had gone ahead of him to a better or worse world. He was a gambler, cock-fighter and worse. The Spanish Government had had him in jail. The Aguinaldo Government re-

leased him only to find they had made a mistake and soon imprisoned him again. Some American soldiers released him and he immediately showed his gratitude by opening a saloon *a la Americana*. The saloon and its attending evils became so bad that even the soldiers could not stand it and the old man was imprisoned again. In prison some one gave him some Scripture in Spanish which he read and by it was converted. When released he sought a missionary and was baptized. Now for seven years this man has preached for us. There is no congregation which does not want him. There are no preachers nor missionaries who do not love him. He has had at least a thousand converted under his preaching. Tithing Bands and preachers called into the ministry are fruits of his work and Victorino Jorda's face, once drawn with sin, has taken on a Christian smile, and his home is a happy one with a wife whom he dearly loves."

Church Union in Australia

THE pressure of war times has brought about in the churches of Australia a marked advance toward union. An all-day prayer-meeting of the ministers of all Protestant churches in Sydney recently took place at the Chapter House of St. Andrew's Cathedral, the letter of invitation being issued conjointly by the archbishop of Sydney, the moderator of the New South Wales Presbyterian Assembly, the president of the Methodist Conference, and the Chairmen of the Baptist and Congregational Unions. The signatories perceived that "changes of a most radical and far-reaching nature are being wrought by the war; that the powerlessness of the churches in the face of the press of evil around us is profoundly disappointing and depressing, and that the time has come for the churches to emphasize the things upon which they are agreed rather than those on which they differ." "One feels," comments *The Homiletic Review*, "that reunion may easily become a fetish. It is all too

easy to forget that the essential of a strong church is not unity, but life, and that the coming together of any number of moribund religious communities forced into co-operation by their inefficiency and by the pressure of hostile forces does not remedy, but rather accentuates, their lack of life. On the other hand, a union movement based not upon utilitarian motives, but informed by a spirit of brotherly love and of loyalty to a common Lord, would surely save a desperate religious situation and can not be too heartily welcomed."

Moslems in Java

NOWHERE in the world are Moslem women so accessible as in Java, writes Rev. H. B. Mansell, an American Methodist missionary in that field, and he feels that a much more vigorous policy should be adopted toward the Moslem population. He is quoted in *The Moslem World* as saying:

"If we continue our present policy we will in some measure reach the 300,000 Chinese but we will never appreciably affect the thirty-odd millions of Mohammedans. In British territory the growing predominance in numbers of the Chinese and Indians, their readiness to accept Christianity, and our lack of adequate financial resources may justify a neglect of the Mohammedan problem; but in Netherlands India and especially in Java that is the missionary problem. We cannot seriously consider evangelizing Java unless we intend to grapple with this the greatest opponent of our faith. We must also recognize that in spite of all the good and faithful efforts put into this field no great ingathering from Islam has been secured by any society. The victories in Battakland, in Minnehassa, in Amboyna and elsewhere, have been among animistic peoples not yet converted to Islam. These victories, while useful in preventing the spread of Mohammedanism, do not shake its hold on the millions who already bow toward Mecca.

To win these calls for siege work running through many years."

OBITUARY NOTES

John Jackson of London

JOHN JACKSON, F. R. G. S., editorial secretary of the Mission to Lepers, died suddenly on December 3rd, as he was entering a train at Purley Station for London. For more than twenty years Mr. Jackson was the organizing secretary of the Mission to Lepers and ably served its cause by voice and pen. He was the founder of the *All Nations Missionary Union*, originally called *The Missionary Pence Association*; had traveled in the Far East and in America and was widely influential in all missionary effort. He was a man of ability and fine spirit who served his generation by the will of God. Among the best known of his books are "In Leper Land," an account of a seven thousand mile tour among the lepers of India; and "Mary Reed, Missionary to Lepers."

Canon R. Sterling of Gaza

THE news of the death of Canon Sterling of Gaza has come as a sad shock to his many friends. Great, indeed, is their loss; but greatest, perhaps, that of the Arabic-speaking population of Philistia, among whom he had lived and worked all his missionary life. Gaza was his station. He went there in 1893. Although the foundation was laid by others and good work was done by his own colleagues, it is not too much to say that Dr. Sterling made the Gaza work what it was. Despite the eclipse of war, it cannot but be associated with his name for years to come.

Rev. John W. Baird of Samokov.

REV. JOHN W. BAIRD, of Samokov, Bulgaria, in the Balkan Mission of the American Board, died on November 9, at Los Angeles, Cal., at the age of seventy-one years. He had served forty-five years in the Near East.

THE MISSIONARY LIBRARY

Voyages on the Yukon and Its Tributaries. A Narrative of Summer Travel in the Interior of Alaska. By Hudson Stuck, D.D., F.R.G.S. Illustrated, xvi, 397 pp. \$4.50 net. Charles Scribner's Sons, New York. 1917.

THE well-known Episcopal archdeacon writes this de luxe volume as a supplement and complement to his fascinating work, "Ten Thousand Miles with a Dog-Sled," in which winter experiences of a tireless missionary are set forth. From Whitehorse in Canada, reached by one hundred and ten miles of rail from the Pacific, the present Yukon journey of two thousand two hundred miles to the ocean begins with a little steamboat pushing ahead of her at first a troublesome barge which she later jack-knives around sharp points and generally manœuvres in a masterly way. On the Yukon tributaries the mission gasoline launch, *Pelican*, with the author standing for hours at the wheel while she slowly grinds up stream is the sight-seeing craft which moves through scenery and among sparsely scattered peoples whose respective beauty and strangeness are here interestingly depicted, with Dr. Stuck as an ideal guide and interpreter.

Part I. might be mainly written for the summer tourist down the Yukon, but the author is a scientist and a missionary always, with the skill to make his form of presentation popular. Natural history, as it used to be called, and ethnography are his servants to make Alaska loved. Except for the dreary, monotonous Yukon Flats, the down stream journey is made picturesque for us, while the future development of the country and its possibilities for the immigrant and the aboriginal inhabitants are spoken of with the impressiveness of an authority. Eccentricities of Arctic travel, like the midnight sun seen at Fort Yukon, the northernmost point of our journey, by boat-loads of tourist "sunners," are commented on in a most charming way with quotations from the *Snark* and other old-time favorites.

Part II, when the Yukon tributaries are visited on board the *Pelican*, passes to the narrative plan of his earlier volume. The windings of the Porcupine, Chandalar, Tanana, Iditarod and Koyukuk rivers are the threads upon which the author strings gems of mission reminiscences, adventures near to thrills, comments upon screech owls, the wonderful salmon, nature's greatest gorge, the glacier, owls and rabbits and wolves again, in "divagations" which he apologizes for but which his readers will applaud.

Archdeacon Stuck is no narrow churchman. In Part I the work of the Jesuits at Holy Cross Missions is generously lauded, while his references to the Russian Church Mission and Dr. Sheldon Jackson's Presbyterian work show the catholicity of this Great Heart of the North. His account of the prohibition victory in the Koyukuk reveals the public spirit and humanity of the missionary explorer. This volume is likely to satisfy the friend of missions and the general public which cannot fail to respect the cause because of the personality and breadth of our author.

Popular Aspects of Oriental Religions.

By L. O. Hartman, Ph.D. Illustrated, pp. 255. \$1.35 net. The Abingdon Press, New York. 1917.

THE method of the writer is that of the observer and scholar in describing successively the principal religions of Asia,—Animism in Korea, Confucianism and its rivals in China, Hinduism in its varied forms in India, Buddhism in its cradle land and in other Asiatic countries, Mohammedanism in its unaltered form in many lands, and the purer faith and practice of the handful of Parsees in India. His aim accords with that of most students of religion in these times.

Dr. Hartman believes that "there is fundamentally an Eastern type of mind and attitude of soul with which the student of these religions must come into

some sort of sympathy before he can hope to understand in any satisfactory measure the meaning of their doctrine and life." His reading and travels revealed two extremes that "must be avoided in seeking a correct estimate of the religious life of the Far East. The first is represented by the attitude of the narrow partisan who seeks to establish the superiority of Christianity by featuring the strange and sometimes degrading doctrines and customs of these religions without giving full credit for their nobler aspirations; the other extreme is represented by the silly sentimentalists who find, especially in India, the complete solution for the religious problem, and by a process of glossing over the sickening facts and reading into the Hindu teachings the great Christian truths, declare that the Far East is the original source of all that is true, good and beautiful. In view of these two dangers, the author has sought to orient himself, to find the meanings behind the symbols, and, most of all, to give full credit for purity of motive, worthy ideal, and noble expression in life wherever found in his observation and study of these great faiths. But he has tried as well to discern their real weaknesses and their general tendencies in relation to the upward improvement of the race."

The book bears out this declaration of the author exceedingly well, despite the brevity of its chapters. But it does more. It constantly bears in mind the Christian propaganda as it stands in contrast with these ancient faiths. Korean animism is seen to be a help to the wonderful extension of Christianity-in that country. The chapter on Chinese religions is brief and inadequate. In the chapter on "the mystical Hindus," Dr. Hartman shows varied phases of Hinduism with some emphasis of its values for the Occident, especially in its spiritual longings as compared with our materialism. Its degrading influences are also recorded. He mentions Theosophy and reform movements due in part to Christianity. With Buddha's Deer Park Sermon in Benares as a starting point, one looks out upon

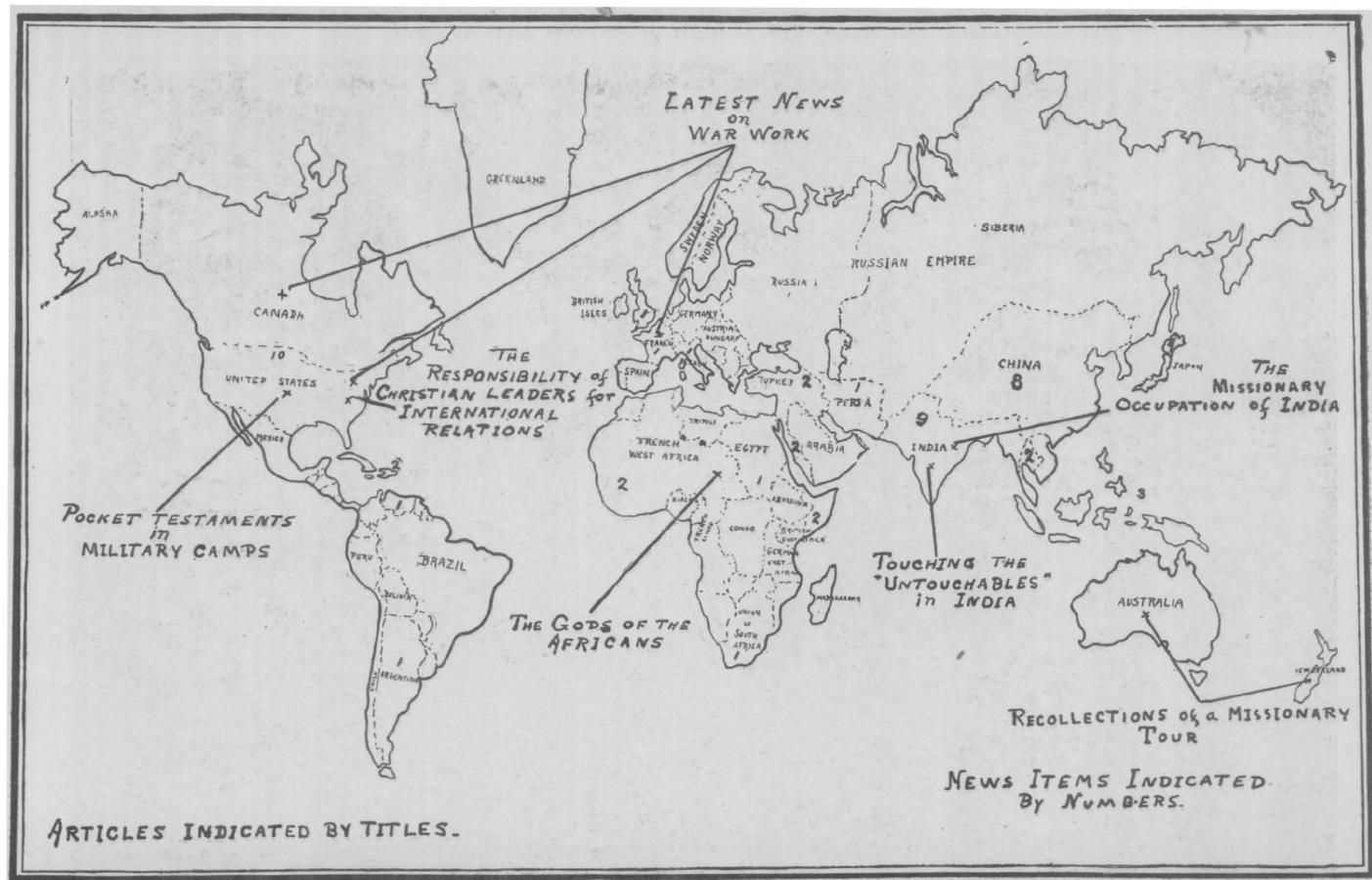
that Faith as seen outside its natal land—in Ceylon, the Tibetan highlands of India, in Burma, China and Japan. Mohammed and his creed, carried far by his followers, all of whom are his evangelists, Islam's peerless Taj Mahal, latter day reforms and practical developments and Islam's future are interestingly discussed. The Parsee Fire Worshipers are the last religionists to be described, and very effectively in the form of a most interesting dialogue between a Christian and a Parsee who presents his religion in Bombay where one sees it at its best.

His summarizing chapter ends with these words: "In Christ the Christian faith possesses a power that brings results in terms of the highest conceptions of which humanity is capable; while non-Christian religions, in spite of their lofty ideals and purposes, falter and largely fail in the realm of actual life." On the whole this volume is the best one for the average lay reader who needs to be interested and entertained as he pursues his studies in religion.

Thirty Years Among the Mexicans. By Alden Buell Case. Illustrated. 8vo. 285 pp. \$1.50 net. Fleming H. Revell Co., 1918.

Here is a view of Mexico from the inside. From wide experience, with keen insight, true sympathy and in interesting style, Mr. Case, a missionary of the American Board, describes his experience during thirty years' residence in the country. The story is divided—like Gaul—into three parts—Peace, Revolution and the Outlook. The scenes of missionary life are vividly pictured and help the reader to understand the Mexican and the missionary problem. The revolutionary days are described clearly and acutely.

Mr. Case looks hopefully into the future. He asks for educators for Mexico, for religious teachers and for Christian example on the part of Americans. Those who read his book will understand Mexico better and will take a deeper interest in the evangelization of the people.



A MAP OF THE CONTENTS—OUR VIEW OF THE WORLD IN THE APRIL REVIEW



SOME OF THE MASSES OF HINDUS WHO NEED THE GOSPEL

Fifteen times the number in this picture are being baptized into the Christian Church every month by the Protestant Missionaries

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MAKING HISTORY IN INDIA

ALTHOUGH there is little mention of present political agitation in India to be found in the English and American papers, it would be a mistake to assume that there is no history in the making in that important British Dependency. The "National" Congress, after a somewhat chequered career of more than a century, has found in these times of war an opportunity for a very effective insistence upon some of its principal demands. "Home Rule" is the cry to-day; but it is not at all easy to formulate any very clear statement as to what the leading agitators desire. A large and influential section of Mohammedans has identified itself with the Congress, but has made it clear that the reform it seeks is one in which provision shall be made for the fullest representation of minorities. It looks to the British Government for protection from the overwhelming Hindu majority. Meanwhile the Secretary of State has given a virtual promise that it shall be the aim of the Government to introduce the privileges of self-rule into the land as speedily as may be compatible with the highest welfare of the people. This assurance has been hailed with great delight by many, and is undoubtedly in entire harmony with the ideals and purposes of a large section of the real friends of India amongst the British statesmen. On the other hand, however, striking opposition to the introduction of any considerable degree of Home Rule has shown itself. The non-Brahmans of South India protest that they prefer British to Brahman ascendancy. European business men protest against a course which they claim would result in the loss to the country and Britain of all that they have upbuilt with so much labor. They desire to secure the best things for the multitude which looks to them and to the existing Government, rather than to the men who lead the modern agitation, for the things that are most worth while. Few believe that the great Hindu and Mohammedan peoples can, with-

out the presence of a strong controlling and guiding power, coalesce into a self-guiding people. Recent serious riots at the Bakr-Id festival, with bloodshed and destruction of property, and which only British authority was able to quell, have lent much color to this claim.

A curious phenomenon connected with the situation is the position of Mrs. Annie Besant in relation to it. A Christian, an atheist, a Malthusian, a Hindu, a theosophist and now in her advanced years, a propagandist of Home Rule for India, she wields an extraordinary influence over millions of people. Her popularity was largely lost through quarrels amongst the members of the Theosophic Society and certain judicial cases in the courts where she and some of her associates were discredited. In the present agitation she has regained, for a time, much of her former influence by her readiness to condemn indiscriminately her own people and to flatter those whom she chooses to lead, together with her almost mesmeric charm of personality and speech.

It must not be forgotten, as we study the movements of the hour, that the great mass of India's people are very slightly, if at all, touched by them. They are, upon the whole, content and are loyal to the British Raj. They are appalled at the suggestion of the extremist that he and his fellows should supplant the man from the West. It is, therefore, fair to say that the general currents of the life of the country are as yet but little changed. The field for Christian philanthropy and evangelism was never more open and promising than now. A large increase in the privileges and powers of the administration will be accorded to the Indians, and it is only just that this should be so, as soon as suitable men are found. We do not at all believe that this will operate disastrously to Christian missionary effort. It is true that the spirit of antagonism to everything Western, which exists in companionship with the extreme "Nationalism" of the time, is an element of the situation with which we must reckon, but whatever of change in the laws and in the personnel of the Government may come, we may count with confidence upon religious freedom guaranteed to all. Britain is not contemplating such a thing as the abandonment of her great charge, and India has no desire other than that she should remain. Having modified, in some particulars, her method of administration, the great masses of Indian people wish her to continue to guide, defend and lead them to a point, where, in the somewhat distant future, her task shall have been completed.

PHILOSOPHY OF INDIAN MASS MOVEMENTS.

A MERICAN Christians have not yet awakened to the significance and possibilities of the Christward mass movements in India. The stirring paper by the Rev. Brenton Badley in this number of the REVIEW should open the eyes and hearts of Christians at home. It is a remarkably clear and impressive presentation of the subject. Now

is the harvest time in India. Neglected, these harvests will be ungarnered, and will become refuse. It is a serious situation.

In a recent number of *The Continent* we find the following summary of the meaning of these mass movements:

"Missionaries in India are concerned over the astonishing numerical growth in the native Church, resulting from the "mass movement" toward Christianity among outcastes. Undeniably, the prime impulse in the desire of these people to become Christians is their longing to get out from under the load of the Hindu caste system. Their own religion counts them too low down to enjoy anything of privilege. They and all their descendants are condemned to endless servitude and degradation; they can never rise to any position of respect; they are irrevocable outcastes. These folk have discovered that if they turn Christians, they will be treated like men and women, and their children will inherit education and opportunity. Is it any wonder that they are possessed with a nearly unanimous determination to get into the Christian Church as soon as possible?

There is no limit to the rapidity with which these people might be gathered into the Christian communion, if the missionaries chose to baptize them as fast as they ask to be received. But there is little sign of spiritual conversion to Christian faith. In their dense ignorance they cannot know enough about Christianity to have much intelligent Christian conviction. Prudence naturally suggests that they should be held off until they are instructed. But there is well grounded fear that if Christianity does not at once shepherd these millions, Mohammedanism will make place for them all too gladly.

Under this pressure many mission leaders are cutting down pre-baptism instruction to the minimum, accepting converts whose understanding does not reach much beyond the central fact that Jesus Christ offers them forgiveness by virtue of His death for them on the cross. Hundreds of thousands are joining the church yearly on that basis and in the hope that later they can have "expounded unto them the way of God more accurately." At least, it will be possible to mold their children into an understanding faith, and that will greatly strengthen the Church of India in the next generation. What an enormous increase of Christian school facilities must be provided in that vast land, in order that the millions of children growing up today in these outcast homes may be afforded the chance which their unprivileged parents are groping to procure for them.

HOME RULE AGITATION IN INDIA

EVER since the Russo-Japanese War, the Asiatic peoples have seen a vision of national progress of independence of European tutelage. A desire for liberty has been in the air and has manifested itself in China, in Persia, in India and elsewhere. In some cases

this ambition has had in view merely freedom from restraint; in others it has meant liberty for national development.

India has been profoundly moved by the European War and the Indian press is saying that certain changes must surely take place in the future, which will affect the nation socially, politically and economically. There is much talk of home rule for India when the war is over—with representation in the British Parliament, or a colonial government like that of Canada and Australia. The fact that Indian troops are in the trenches at the front, and are giving their lives along with the English and French troops, has stirred the national consciousness. This growing independence of thought along political lines is also lessening the bonds of social and religious customs. The impulse for home rule is revolutionizing the attitude of the Hindus, Mussulmans and other Indians toward Christians. Now that the Indian Christians, both of old standing and new converts, are showing that their "future is bound up with the people of their own blood," they are welcomed as patriots. The following statement by so distinguished an Indian Christian as Sir Harnam Singh is illustrative of this tendency: "It has been said that India can not be looked upon as a nation because of her varied religions and tongues, but the spirit of nationality has been awakened in us, and true love of country knows no barriers of caste or creed or language."

This is an important movement, as those who have left the Indian religions for the Christian Church have hitherto been looked upon not only as disloyal to their ancestral faith, but as unpatriotic.

It is unfortunate that the agitation has come now. We hope that the time will come—after the war—when the desire for home rule for India will be realized; but there is need first for education of the masses, for the development of wise leadership and for the adoption of Christian standards. Home rule can not be successful where caste prevails, where child marriage is practiced, where temple prostitution is permitted, and where the temper of the religious leaders prevents true religious liberty—without boycott and without persecution.

Already the loyalty of India to Great Britain has a promise of reward in the announcement by the Secretary for India in the House of Commons that native officials are to be introduced into every branch of the administration, that self-governing institutions are to be developed as rapidly as possible and that the purpose is to make the Indian government fully responsible to the Indian people. In view of the prospect of a larger introduction of the men of the country into civil and military office in India we must recognize more than ever the importance of Indian education and training in accord with Christian ideals. Missionaries have been working to develop men capable of worthy leadership and prepared to sustain and to safeguard the new India that is coming to her place of influence in this modern world of nations. The value of this missionary training will now be seen more clearly in the political as well as in the religious life of India.

POST OFFICE EVANGELISM IN CHINA

MISSIONARIES are endeavoring to keep pace with the modern improvements in China and to make use of every new facility to spread the Gospel. In the last twenty-five years there have been introduced railways, police, postal and telegraph service, modern newspapers and telephones. Ten years ago there were only about a thousand post offices in all China; now there are ten thousand or more, besides 656 telegraph offices under separate management. In order to reach a special class by evangelistic effort conducted by those who work entirely among those classes, with methods adapted to their particular needs, the International Postal Telegraph Christian Association has taken up work for the great army of men engaged in these two departments of service. As a channel through which to reach them this association uses the post office itself. As soon as a new office has been established the association sends a copy of the New Testament, with a letter, to each of the employees, asking them to study it carefully and offering to explain anything not understood. For the past nine years an eight-page evangelist magazine, called *The Gospel Mail*, has been sent each quarter to every post office on the official list. In response the association receives many letters, all of which are prayerfully and carefully answered.

In many of the cities and towns where post offices have been opened there are as yet no Christian missions; and missionaries who are out on itineraries are urged to make a point of calling at postal and telegraph offices to have friendly talks with the men. This work is largely seed-sowing, like all other evangelistic work, but it brings a harvest.

THE JAPANESE CHRISTIAN CHURCH

THE Rev. T. Makino, secretary of the National Body of Japanese Churches, reports a great improvement in the relations between Japanese Christians and foreign workers.

"For years," he says, "we raised our voices for the independence of our churches with the slogan, 'Japan must be evangelized by the Japanese.' We cannot forget that to accomplish this purpose our leaders fought desperately and poured out their souls. Some even became sacrifices. Now, fortunately, this independence is complete. Twenty thousand members in more than one hundred churches are annually contributing 130,000 yen to 140,000 yen for benevolence, while they are supporting their own churches. Now there is need on every hand of expanding our evangelistic work. . . . How warmly then, ought we to welcome as friends from afar the missionaries who have left behind their mother country, and coming to the East are consecrating their lives to the spread of the Gospel? . . . The day has passed for us to regard them as strangers. It is now the time for us to work in full fellowship with them in the spiritual warfare."

The supreme need of the Japanese Church today is spiritual growth, and to this end every effort should be made to develop the prayer-life of the Church. The churches in America may cooperate in this with the workers on the field, and so may have a real part in the campaign in the spirit of the apostle to the Gentiles—"Whereunto I spend wearisome labor, agonizing according to His energy which energizes me with dynamic power." (Col. 1:28, 29.)

SOME RESULTS OF PROHIBITION.

PROHIBITION of the manufacture and sale of intoxicating liquors is gaining such ground in America that many look for national prohibition within another twelve months. What has been undertaken as a war measure may prove to be the most wholesome peace measure ever enacted.

What may be the expected result of such prohibition in foreign lands, where the untrained races are still less able to resist the ravages of strong drink than are those of more highly developed nations?

Rum was the curse of the American Indian until its sale to red men was prohibited. The South Sea Islanders have suffered great physical and moral degeneration wherever the drink traffic has been permitted and the shipments of rum to Africa has been a curse to the Africans and a disgrace to the civilized countries from whence the "fire-water" has come. Strong efforts have been made by liquor dealers and by those who exploit the natives to break down restrictions. We rejoice that the new American law, called forth by wartime prohibition, has put a stop to the shipment of rum from America to Africa. It is reported that no intoxicating drinks have been shipped since last August, and as one result four of the oldest distilleries located in Boston have gone out of business.

However, a disturbing rumor is abroad to the effect that many brewers and distillers, operating in the United States, are preparing for national prohibition by cultivating the 418 millions of possible drinkers in China. Many of them are said to be making plans to transfer their business to Asia and to debauch the Chinese who have so recently been delivered from the curse of opium. There is hope that the Chinese Government will have sufficient foresight and firmness to prohibit the establishment of this demoralizing business.



EDITORIAL COMMENT



THE HIGHEST LIFE NOT ACCESSIBLE IN WAR ALONE

THOUSANDS of men and women have come to a higher life in the war. They were living for nothing. Now they have been given a cause. They were valuing ease and indulgence. Now these seem to them unworthy. Hardship and sacrifice were the things they had avoided. Now they seek them. "We do not so much endure them," Donald Hankey said, "we deride them." The call to give up their lives has been answered by hosts of men and many of them have had the experience promised by our Lord. They have found them again, and what they have found was a new life different from the old. Alas, there are many who have not found so much, but there are many who have found it in war who had missed it in peace. Will they miss it again when peace returns?

"I am asking myself again," says a soldier in one of the most useful books of the war, Lieutenant Dawson, in "Carry On," "if there isn't some new fineness of spirit which will develop from this war and survive it. In London, at a distance from all this tragedy of courage, I felt that I had slipped back to a lower plane; a kind of flabbiness was creeping into my blood—the old selfish fear of life and love of comfort. It's odd that out here, where the fear of death should supplant the fear of life, one somehow rises into a contempt for everything which is not bravest. There's no doubt that the call for sacrifice, and perhaps the supreme sacrifice, can transform men into a nobility of which they themselves are unconscious."

But the war is not indispensable to this transformation of men. God does not offer his best to men only in their effort to wage efficient war. God's will is to call out the noblest in men to use it for the noblest ends, in creative ways for ends that will endure. Before the war he asked men for their self-devotion to the highest. After the war he will ask it. Will men answer him then?

Why will men not sacrifice in love constructively in the work of peace and progress what they will sacrifice in wrath, destructively, in the work of war? There are answers which are not creditable. War is a temporary thing. It comes with sudden and unenduring excitement. Men will do for an interval what they will not do for a life. War appeals to the whole of the beast—not to the higher will alone that is striving to stifle the brute instincts that cling to it still. War commands the mass. The slacker is ashamed. The great moral works of peace and all the slow forward pressing of the truth have been the minority's concern. Sacrifice which does not involve the sacrifice of popularity is sacrifice made less sacrifice than its evasion. But there are creditable answers, too. War is a crisis; it is a fight for life,

for the nation. It appeals to all that is in us and that can be drawn on for all crises and for an unselfish crisis in which one loses himself in the life of his fellows. It takes a man for anything and offers him nothing but the glory of giving his property and his life.

But the Kingdom of God has always been making this appeal. This was exactly what Jesus said to men when He was here and what He is saying today. There is a battle to be fought for life and for the world and for God. It asks everything of men. There is a joy in it which nothing else can ever give. The missionary appeal is an absolutely unselfish appeal. It offers nothing but the choice to serve and to bring in God's Kingdom. It does not offer even the excitements, the novelties, the intense moments which men get in the war in France. It has its own excitements and intensities, but it wants no one to come for them. It appeals to one motive only, the motive of unselfish willingness to serve men in their deepest needs and for their most enduring good. All that is noble and worthy in the call of war is in the call of missionary service, and it calls with nobler and worthier summons as well. Is it more or less likely on that account to be heard?

PEACE AND THE SWORD

EVERY Christian is a pacifist. No Christian is a pacifist. Can these two opposite statements be true?

The coming of Christ into the world was heralded with "Peace on earth, good will to men." He is called the "Prince of Peace." And yet He said distinctly to His disciples: "Think not that I am come to send peace on the earth: I came not to send peace, but a sword." Herein is a paradox, but herein we may find the answer to the question that many are asking today. Should ministers of the Gospel urge war? Should missionaries and pastors leave their preaching to enter the army, or to engage in war promotion work? Should Christians fight and urge others to fight in the present war?

There is no contradiction in the title given to Christ and in His declaration to His disciples. There is no contradiction of Christian pacifism and anti-pacifism. Every true Christian hates war, hates the killing of fellowmen and the waste and passion of warfare. Every Christian loves peace, preaches peace and strives for "peace on earth, good will among men." But no Christian advocates peace at any price, or temporary peace based on cowardice, on the abuse of power or on compromise with evil. There is one thing that a Christian hates worse than fighting, and that is the refusal to contend against evil. To be consistent, he must both desire peace and must wage war against that which makes peace impossible.

The missionary or the minister of Christ has as his main business helping men to make peace with God and to establish peace between man and man. But because of this it is also his business to help put

down evil in every form and wherever found. The only peace worth having is based on righteousness.

Every true Christian believes that honor is better than life, that mercy is better than conquest, that no compact with evil is justifiable, that Christ's principles must win. They therefore stand firmly against cruelty, broken troth and the use of force for selfish interests. This does not mean that those who denounce these evils are perfect, or that they should close their eyes to their own faults. On the contrary, the hideousness of evil in another may open our eyes to similar faults or tendencies in ourselves. The sins of Germany are just as hateful in any other nation. As Dr. Gulick points out in his article in this number, America has sins to account for in her dealings with Asiatics and with the Indians; Great Britain is also guilty of having disregarded the rights of others in China and South Africa; France, Italy and Belgium have done unjustifiable things in Africa and Russia has sinned against the Jews; but this is no reason for America's failure to use every dollar, every man and every legitimate means at her disposal to put an end to oppression, to establish peace based on righteousness, and to give all men, women and children an opportunity to live, work and worship without fear of oppression. No price is too great to pay for this privilege. The only peace worth having is that based on the teaching of Jesus Christ and made possible by His life and death. Those who are devoting all they are and have to the carrying out of His program and doing most to establish this abiding peace.

THE WAR AND MISSIONARY GIVING

IN connection with the present financial strain and the appeals for money to continue home and foreign missions without retrenchment, it is interesting to study the effect of the Civil War on the giving of American churches. The Presbyterian Church North reported in the five years before the Civil War (1856-1860) 401,000 members, including Old School and New School churches. Their gifts for home missions during that time averaged \$1.10 per member and for foreign missions .94 per member; the total average gift per year for home missions was \$24,900 and for foreign missions \$188,000.

Now notice: during the war years (1861-1865) the membership in these same churches slightly decreased, being 396,800, but at the same time the average gifts per member increased to \$1.20 for home missions and \$1.18 for foreign missions. The average total gifts were per year \$209,000 for home missions and \$219,000 for foreign missions.

In the five years following the war (1866-1870) the membership again increased to 420,000, and the average gifts per member also took a decided jump. For home missions they were \$1.41 and for foreign missions \$1.39 per member. The total gifts averaged \$292,600 for home missions and \$295,000 for foreign missions.

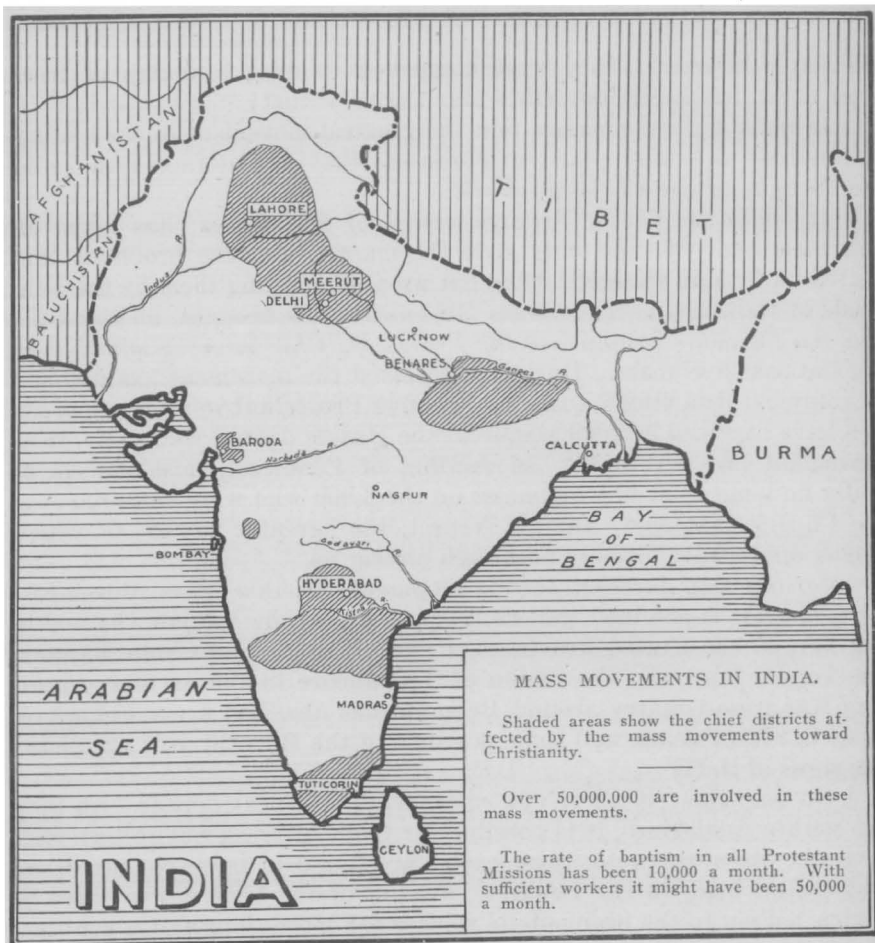
How is it today, after nearly fifty years of peace? Last year the membership of these Presbyterian churches was 1,604,045, but the average gift per member for home missions had decreased to \$1.37 and for foreign missions \$1.25 per member. The total gifts last year for home missions were \$2,194,000 and for foreign missions \$2,055,313. Evidently the members of the Presbyterian churches are not yet giving up to the limit of even their Civil-War ability. Their average incomes have greatly increased in the last fifty years and the call from the mission fields is also louder.

In Canada the churches are showing their consecration and are seeking to entrench and advance rather than to retrench in the missionary campaign. The Missionary Societies reported that in spite of the many calls for contributions to Red Cross, Y. M. C. A., and various relief movements, heavy taxes and the departure of over 400,000 wage-earners to the battle front the receipts have been very encouraging.

The Presbyterian Church in Canada reports: "We closed our last year (1916-17) with a better showing than in any previous year. Our receipts, up to the present, are as good as last year."

The Church of England in Canada reports: "The claims of the war, far from causing people to neglect their church responsibilities, have had a reverse result. While enthusiastically and self-sacrificingly supporting worthy special objects in connection with the war, they have maintained their spirit of devotion, service and generosity to all worthy objects connected with the churches."

The receipts for Canadian Methodist missions showed last year an encouraging increase of \$32,000 from purely voluntary sources. Take one city as a sample of the spirit of giving. Toronto, a city of 500,000 people, raised over \$900,000 in a four days' campaign for the British Red Cross. During the same week the Methodist Union launched its annual campaign for nearly \$50,000 for city mission work and church extension. While money may have been diverted from missions to other philanthropic movements the Methodist churches of Toronto have contributed more to missionary work than last year. The direct gifts from Methodist churches in Canada for 1916-17 were over \$35,000 more than for 1913-14. In the present war the Canadian Methodist Board has adopted the slogan "\$1,000,000 for Missions." Last year the sum contributed was \$690,514. This is an example for other Christians to follow.



Drawn for the Missionary Review of the World.

Touching the "Untouchables" in India

The Indian Church and the Evangelization of the Masses

BY THE REV. BRENTON THOBURN BADLEY, LUCKNOW, INDIA

Missionary of the Methodist Episcopal Church

INDIA has high caste people, low caste people and outcaste people. Fifty to sixty millions of outcastes have for centuries been regarded as "untouchables," whose touch is accounted by Hindus to pollute. In earlier days these people were required in some parts of the country to wear vessels tied around their necks when they walked the streets, lest their spittle should defile the roads! They had to stoop as they passed a well, so that their shadow might not render

the water impure! They were compelled to drag branches of trees after them, lest their footprints mar the very dust!

It is among these masses that the greatest movement in the history of missions is taking place, a movement that has attracted to India the thought of the Christian world.

In India the phrase "evangelization of the masses" has taken on new meaning. We not only have the masses, and the problems connected with their evangelization, but we are baptizing them by the hundreds of thousands. The "Mass Movement" has brought, on the average, *ten thousand people into the Protestant Church every month* during the past five years. During this period the movement has doubled in volume. In a single quadrennium five Protestant missionary societies have baptized 315,000 people of the classes among whom the Mass Movement has developed. In reading of Pentecost, missionaries in India no longer put any emphasis on the 3,000 who were gathered into the Church that day. In this respect, the "greater works" of which Christ spoke have already been seen among us.

No one can forecast the developments of this Mass Movement. At present it is confined, generally speaking, to the Punjab, the northern part of the United Provinces, a part of Bihar and Chota Nagpur, the Telugu land and the region of Travancore in the extreme south. The Kanarese country around Belgaum has also had a marked movement in recent years, and some portions of the Marathi area are showing signs of it.

No man can tell where new movements may next appear. As they are within caste lines, it is possible for them to break out in any part of India where people of those castes are found in large communities. The Ballia field, in the Benares Division of the United Provinces, a region barren to the evangelistic worker for more than half a century, has suddenly produced one of the most remarkable harvests.

No one can foretell what castes or communities may next be affected. Up to the present the movement has been confined largely to the Bhangis (sweepers), the Chamars (tanners and shoemakers) and certain servile agricultural classes like the Madigas and Malas of the Telugu country. All these are reckoned among the *Pariahs* or out-castes, but why should not the movement reach upwards among the caste people. Evidences are multiplying that the influence of this movement will soon become apparent among the upper castes. The National Missionary Council of India has put itself on record as of opinion that the high castes are most accessible in places where the movement among the low castes has been most successful. The outward reach of the movement can no more be doubted than its upward reach. Indeed, there are portions of India—particularly parts of Bengal—where there are evidences of a mass movement among the Mohammedans! Who can prophesy what these stirrings foretell?

In reviewing the situation resulting from the Mass Movement,

one is constrained to say that in our overwhelming success we have arrived in the Church not at a consummation, but at a problem. The Mass Movement is discovered to be not an end to be achieved, but a mere beginning. Missionary pioneers, with their much sowing and little reaping, looked with earnest faith for the great ingatherings that they hoped would be made by their successors, and took it for granted that the missionary enterprise would be nearing completion when the heathen should turn from their idols and a nation be born in a day. How could they have foreseen that when prophecies began to be fulfilled and prayers to be answered, the lot of the missionary would be perplexity, distress, appeals, agony and strong crying!

THE EMBARRASSMENT OF SUCCESS—WAITING THOUSANDS

In a consideration of the problems involved in this great movement, we must limit our view in this paper to the indigenous Church.

We have to think, first, of the waiting thousands who wait in vain. The significance of this will instantly appear when it is stated that the missionaries of a single American Mission Board have had during the past year to refuse baptism to 160,000 people. This does not refer to the number that are "available" and who can be readily evangelized, but only to those who are pleading for teaching and baptism. Other boards, in varying degrees, face the same problem. In the aggregate hundreds of thousands are concerned in this great inability of the Church, and ultimately it reaches beyond these to the fifty or sixty millions included in the depressed classes of the land.

Nothing is better established from the experience of the past than the fact that these movements in India are cumulative in force only up to a certain point, after which they invariably and rapidly recede. The decline is a concomitant of our inability to handle the movement. This has happened repeatedly with the communities who have *moved* in the past. Many a field in India may be characterized today as being "quiescent" where twenty or thirty years ago a mighty movement towards the Kingdom was in progress. An appalling indifference, even apathy, may succeed such a movement. "There is a tide in the affairs of men," sang the greatest of all our poets, but there is also a *tide* in the affairs of God with men! That tide is "at the flood" in India today, and the Church is not in a position to "take" it! If under these conditions our pulse can keep its normal beat, if facing such an unmeasured opportunity with the possibility of being unprepared, unable to seize it, the Church can look on with undisturbed calmness and with a self-satisfied complacency, then is our cause indeed "bound in shallows."

Under these circumstances it was but to be expected that from India in these great years there would come, with renewed importunity, the Macedonian call. That call has come to the ears of the Church

with compelling insistency, but it is a question whether even yet the Church at home has grasped the magnitude or significance of the thing that must now be done in India. The question keeps recurring in India whether we have done our full duty by the Church in acquainting her with the dimensions of this enterprise, or its real bearing upon the future of the Kingdom of God in the Orient.

No one who understands America or knows the spirit of her people can doubt that this land will make the utmost response when the facts are fully understood. We have faith in America, but only in an *informed* America, seeing clearly, understanding fully, acting intelligently.

Money cannot inaugurate a mass movement, but such a movement requires money. Particularly is this true of the great follow-up work that must result from any mass movement. It is a question as to which is the greater evil—to refuse to baptize or fail to shepherd adequately those who have been admitted to the Church. To baptize or not to baptize—that is the question in India today. The meeting of our responsibility in this matter involves very large things:

- (1) Maintaining a sufficiently large force of missionaries to insure adequate supervision of the new communities brought into the Church.
- (2) Training and sending out the requisite number of Indian evangelists and pastors to do the intimately personal work involved in tens of thousands of villages.
- (3) Organizing and starting the necessary number of new schools to provide secular education for the boys and girls of the new communities.

How grave a problem this aspect of the question presents may be seen from even the one statement that there are today, within the ranks of a single Mission in India, 60,000 boys and girls in the villages for whose schooling there is no provision. The same Mission is adding more than 100,000 totally illiterate people to her Christian community every quadrennium.

Each one of these three things involves large amounts of money. Hundreds of missionaries not only have to be sent out, with transit and salaries provided, but houses for many of them must be built on the field. The one item of salary alone would, for 600 missionaries, amount to about \$700,000 a year. This is a low estimate, in view of the fact that a single board is planning to send out one hundred men for its mass movement work.

The training of Indian evangelists and pastors calls for many new training schools where these do not exist, and added scholarships for the support of students where existing schools are able to handle the larger number of students.

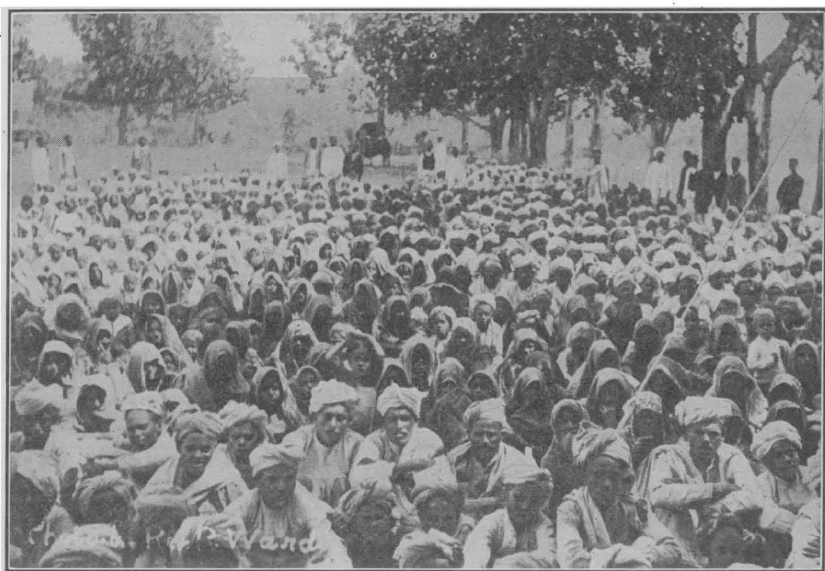
The building of thousands of little village school-houses, and the training of thousands of teachers for these primary schools. But in

many cases, before these teachers can be trained, we must build, equip and set in operation scores of normal schools for the training of the teachers.

Here, then, are three aspects of the work, among others, that entail heavy expenses. Now, in view of the whole situation in the United States today, and considering the prevailing tendencies in the Church, it is not too much to expect that the Mission Boards having mass movement work in India will do *all* that the financial situation demands.

THE EFFECT OF THE MOVEMENT

A very large, and most interesting, question is as to the effect of the mass movement on the missionary situation in India. Let us take this up from two points of view:



A GLIMPSE OF THE MASS MOVEMENT.

Photo by Mr. Ward

People awaiting Baptism in South India.

(1) *The influence of the Mass Movement on the non-Christian community still unreached by it.* This community may be referred to under three heads: (a) Those who are openly hostile to the movements and are adopting various measures to check it; (b) those who are indifferent, and (c) those who have adopted the policy of "watchful waiting" and feel concerned in it.

(a) Strangely enough, those who oppose us have themselves never been friendly to the depressed classes. Their opposition now is due, not to lack of admiration—even approval—of what Christianity is doing for these outcasts, but to a fear of the advantage that this success is bringing to the Christian enterprise. They are now fighting us

directly by organizing counter movements and persecuting converts to Christianity from among these classes, and indirectly by offering all sorts of new concessions and inducements to the still despised outcasts in an effort to hold them back from accepting Christianity. Meanwhile, Islam, seeing a new opportunity is also astir to capture these people for the Crescent.

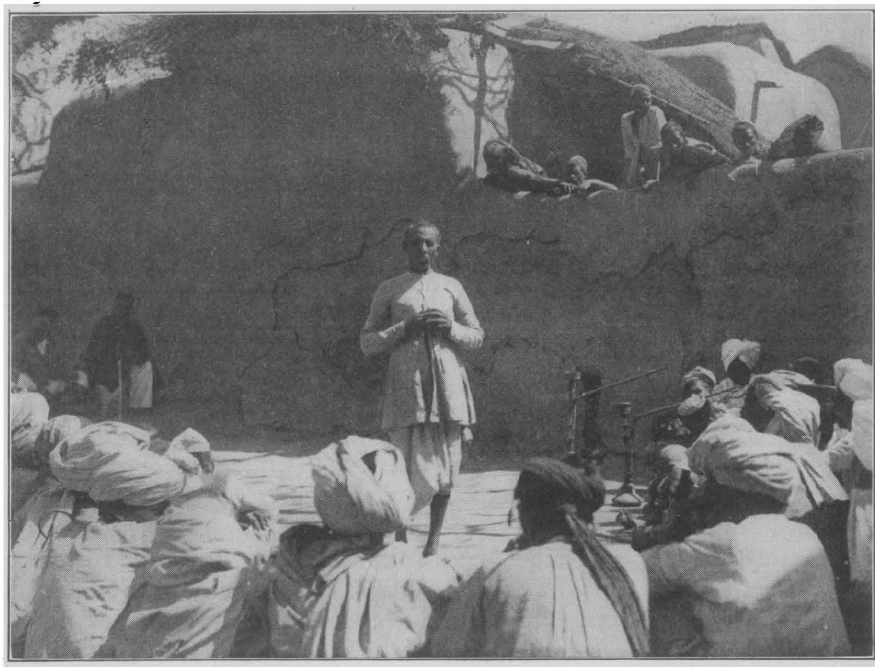
(b) The great bulk of Hindus are still indifferent to what is going on. They cannot see deeply enough to understand the ultimate reach of the movement, and hence their continued complacency.

(c) There are some of the Hindu castes, very respectable and well-to-do people, though not of the highest standing, who have watched the movement closely, seen its bearing on their own future, and are waiting for just that time or circumstance that may lead them to swing into the movement and throw in their destinies with the Christian Church. It is of the utmost importance for us to realize that these people are, above all, watching the classes that have already joined in the movement. Will the Chamars and Sweepers, the Malas and Madigas, and all the other depressed classes concerned, become and secure what is really worth while? This is the great question with the watching ones, and if the classes now being brought into the Church and wrought upon by us fail to register the progress, social, religious and material that it is reasonable to expect, the new movements will not take place—the watching ones will cease to look our way. In view of this, the Church may well tremble at times in looking upon the work that has thus far been wrought upon some of the material for which we have assumed responsibility! If God work not with us in this movement in the fullness of His power, there is no hope ahead! It is a time for prayer—let us pray!

(2) *The influence of the Mass Movement on the Church in India.* This is a matter of many-sided interest. There is space only to tabulate some of the influences at work.

(a) There is, first, the effect of the wonderful encouragement that so successful a movement brings with it. When thousands are thus turning from their idols, breaking down their heathen shrines, tearing pagan amulets and charms for themselves, their wives and children, and forsaking the superstitious practices and customs of heathenism, the Indian pastors and evangelists who see so signal a work of God's grace take fresh courage as each victory assures them of still greater triumphs.

(b) With entire communities coming into the Church, instead of individuals or families, as used to be the case, certain economic problems do not arise at all. The tanners and shoemakers continue at their trade. Boycotts are out of the question when there are no others in the whole region who can dress leather or make shoes. The individual or the family forsaking the ancient faith would starve, save for financial help extended by the Church. The *community* can change its



AN INDIAN CHRISTIAN GIVING HIS EXPERIENCE TO LAY LEADERS

allegiance in religious things and continue to make a livelihood in the fields of past endeavor.

(c) The enterprise of self-support is materially advanced. However poor a community may be, in a country like India it always has a margin for religious giving. This margin is narrow, but it affords an immediate beginning in the matter of working out the practical problem of self-support. Systematic giving is inculcated from the inception of the new life on which the community enters at baptism. India needs only time in order to work out its salvation in the matter of self-support.

(d) As to culture, education and general intelligence, the incorporating each *month* of ten thousand almost wholly illiterate people with the existing body of Christians, a community already low in the scale of things intellectual, brings with it its own menace. At this point the Church in India faces one of the most serious problems raised by the mass movement. Where existing facilities for education were already inadequate to provide for a small community, the influx of hundreds of thousands of people habituated to total illiteracy, bringing with them no ideas or institutions bearing on mental culture, bids fair to perpetuate an ignorant Christian Church. It is out of the question to think of educating these masses. Indeed, the adult community is beyond the power of assimilating even the rudiments of education. Our only hope is that we may be able to save the situation

ultimately by setting about at once to teach the boys and girls to read and write. Even this is an undertaking so vast as to leave us little hope that we can succeed in it during the present generation.

(e) No summary of the effect of the mass movement on the indigenous Church should omit mention of its influence on the body of Christian laymen. It was to be expected that in the emergency precipitated by the movement, added reliance would be placed on the laymen. This step was the more readily taken because the caste system among the people affected furnishes a type of village and community leaders through whom the situation could be largely controlled. These men are the acknowledged social and religious heads of their own caste fellows within a given territory, whether that be just one village or thirty. Their office is hereditary, and when they and their people become Christian, it is the natural thing to continue them in their positions and make them a regular part of the ecclesiastical machinery. Their influence extends over the same area as before, but is exercised now in relation to the interests of the Church. The next step was to arrange for gatherings of these rural leaders in order to relate them more specifically to their new duties, and a further development was to give them special training for the work that was now expected of them. This is the stage at which we have now arrived, and it is leading to results greater and better than had been anticipated. Regular Summer Schools for the instruction of these village headmen have been instituted in many districts, and the outlook is for a wider adoption of this plan and more thorough instruction for those in attendance.

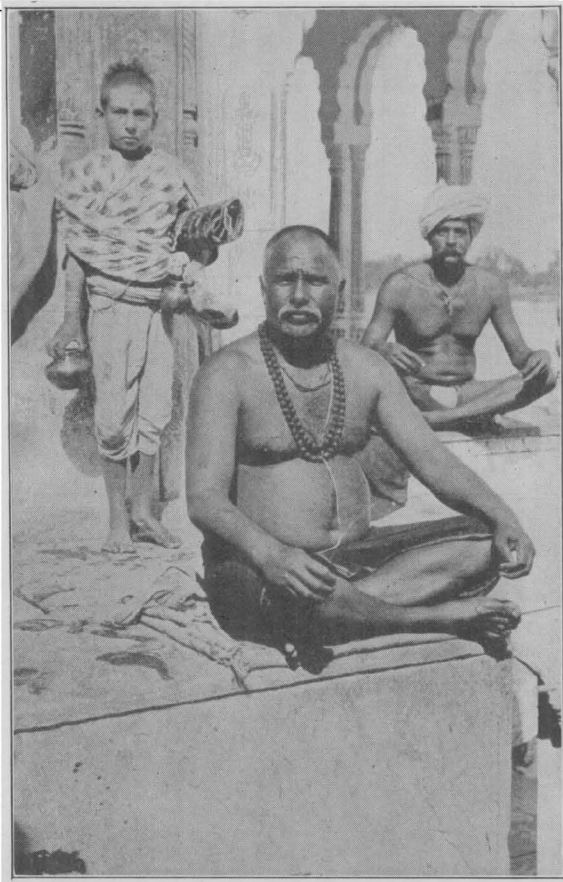
These lay leaders go back to their villages with a real sense of personal responsibility, which, with their standing and influence among their own people, results very generally in their becoming a most valuable addition to the forces that are at work both in building up the new Christian communities and in carrying the evangel still further afield.

THE QUESTION OF LEADERSHIP

One of the most vital aspects of this whole mass movement work is the raising up of an adequate indigenous leadership.

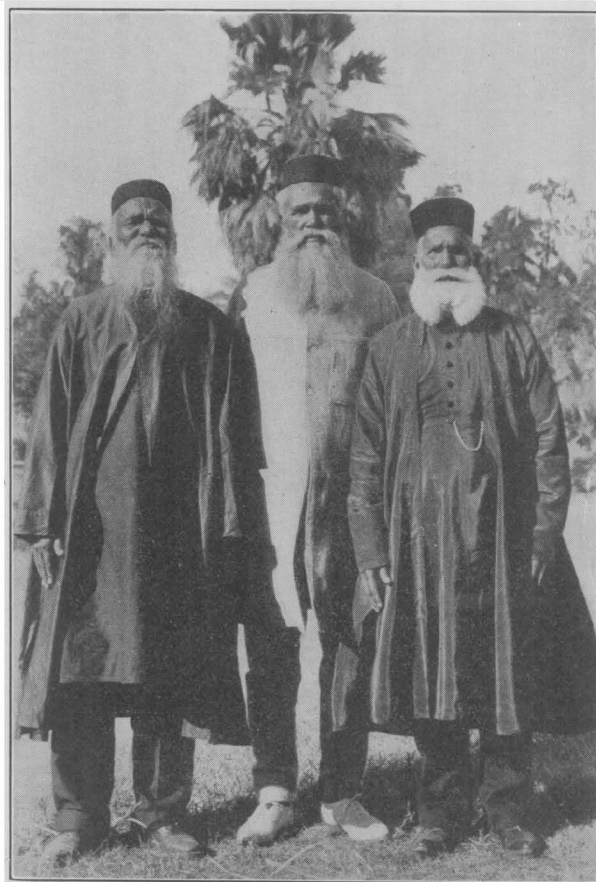
Three classes of leaders are needed—in addition to the village headmen, to whom reference has been made.

(1) There must be trained a large force of simple village catechists, pastors, pastor-teachers, or whatever they may be called. These men are needed by the thousand, to help care for the new rural congregations that have been gathered together. They cannot be the product of our theological seminaries, where a comparatively small number of men are now studying, and graduation from which requires a mental furnishing that our raw village candidate does not possess. Moreover, the course is one that requires three or four years to complete, and the need that we face must be met *now*, a large part of it even in 1918.



WHICH TYPE OF LEADERS SHALL THE PEOPLE OF INDIA FOLLOW ?

Typical Hindu priests—old and young—leading the people of India astray



Three Indian Christian preachers who together have given 150 years of service in the Christian ministry

To this end there are many districts where Emergency Training Schools have been established with a view to giving a short course of instruction to prepare for purely village work. The practice of some is to teach for three months, then send the candidates back to the village for several months of practical work. Those who prove successful are brought back for another three, or, possibly six months, and then again returned to the work. These men are sent back to their people before education or absence or continued touch with the outer world has put a gulf between them and their own people, thus unfitting them for the simple work that is expected of them.

(2) In addition to these low grade workers we need a considerable body of trained pastors and evangelists such as our Seminaries are now producing. These men cooperate directly with the missionary leaders and must largely supervise the work of the village laymen and the rural catechists. They have been indispensable from the first, and are now needed in much larger numbers. In view of the fact that it takes three or four years to train them, after they have received their primary and secondary school education, it is incumbent on all Missionary Societies to expand greatly their present resources for training their regular theological students.

(3) But the need of indigenous workers is not fully met, even if we have an adequate supply of the two classes of workers thus far mentioned. The situation demands also a high-grade Indian leadership for the new India that is so rapidly coming into existence.

TOUCHING THE "UNTOUCHABLES"

Let us, in conclusion, get some idea of what the Gospel has done for the lowly ones affected by the great mass movement. What happens when an "untouchable" is *touched*? That depends on who does the touching! Hinduism touched them to trample on them. Islam touched them to offer them the Quran or the Sword. Christ is touching them to transform them. His touch has in it the ancient power to change and uplift—alike in either hemisphere, on either side of the equator! It is resting on India today in a new way.

A few years ago there was in the Punjab a desperate character by the name of Gulu. He was a *thug*, and that means he would stop at nothing, to gain his ends. Gulu was touched by Christ, and lo, a transformation! What do you think Gulu became? Strange things happen in India—Gulu became a mighty man of prayer—more, he became one of the great intercessors of God. He would spend hours in pleading for the affairs of the Kingdom, until the perspiration streamed down his face. He had received a *baptism of prayer*. One day Gulu came to the missionary.

"Sahib," said he, "teach me some geography."

"Why, Gulu, what do *you* want with geography at your age!" was the exclamation of the missionary. The transformed man replied:

"Your honor, I wish to study geography that I may learn the names of some more places to pray for."

God is waiting to touch and transform ten thousand Gulus all over India. Will the Church help Him to do it?

A missionary in the Telugu land is out on an evangelistic tour through the villages. Among his workers is Nursumma, a Bible Reader and evangelist, a woman converted at sixty years of age in the Mass Movement. The missionary has had during the day to refuse three delegations that came pleading for him to go to their villages and teach and baptize them before the plague carried away any more of them. In one case a man fell at his feet and held him round the ankles, in his desperate pleading for a teacher. The missionary cannot sleep that night. He has gone out under the stars to commune with his Father. Nursumma's tent is not far away, and as he passes it, he hears her voice. She is pouring out her soul before God. She, who might put to shame the most zealous missionary evangelist, has on her heart tonight the burden of the souls who cry in the darkness for light and must, day after day, be refused their only opportunity.

"O, Lord Jesus," she wails, "Why did you not call me sooner! Here am I, an old woman, with just a few years of service left, *why* did you not get me when I was young, that I might have given many years of service to the Kingdom? There is so much to do—there are so few workers—O, why did not the missionaries come sooner!"

And the missionary looked up to the Father above, and in very anguish of soul, cried out—

"O, *why* did we not!"

Shortly before leaving India I stood on one of the great plains of the north country. An Indian preacher, convert from Islam, who had baptized thousands in the great movement among the Chamars and Sweepers, stood beside me. We had been out on tour through the villages together, and had at length reached this particular plain of which he had spoken more than once.

"Here it is, Sahib, it was here a few months ago that three thousand Chamar men gathered from the villages around, and for three days gave themselves up to a careful consideration of the great question whether they should, as a community, adopt the Christian faith. Their decision involved about fifteen thousand people, and would have its influence on hundreds of thousands besides. At the end of three days they came to a decision that they would take the step, and then they came to us. They asked our Mission to put teachers in all their villages and, after the necessary instruction, baptize their entire community.

"And, Sahib," he said, as his eyes wandered first over the plain, and then rested on the ground at his feet, "we had to refuse their offer. We did not have the teachers, we did not have the pastors, we did not

have the money. The opportunity was *too* great for us—it overwhelmed us.”

“What did these people say?” I asked.

“They were greatly disappointed, they were surprised, they have become hardened towards us. They say, ‘You Christians have preached for many years in these regions, *Repent and be baptized*. Now that we ask for baptism, you refuse it to us!’”

“But did you not, did not our missionaries, explain how we hoped to get the needed teachers and preachers and money as soon as possible, and then baptize the people?”

“Sahib, we told them everything, but they do not understand it. Ganga Das of the adjoining village speaks, I think, for them all when he says:

“We had not expected it—we have been pushed back!”

Then the man at my side is forgotten, the plain before me widens until it stretches to the horizon. The far reaches of it are covered by a dense darkness, and out of that darkness I see countless multitudes struggling forward out of their blackness of night towards the light. They are poor and ragged, they are gaunt and weary, but famine and oppression and the horrors of heathenism are behind them—their faces are towards the light!

Then I see a sight that I cannot comprehend. It amazes me, it staggers me, it awes me. Hands—countless hands—reach down from above and begin pushing these people back into the darkness! Some get past the hands; in some places many, in others few. But alas, thousands, tens of thousands, hundreds of thousands are pushed back!

I look at the hands, they are *white* hands. I start back—they are like *my* hands—My Father! they are American hands!

Then, again, the empty plain is before me. I retrace my steps, but life can never be the same again. How could it be for one who has gazed upon such a scene of the Great Refusal—the Church refusing baptism to thousands who plead!

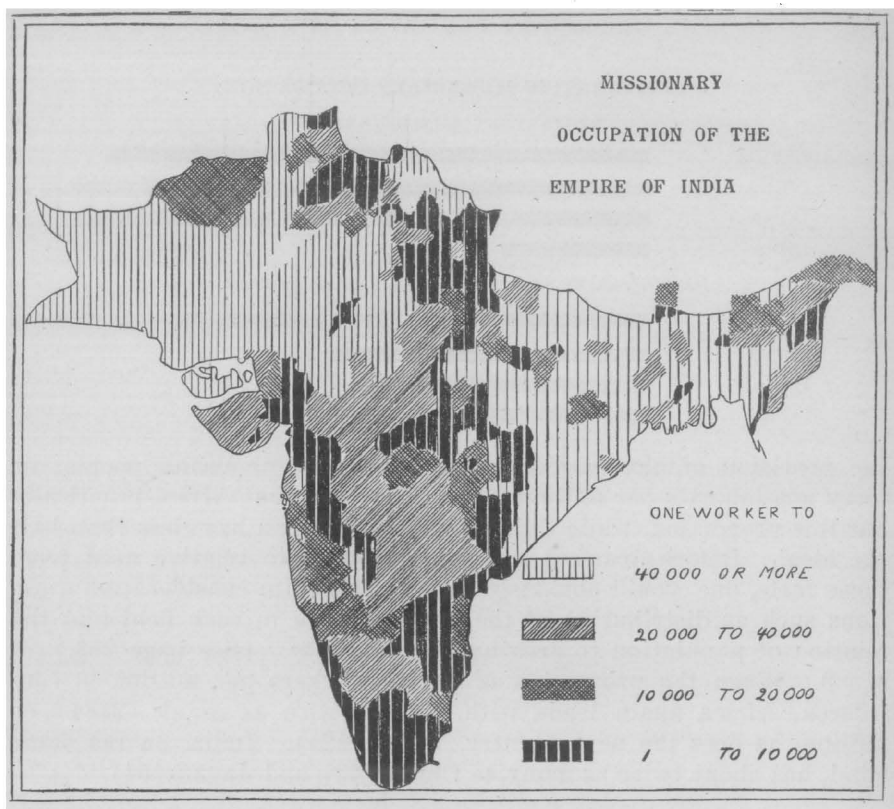
God is testing the Church in India today. For the outcome of that test the men and women in American Churches must bear a large responsibility. The Christian Church faces in the mass movement an emergency beyond human resources to provide for, an enterprise beyond human power to carry through. Be it so—it is well! In the hour that we fully know this, victory has drawn nigh. The greatness of the task throws us back on God. It is the hour to look to Him.

He who inspired the great Record turns its pages for us Himself. He pauses at the great question of our time—

“*Who is sufficient for these things?*”

Then the finger of the Almighty runs down the page, and rests upon the answer that He has framed for us Himself—the word He would have us take on our lips and believe in our hearts—

“*Our sufficiency is of God.*”



The Missionary Occupation of India

BY PROF. D. J. FLEMING, PH.D.,

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New York City.

FOR the purposes of this paper the survey of the missionary occupation of India will be taken up from four stand-points.¹

I RELATIVE FIELD OCCUPATION

From the diagram on the next page it will be seen:

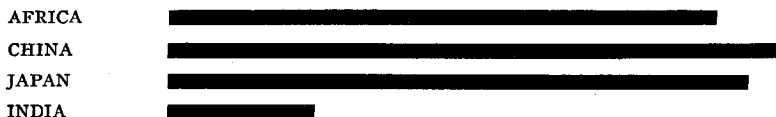
1. That Africa, China and India have about the same absolute number of missionaries.
2. That if we consider the number of missionaries per million, China, India and Japan have about the same number (viz., 18, 17 and 19 per million respectively), while Africa has roughly twice as many (39) per million.

An old standard, to which the Church was asked to rise, was

¹ Choice of standpoint was determined in part by the fact that the results of a survey in India, carried on for the past two years by Rev. W. H. Findlay under the auspices of the Continuation Committee are expectantly awaited; and by the fact that India's second "Missionary Year Book" is still under preparation, while the first year book was published in 1912.

COMPARATIVE MISSIONARY OCCUPATION.

PROTESTANT MISSIONARIES.



MISSIONARIES PER MILLION OF POPULATION.



the provision of one missionary to twenty-five thousand people; or forty missionaries per million. It will be seen that Africa practically has this proportion, while China, India and Japan have less than half the ideal. Before drawing any conclusion as to relative need from these facts, one would obviously have to take into consideration questions such as distribution of the mission force in each field and the relation of population to area and accessibility. (See page 263.)

3. When the proportion of native workers per million is considered, Africa again leads with almost twice as many (213) per million, as does the next country, India (124). India, on the other hand, has about twice as many as China (49) and Japan (54).

COMPARATIVE RESULTS OF PROTESTANT MISSIONS.

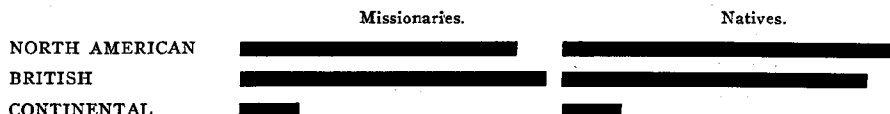
COMMUNICANTS PER 1,000,000 OF POPULATION



4. When we look at the results as shown by communicants per million, India by no means leads, but must yield again to Africa, which has more Protestant communicants per million people than have China, India and Japan combined.

II OCCUPATION BY NATIONAL GROUPS

CHRISTIAN WORKERS IN INDIA.



1. It will be noticed from column one of the accompanying chart that the United States and Canada have sent fewer missionaries to India than have the British societies. The Continent has sent only

about one-fourth as many as those sent by the American or British societies.

2. But while America has only nine-tenths as many missionaries in India as have the British, their results as gauged by the number of communicants are over twice as many.

PROTESTANT COMMUNICANTS.

NORTH AMERICAN	
BRITISH	
CONTINENTAL	

3. This ratio is all the more thought-provoking if comparison be made in still another way. The three lines in the accompanying table are obtained on the following plan. The number of years each society has been in existence was multiplied by its average number of missionaries, assuming in the absence of relative data that the growth in the number of missionaries has, on the average, been uniform. We thus obtain a number that is roughly proportionate, not only to the number of missionaries, but to the time during which they have been working. The sums of these products for the 41 American and Canadian Societies, the 37 British Societies and the 12 Continental Societies are proportional respectively to the length of the lines of this chart. In other words, we have here a weighted comparison.

YEARS OF MISSIONARY SERVICE IN INDIA.
Age of societies multiplied by number of Missionaries.

AMERICAN	
BRITISH	
CONTINENTAL	

Thus, while the present staff of missionaries sent out by America to India is nine-tenths that sent out by the British, the weighted missionary occupation is only six-tenths. In other words, of the total missionary life investment in India, America has made roughly only six-tenths as much as Great Britain. This, however, makes one all the more surprised to note the comparison in results as judged by the number of communicants.

SOME RESULTS OF PROTESTANT MISSIONS

PUPILS IN MISSION SCHOOLS:

NORTH AMERICAN	
BRITISH	
CONTINENTAL	

4. Bearing in mind the apparently greater results in communicants per missionary, it is interesting to note that the American missionaries have utilized a larger native staff and are educating almost double the number of pupils in their schools. This would seem to indicate that the American Societies, while sending fewer representa-

vives, have sent more money per missionary—a suggestion that it would be interesting to check if the data for the past hundred years were available. It at least indicates that finance as well as personnel might have to be considered in any thorough-going estimate of effective missionary occupation.

Space does not permit the discussion of other factors that must have affected the relative number of converts, such as the fact that American Societies more largely than British have been affected by India's Mass Movements.

5. While, as we have seen, there have been interesting variations in the various percentages noted for the American and British Societies, it will be seen that the percentages remain almost constant for the Continental Societies; i. e., they have about one-tenth in each case of the total missionary staff, of the total native staff, of the total number of communicants and of the total weighted occupation.

III OCCUPATION BY STATIONS

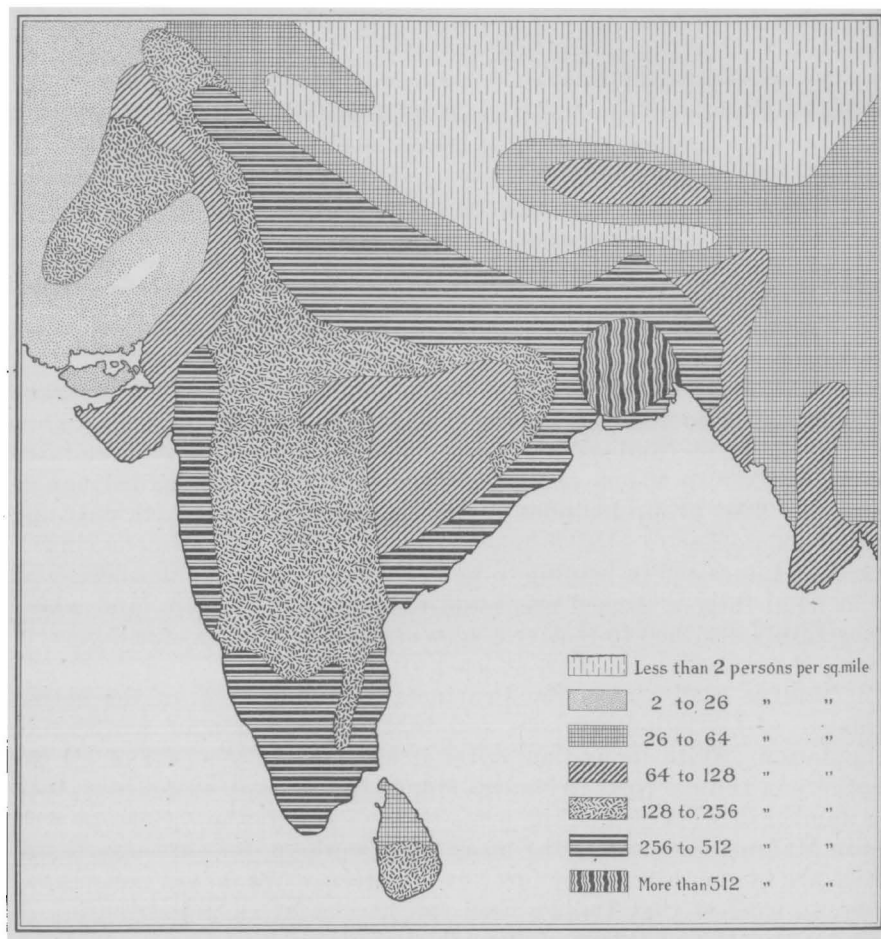
If we study a map of India showing each of the eleven hundred and seventy-two stations occupied by the various missions in India, we see that the stations of the Australian Societies are relatively very few, and that the only well defined group is northeast of Calcutta in Assam. The Continental Societies are grouped in three general areas, along the extreme western coast from South Kanara to Malabar; on the east coast from North Arcot to Madura; in Vizagapatam; a small group in the western part of the Central Provinces, and a rather distinct group about Nagpur. Whatever the German missionaries may have done after the war began, from an observation of the location of their mission stations, one would never charge them with placing these stations with a political motive. The American and British Societies are impartially scattered without obvious national grouping.

For a map of this kind to be helpfully suggestive it is necessary that comparison should be made with a map showing relative density of population.¹ It will be noticed that the regions where stations are densest coincide roughly with regions of greatest density of population. On a larger scale manifest exceptions to that happy general conclusion would be apparent.

IV OCCUPATION BY CHRISTIAN WORKERS

The day has certainly passed when we are justified in making an appeal to the home church by making a comparison between the number of missionaries per million of people on the field and the number of pastors per million people in this country. That antiquated method of comparison leaves wholly out of account the native church.

¹ The map used here has been made in black and white for this study from a map in color on page 38 of J. G. Bartholomew's "Literary and Historical Atlas of Asia."



Drawn for the MISSIONARY REVIEW OF THE WORLD from Bartholomew's Atlas
MAP OF DENSITY OF POPULATIONS IN INDIA

The call for the missionary occupation of India is a function, not only of the ratio of missionaries to people, but of the strength and vitality of the Indian Church. Hence it is interesting to make a survey of India, showing occupation from the standpoint of Christian workers, whether missionary or Indian. This would include all workers, paid or honorary, who devote their whole time to the work. How significant this is may be judged from the fact that of the total number of workers considered, the missionaries form only 11 per cent.

In order that the eye may catch the relative occupation at a glance I have, in the map¹ on page 263, represented the area of India in

¹The data for this map was for the most part taken from an elaborate investigation made in 1911-12 by the Central Court of Arbitration for all India, supplemented by data presented (though never published) to the Continuation Committee Conferences in Asia during 1912-13. The documents are in the Missionary Research Library, New York. The shaded portions of the map include 290,000,000 of India's 317,000,000 people. Districts for which data was not available were left white.

four degrees of shading. The deepest shade stands for one worker for from 1 to 10,000 people, and following the Central Court of Arbitration, we may call this grade "well occupied." Twenty-nine per cent of the total population considered is in this group, with one worker to 3,813 people. Eighty per cent of the 27,983 workers are found in this group.

The next lighter shade stands for one worker for from 10,000 to 20,000 people. Nine per cent of the population considered lie within this group, which may be called "insufficiently occupied." The average is 13,387 people per worker.

The next lighter shade stands for one worker for from 20,000 to 40,000 people, and this grade may be called "poorly occupied." This group includes 21 per cent of the people, and for it there is an average of one worker to 25,290 people.

The lightest (and saddest) shading stands for sections where there is one worker to 40,000 and over. These areas may be called "unoccupied." This group includes 40 per cent of the people, with only one Christian worker to 115,000 people. A challenge comes to the church which is interested in helping to make the world safe for democracy as it looks at these whitened areas and realizes that this is a land which is certainly destined to receive a very much larger share of self-government, if not during the war, at least after it is over.

Madras easily leads the Provinces of India, both in the actual number of Christian workers and in the proportion of workers to population. With its Indian states it has over 50 per cent of all the workers in India. Next to Madras stands the Bombay Presidency, both in number of workers and the proportion to population. Here, as well as in Madras, one notices the massing of workers, for three-fourths of them are in one-third of the forty-five districts. We do not mean, however, to suggest that India's need can be met by a redistribution of missionaries. Two-thirds of Bengal—the province of Carey and Duff, the home of Rabindranath Tagore, the center of a very real literary and artistic renaissance in India—have so few workers that, on the whole, they may be called, "unoccupied," except in spots; yet these so-called unoccupied districts contain 78 per cent of Bengal's teeming population.

These observations are suggestive only and need not be carried further in the space at our disposal. They may, however, serve to indicate the kind of results that could be drawn from more detailed study of occupation maps on a larger scale. The most satisfactory work could be done from maps based on the *taluk*, rather than the larger official district as in the accompanying map. A map showing relative density of population should be available for comparison with any mission survey showing relative density of occupation on the part of missionaries, Christian workers or Indian Christians.

Recollections of a Missionary Tour*

BY EUGENE STOCK, D.C.L., LONDON, ENGLAND

"Author of "The History of the Church Missionary Society."

IN the year 1892-93 I visited Australia, New Zealand, Ceylon, India and Egypt, not primarily to visit Missions, but to stir up the zeal of fellow Christians in the British Colonies in behalf of the great missionary enterprise, and to persuade them to send their own missionaries into the non-Christian world. * * * The Bishop of Sydney wrote to the C. M. S. asking for a deputation to go out and arrange plans for members of the Anglican Church taking their part; and I was sent accordingly, having as my comrade the Rev. R. W. Stewart, an experienced missionary from China.

Our reception at first was not enthusiastic. We were supposed to have come out to collect money to take back to England. One bishop wrote to me requesting that we would not come to his diocese, which, he said, had been a "prey to adventurers from England." Our reply was a simple one—that we had not come out to raise funds, and would refuse to take any money at all; but that we wished our fellow-members of the British Empire to take their own share, as part of the whole Church, in the evangelization of the whole world, and to do so by selecting, training, sending forth and supporting those among themselves who wished to dedicate their lives to the work. The result was the formation of associations which subsequently became combined in one "Church Missionary Society of Australia"; and, in the twenty-five years that have since elapsed, about one hundred missionaries have gone from the Anglican Church in those parts alone. That Church, in Australia, through this and other organizations, now raises £30,000 (\$150,000) a year for its Foreign Missions.

TWO DAUGHTERS AND THEIR MOTHER

At Melbourne, on our first Sunday, Mr. Stewart preached in one of the churches. After the service an elderly lady and her two daughters went into the vestry and said they desired to dedicate themselves to God's work in China, of which great field Stewart had been speaking. Never in my life have I met more delightful young women than the two daughters, "Nellie" and "Topsy" Saunders. They had been belles of the ball-room, but had heard the call of their Divine Lord and Master to yield themselves wholly to His service. "Is there any harm in dancing?" their old companions in gay society had asked. "Oh, no," they

* In our June number Dr. Stock gave some personal reminiscences connected with Foreign Missions during more than half a century, from 1848 to 1914. He now gives further recollections of one particular period (1892-93), when he visited Australia, New Zealand, Ceylon, India and Egypt.

had replied, "no harm, but we want to give up for Jesus not only harmful but harmless things." So Stewart's sermon had fallen upon prepared hearts. Their plan was for all three to go out together, and at their own charges, but Mrs. Saunders had to stay behind for awhile, in order to dispose of her property; so the two girls, after a little needed training, went on before her, expecting her to follow soon.

They went to the Fukien Province in southeastern China, where Stewart himself and his wife were working, and for a year or two they diligently applied themselves to the study of the Chinese language and in other ways to prepare for future usefulness. I received many delightful letters from them, full of youthful enthusiasm and whole-hearted devotion to Christ's service. But in the mysterious providence of God their careers were to be very short. In July, 1895, they and Mr. and Mrs. Stewart, with five children and a nurse, and five other ladies from England, were together at a hill village for a little rest, and they had a series of prayer meetings, with Bible studies on the following subjects: "Always Zealous," "Always Trusting," "Always Christians," "Always Praying," "Always Praising." Early on the morning of August 1, before they were up, a band of Chinese brigands suddenly appeared and murdered all the party except one of the English ladies and three of the children, who were wounded but survived. Five years later came the terrible Boxer massacres, when the losses of missionaries were manifold greater, and when also some thousands of Chinese Christians suffered torture and death rather than deny Christ.

Mrs. Saunders, the mother of those two Melbourne girls, on hearing of their death in the cause of Christ and His kingdom, declared that she would now go to China, not to call for vengeance, but to tell the Chinese people of the Saviour whom her murdered daughters had so dearly loved. She did go, two years later, and for eighteen years, worked untiringly among both men and women, Christian and non-Christian; then she too died, without having once returned to Australia. Her aged body was laid to rest near the graves of her daughters; but her spirit and theirs—were they not far more closely reunited in the presence of their Lord?

Let it be added that two of Stewart's sons, who at the time of their parents' death were at school in Ireland, afterwards went out as missionaries to China; and that with them went their two sisters who had actually been of the party and had been wounded. Also, that one of these sons, James Stewart, while on his furlough in England in 1915, went to the front in France as a chaplain to the British troops, and, while conducting a funeral service, was killed by a shell, January 2, 1916. Also, that the only survivor of the party of five English ladies, Miss Codrington, went back to her mission, and is there to this day, still bearing on her very face the marks of the Chinese spears. Is not the whole true story pathetic and inspiring?

A PRISONER IN GERMAN EAST AFRICA

Among other recruits for the Missions, who were engaged during the visit of Mr. Stewart and myself to Australia was a young man at Sydney named Doulton, a connexion of the family owning the imposing warehouses of "Doulton ware" that stand so conspicuously on the banks of the Thames in London, very near the ancient and well-known residence of the Archbishop of Canterbury at Lambeth. He had been led to Christ at a Bible-class conducted by a man prominent in official circles in Sydney, an ardent advocate of Missions, Mr. C. R. Walsh; and he was one of the first inquirers to speak to me about missionary service. He eventually joined the C. M. S. Mission in German East Africa, and there he worked zealously, as a layman, for twenty years. At length he was ordained to the ministry of the Church by the late Bishop Peal, whose name afterwards became familiar in connection with the Kikuyu Conference, and he was appointed Secretary of the Mission, as being a recognized and valued leader.

When the war broke out, Mr. Doulton was interned with his wife and several other missionaries by the German authorities, and they remained prisoners two years. Towards the end of that time he was suddenly arrested and, together with a brother missionary, a Canadian, was charged with having taught the African converts to be disloyal to their German rulers. In point of fact, he and his brethren had been on good terms with the authorities, and had cordially entered into their plans for the education of the people. What was the evidence for the new and unexpected charge? There was none. The Germans had sought to induce the converts to bear false witness against the missionaries, and on being refused had beaten them cruelly. At last one man, tortured beyond endurance, gave way, and said it was true that the missionaries had given them the alleged instructions. This gave the authorities what they wanted, and he was produced as a witness against Doulton and his colleague. But when the poor fellow saw them standing before the judge as accused criminals liable to be shot, his conscience smote him. "Did you not tell us so-and-so?" asked the judge. "Yes, I did," was the bold reply, "but it was a lie; they never taught us those things, and now you may kill me if you like." Happily the judge wished to preserve the appearance of justice, and adjourned the trial for further evidence; and before it could be resumed, the British and Belgian forces suddenly appeared and the Germans fled, leaving the captive free. Mr. Doulton has thrilled meetings in all parts of England and Ireland in the past few months by relating this experience.

That poor African Christian, and the others who never even temporarily failed, belonged to no highly civilized race like the people of India or China or Japan. They came from one of the quite uncivilized and unorganized tribes, with no religion but the fear of evil spirits. Could there be a more convincing or touching illustration of the power of Christianity?

The Gods of the Africans

BY PROF. FREDERICK STARR,
of the University of Chicago

ETHNOLOGISTS usually recognize four different populations in Africa. From its northern coast to the southern border of the great Sahara desert live peoples who are fundamentally Caucasian, related to the white peoples of Europe and western Asia. They have the sharply cut features, the wavy hair, the bodily proportions, locally even the light color of Caucasians. The ancient Libyans seem to have been blond and among the Kabyls in their mountain homes a pronounced blond type is far from rare. The peoples of all the Barbary States, the Egyptians, the Somali belong together; while there has locally been much mixture with negroes, these peoples are *not* negroes.

All of these peoples speak languages that are related, showing a remarkable uniformity of structure and a form of inflection that allies them with the two great families of inflected languages—the Aryan and the Semitic—white men's languages. This linguistic family is known as the Hamitic family and these peoples may be called Hamitic. Religiously, they are Mohammedan, and from the Hamitic area Mohammedanism has pushed southward into negro Africa and is today extending its hold among black populations. Travellers and writers usually claim that the influence of Mohammedanism upon these negro converts has tended toward improvement. The Mohammedanized negro, for instance in Sierra Leone and Liberia, seems to have greater self-respect, an improved social condition, more ambition and energy, higher ideals of living, than the pagan tribes around him.

The rest of the African continent is occupied by three quite different populations—Negro, Bantu and Pygmy. The first two are important in numbers and in area occupied; they are dark, broad-nosed, woolly-haired peoples. The true negroes extend in a belt across Africa just south of the great desert; typical of them are the Sudanese; most of the native tribes of Liberia are true negroes; so are the Senegalese and the peoples of Upper Guinea.

South of the true Negro belt the continent was occupied almost solidly by Bantu peoples. The tribes of the Congo Free State (now Congo Belge) were almost all of them Bantu; the Kaffirs, the Zulu, the Basuto are among the famous and best-known Bantu peoples. When America brought slaves from Africa, they were captured along the whole west coast and included both Negroes and Bantu; they were shipped both from Guinea and Boma.] Southerners like the late Dr. Broadhus, of Louisville, who take some interest in the personality of

the blacks around them, still distinguish in our Negro population two strikingly different types—a stoutly built, coarse-featured, purple-black and a more delicate and slender, fine featured, chocolate-brown type; these respectively represent the original Negro and Bantu stocks. Of course such physical differences mean accompanying mental and moral differences. Even the blond and brunette children of a single family do not see the world alike: the politics of the Englishman and of the Irishman can never be the same; race differences are very real and are based on physical unlikeness. The true Negro is more impulsive, impetuous, perhaps more brutal; the Bantu is more calculating, reserved, timid and therefore more rusé. It is perhaps to the credit of both that those who intimately know either type are inclined to insist that it is more attractive, amiable, better and of greater promise than the other. Linguistically, Negro and Bantu are sharply differentiated. The Bantu languages form a well-defined family; they are so much alike in structure and in words that they have clearly been derived from a single parent language. The Negro languages are less uniform in structure and less similar in words, but present some morphological likeness that rather loosely holds them together. Besides the two great populations—Negro and Bantu—there are in central and southern Africa small and isolated groups of little peoples, the Pygmies and the Bushmen; it is commonly believed that they are



WEST AFRICAN IDOLS.

the separated fragments of a truly aboriginal population that preceded the big blacks; they are savage tribes, living almost entirely on wild food and maintaining everywhere a curious symbiotic relation to their big neighbors.

Although the three black populations are fairly distinguished from each other in physical characters, although they differ in mode of life and are sharply separated by their languages (we know, however, very little of the original languages of the Pygmies), in the matter of religious belief and practice, the whole of black Africa shows remarkable uniformity. It is true that a careful study of the religion of any one of the hundreds of native tribes would show peculiarities; the

Pygmies have no doubt a very crude lot of religious ideas as compared with the Guinea Negroes; yet the essential and fundamental features are everywhere the same.

There is no known people without religion today. As far back as history can trace or prehistoric archaeology gives evidence, we have no knowledge of a people without religious ideas. Yet man's simplest religion contains only two or three fundamental notions. Anthropologists are quite generally inclined to consider two ideas primitive; they are surely universal. They are: (a) the attribution of power to beings and things; (b) the existence of an invisible something in humans, in animals and in things that can be separated from them and still continue to exist, when they cease to do so. Many students believe that all religious ideas, even the highest, have been derived from these two. Andrew Lang assailed that assumption and his battle with the English anthropologists over the "high gods" of low peoples has an important place in the history of the science of man. Lang believed that all peoples, even the lowest in intelligence and culture, have an idea of "a moral, powerful, kindly, creative Being," who "sanctions truth, unselfishness, loyalty, chastity and other virtues." If Mr. Lang is correct in this statement, and on the whole I believe he is, the idea itself must be as natural and simple as the other two. We are not, however, here interested in discussing the evolution of religion nor the origin of religious ideas. For the sake of clearly presenting the facts of African religion, it was necessary to have these simple conceptions in mind.

The great outstanding fact in African religion is *fetishism*; so true is this that many dismiss the entire subject by the mention of the one word. The term *fetishism* was first used in connection with Africa; that continent undoubtedly presents it in fullest development. Unfortunately, much confusion exists as to the meaning of the word, and even those who have been most cautious in defining it and most guarded in its use are inconsistent. Dr. Haddon's definition is one of the most recent and carefully worded. He says: "The fetish may consist of any object whatsoever, but the object chosen is generally either a wonderful ornament or curiosity, a symbolic charm with sympathetic properties, or a sign or token representing an ideal notion or being. It is credited with mysterious power, owing to its being, temporarily or permanently, the vessel or habitation, vehicle for communication, or instrument of some unseen power or spirit, which is conceived to possess personality and will, and ability to see, hear, understand and act. It may act by the will or force of its own power and spirit, or by the force of a foreign power entering it or acting on it from without and the material object and the power or spirit may be dissociated. It is worshipped, prayed to, sacrificed to, talked with and petted or ill-treated with regard to its past or future behavior. In its most characteristic form a fetish must be consecrated by a priest." This definition is a steering

between Scylla and Charybdis; it aims to rule out both the mere charm and the idol; it succeeds in doing the latter, but fails in the former.



A WITCH DOCTOR IN SOUTH AFRICA.

Many mere charms have been called fetishes and will continue to be so called; Haddon himself, in the detailed study of his definition, says that where a fetish is regarded merely in the light of a charm or amulet, "this is the lowest and commonest form of fetishism; it may practically be said to be universal."

Anyway, the African has any quantity of fetishes, which range from "mere charms" up to anthropomorphic figures between which and the "idol" there is need of sharp differentiation. The child, too young to think for himself, is protected by something hung at the neck. It may be the teeth of dog or monkey, it may be a little packet of white man's beads sewed tightly together (perhaps with some other object inside),

it may be two or three cylindrical bits of wood pierced through cross-wise for stringing, it may be a small carved figure of wood or ivory. These things may or not seem pretty or attractive to our eyes; they are not worn primarily for decoration. They have power, inherent power, to turn away harm or to bring about some desired good. While such charms are hung upon babies, they are also worn by adults, and it may almost be said that *everyone* wears them. They are the simplest expression of the idea of fetish; the thing has power in it, either innate or called or conjured into it.

An advance is found in the shell, horn, nut, or other natural receptacle, which has been filled with a mass or mess of ingredients. No one but the man who made it knows just what enters in. Sometimes the most foul and disgusting substances have been used—ashes, bones, feathers, blood, grease, fat, decay drips; the animal, vegetable and mineral kingdoms may be made to contribute. The composition is not, however, haphazard or accidental; each ingredient is definite in kind and quantity. The conjuror who made it knew exactly what he wanted and sought his materials with care; special procedures attend their combination and words of power are repeated. Such fetishes are worn; in time of need their wearers call on them; they may be highly prized, considered as familiars; those made of

horns or tips of horns are commonest, because easily worn and little likely to be broken. But similar fetishes may be kept in the house, set up near fields or springs, placed to guard the path; here the mess may be packed in shells, gourds, pots or jars or may be wrapped in a piece of cloth or skin.

When the Baluba builds a new house, he prepares a fetish between which and his house and household a close relation exists. The occasion of its making is one of considerable ceremony. Fowls or a goat may be sacrificed and eaten. Throughout black Africa fowls, goats, and less commonly sheep, are kept in considerable numbers; they are not intended for ordinary consumption, not looked at in the light of *meat*; they are killed and eaten only on ceremonial occasions—the killing is a sacrifice, the eating of the flesh a sort of communion service. The fetish has been whittled from the branch of a kind of tree that possesses great vitality; the branch is trimmed to a stake at the upper end of which a human face is rudely carved and painted; two such stakes may be made, male and female respectively; this stake or the two stakes are stuck into the ground before the new house; prayers are offered, the sacrifice is killed, the blood is sprinkled over the fetish and the ceremonial feast follows. These stakes easily take root and grow, the fetish head, however, remains long distinguishable; as the tree grows, the household prospers; not only do success and prosperity come, children are born, the animals increase, the fields produce good crops. At old village sites, when the deserted huts have been long abandoned and no actual trace of them remains, one who looks may find in the old trees the gnarled and twisted features of the old fetish face.

The highest form of fetish is the piece of wood or stone shaped into a figure, usually more or less man-like; such are of all sizes and grades of workmanship. They often have an excavation in the abdomen or back in which a mess of fetish stuff is placed, a bit of mirror or metal may cover the opening and prevent the loss of power. To such fetishes every grade of attention may be given, from careless neglect up to serious worship; offerings are made to them; prayers are offered. Not every wooden figure from Africa is a fetish, however. The native delights in carving. He represents birds, animals and human beings. Such figures may be independent or they may be merely decorative of cups, stools and other articles of use. Such carvings *may* have magic power, but it is a mistake to call everything of the kind a "fetish" or an "idol," as is commonly done. It is important, too, to distinguish between a fetish and an idol. An idol is a representation of a god, with a name and definite powers and attributes; thus, a representation of the Indian god of wisdom, Ganesa, is an idol; his special characteristics are represented in the figure; the idol is merely a symbol of the deity, and there may be a thousand idols of the same god. A fetish is a thing which is itself worshipped; it is

individual and the animating force of one fetish has no relation to another fetish; the power is absolutely resident in one fetish. There are relatively few idols and little idolatry in Africa.

A second element in native African religion is *belief in the soul*, a separable something that is present during life and may continue independently after death. In our first visit to a Bateke town a sub-chief was showing us around the place. Coming to a hut, deserted and falling into ruins, although in the heart of the village, we inquired into the matter. He told us that his father had lived there, but had died and was buried under the earth floor; that the house had therefore been left to decay, as was the custom. We asked to see the grave. He gave ready assent. Approaching the entrance with respect, he tapped upon the door-frame and said in a low voice: "Father, we have come; there are white men with us who ask to see your grave; they are good men, who will not disturb you or take away your things; permit us to enter." He then lifted the matting hung in the doorway and we looked upon the grave. There was the flint-lock gun which the old man had used in his lifetime; there were vessels for food and drink; there were other articles upon or near the grave for the dead man's use. The Bateka—as indeed all Africans—believe in the separable soul and its continued existence after the death of the body; not only so, they believe that the essence, power, virtue, of *things* is similarly separable and independent. The things at the dead man's grave are for his use; his soul needs the gun, the food and drink, the articles of use and adornment. The African knows perfectly well that the things are still there by the grave; he knows perfectly well that the food and drink have disappeared, and that animals may have devoured them or the elements dispersed them; but his faith is unshaken. The dead man's body, too, is gone, eaten by worms, destroyed by corruption, returned to dust; but just as the dead man's real virtue and power still exist, unseen and dissociated, so the virtue and power of the things remain, subject to his will, helpful to him who is dead. The soul of the things serves the soul of the man. Ancestral souls are worshipped. From time to time food and drink are offered to them; they are talked with; consulted in times of doubt; they can aid; if neglected, they can harm. Everywhere at graves one sees evidence of respect and worship. Yet it is unlikely that the fetish figures, the idols, and the "high gods" of Africa have usually been evolved from ghosts. Non-ancestral ghosts are common enough; they are usually malignant and feared; but it is doubtful that any large proportion of local spirits, or the animating powers of fetishes, have grown out of them.

The third idea prevalent in African religions to which we shall refer is that of a "*high god*." Livingstone, who was an exceptionally competent observer and who came much into contact with peoples who had had no previous relations with white men, says: "There is no

necessity for beginning to tell even the most degraded of these people of the existence of God, or of a future state, the facts being universally admitted." Wilson, writing in 1836 of the tribes of Upper Guinea, says: "The belief in one great Supreme Being who made and upholds all things is universal."

A French bishop, who has given many years to mission work in Africa, wrote a book a few years ago upon "the religion of the primitives," drawing his facts from the pygmies and other tribes in the lowest culture. He everywhere found the belief in a high god, who made all things, who was a father giving support to his children, who is kind and moral in character, and who demands right living. To this bishop, and presumably to these other authorities, this god—for whom every tribe of blacks in Africa probably has a name—is the lingering on in the midst of degeneration of the Supreme Being of an original divine revelation. Yet, while all Africa acknowledges this high god, it pays him little respect or worship. The fetish is very near and immediately potent; need of its help is constant; it demands constant prayer, offering, propitiation. *Nzambe* is all powerful, omnipresent, but after all is nowhere very evident. Moreover, he gives constantly whether asked or not; he is a kindly being, who demands no bribes and is satisfied with very little. Why should a good god be worshipped?

To an extraordinary degree, the African is religious. Spirits and unseen powers are far more real to him than to ourselves; he is constantly in touch with spiritual phenomena. A missionary visiting a native village with us on one occasion took the opportunity of preaching to the people. He gave a simple and direct message from the Almighty. The chief of the village was absent, but his headwife was present and gave careful attention to the discourse. She seemed, however, dissatisfied. We asked what was the matter. She replied, speaking to the missionary: "Yes, white man, God speaks to us, he speaks to all of us. But, when he has a message for *me*, he speaks to me. He does not need to tell me through a white man." She was not criticizing, nor cavilling, nor denying the truth which he had uttered; she was merely stating the simplest of facts, that *she* knew and talked with *Nzambe*; that she and all her people believe they can commune with their God.

Such are the black African's ideas of God. Unquestionably the fetish is overwhelmingly the most important object of native worship; next in importance is the respect and worship shown to ancestral spirits; behind and under all is the recognition of and communion with *Nzambe*—maker, giver, father.

The Pocket Testament In Military Camps

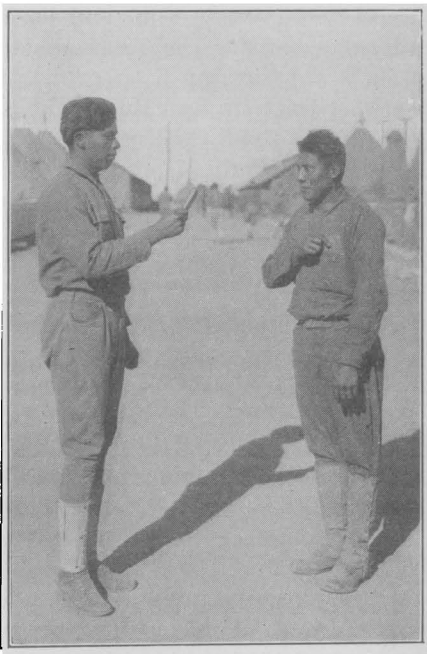
BY GEORGE T. B. DAVIS

IT was my first night at Camp Beauregard, Louisiana. Eagerly the young men of the Southland listened to the story of experiences with the Word of God in the British Military Camps, and then to the message about the crucified and risen Redeemer. In response to the appeal to join the Pocket Testament League and make definite decision for Christ, 158 men joined the League, one-third of whom were already Christians. Another third declared their acceptance of Christ that night; while the others were not ready to profess their faith in the Son of God.

After the meeting we were talking with a dozen men who had volunteered to become leaders of little groups for Bible reading and prayer and Christian work. One man was telling how eight mule-drivers had agreed a day or two before to give up swearing. One of the group said facetiously: "I thought it was impossible to drive a mule without swearing." Another man answered at once: "No, it is not; I have driven mules all my life, and I don't swear."

Among the men who joined the League the second night at Camp Beauregard was a handsome sergeant. His decision card showed that he had made "the great surrender." He said that his mother had been dead two years; but that his little twelve-year-old sister had been asking him to make this decision. He added: "Not only my sister, but two of my comrades have been urging me to take this step. My sister had been reading about the League and had written asking whether the League workers had been to my camp. I expect to write her tonight and tell her what I have done."

Night after night for more than a month we have had the privilege of touring American Military Camps, preaching Christ to the men, and presenting the Little League Testaments to those who have agreed to



AN INCIDENT IN CAMP.

Indian soldier challenging a comrade to produce his League Testament.

carry them with them, and to make it a rule to read one or more chapters daily. The prayers of God's people have been answered and in every service there have been professed conversions. The American soldiers enlist in the League just as readily as do their cousins in the military camps of Great Britain.

As the result of the first month's campaign, with my associate and pianist, Philip E. Howard, Jr., 5,238 soldiers enrolled in the Pocket Testament League, and 1,529 have signified on their League cards their enlistment in the service of the King of Kings.

The men who enroll in the League represent all classes and conditions and creeds—university graduates and men scarcely able to read and write; professional men and day laborers; Americans and those born in many foreign lands; Indians, Mexicans, Swedes, Russians, Austrians, Italians, Poles and Swiss; Jews, Catholics, Protestants, Atheists, Christian Scientists and Mormons.

A SERVICE FOR INDIAN SOLDIERS AND COLORED TROOPS

At one camp there was a company composed almost entirely of American Indian soldiers. Through the kindness of the lieutenant and the Indian first-sergeant, arrangements were made for us to address the entire company in their mess-hall and a very inspiring gathering it was of reverent, attentive, *real* American soldiers. Their response was greater than had been anticipated, and nearly all of the Indians asked for the Testaments. A number of them declared their intention of forming little groups for Bible study and prayer, and the next day it was found that eight of them had decided for Christ when they had received the Testaments.

At one of our meetings for colored troops in the Y. M. C. A. tent every seat was taken, and more were standing than were sitting. When the appeal was made for decision a marvelous scene followed. In a few moments probably more than one hundred men were on their feet. A week later the Y. M. C. A. secretary wired that more than three hundred men joined the League that night, and that one hundred and twenty-two had made profession of faith, and the work was still going forward.

In the military hospital at Camp McArthur—men from Michigan and Wisconsin—a little group of Y. M. C. A. leaders went from ward to ward giving Testaments to those who enlisted. Dr. Robert E. Jarvis, the Y. M. C. A. Religious Director of the Camp, whispered as he was leaving that he had had blessed cases of surrender. One man said: "That's the first time I ever had a Testament." He told me how he had been brought up in a godless home, where he had never seen a copy of God's Word, and where they never went to church. He told how he had buried his father and mother and brother; and at twenty-five years of age had scarcely heard the gospel until he attended meetings in the camp.

After a meeting with the ambulance corps of the regular army near the Mexican border a conference was held with a number of the men who were endeavoring to establish little groups of soldiers for daily Bible reading and prayer.

At the close one of the group leaders, who had that night declared his acceptance of Christ, told me his story: "My father had been a drunkard for as long as I can remember. I went to work when very young and helped to support my mother and sisters. At length I became a fireman on a locomotive and was earning good wages. One night I returned home and gave my mother money for clothes for my sisters. Then my father came in and demanded ten dollars for more whiskey. He threatened to shoot me unless I gave it to him, and finally drove me from home at the muzzle of a gun. Then I joined the Army. I have a sweet girl and I feel sure that I will get back from France—part of me at least—and marry the young lady. I feel sure that I can get together a group of men to read our Testaments and one man has told me we could use his cot for the gathering."

The day after a meeting at the Y. M. C. A. building I was standing near the counter when a soldier came up with smiling face and exclaimed: "I am certainly glad I came to the meeting last night. I'll remember it as long as I live. That little book has already done me a world of good. Today I have been reading all about Mary and Martha and Lazarus, and tomorrow I want to learn about some more of them. I've got it right here," he exclaimed, placing his hand over his breast pocket.

The success of the Pocket Testament work is due to the fact that thousands of people are praying for the work in the camps, and *God answers prayers today as truly as in the days of old*. Will you not link your prayers with those of others for *God's blessing upon the workers who tour the American military camps preaching Christ, and giving the men the living word of the living God?*

THE POCKET TESTAMENT LEAGUE

Some years ago, Miss Cadbury, a young school girl in Birmingham, England, decided to carry a Testament always in her pocket, so that she could quote from it anywhere and at anytime. Another girl began to do the same thing; then another and another. Thus was started the Pocket Testament League. Later it was found that the League was not confined to young girls, but had extended to all sort of men. In 1908, when Miss Cadbury had become Mrs. Charles M. Alexander, the Pocket Testament League was formally launched by Dr. J. Wilbur Chapman and Mr. Alexander, to lead people to read regularly at least one chapter each day. The movement has since spread to all parts of the earth, and among the distinguished Americans who have become members are President Wilson, Secretary Robert Lansing, Josephus Daniels, Champ Clark, Henry Ford and John Wanamaker. League work was introduced among the soldiers in September, 1914, and has been carried on continuously in the British Army, resulting in more than 365,000 soldiers being enrolled as members. When the United States entered the war, a committee of business men was formed to conduct a campaign among soldiers and sailors and thousands of men have joined the League.

The Responsibility of Christian Leaders for International Relations*

BY REV. SIDNEY L. GULICK, D. D., NEW YORK.

Formerly a Missionary of the American Board in Japan.

EARLY in December it was my privilege to spend three days at Camp Upton. I saw a small section of the mighty army being welded into shape through efficient organization and thoroughgoing discipline, in order that the United States may make its effective contribution to the establishment of world peace. I saw also one section of that remarkable organized drive of Christians to establish right, moral and spiritual conditions in and around the camps—the Young Men's Christian Association secretaries and their "huts" and the Young Women's Christian Association "Hostess House."

The moral of it all to me was this: *To accomplish anything important in national and international affairs, vast cooperative, organized effort is essential. Efficiency in any large movement depends upon effective cooperation.*

If, then, international relations are to be controlled by Christian ideals and Christian ethics, it is evident that Christians must needs adopt the same methods for efficiency in grappling with these problems.

Consider our relations with Japan. I recently had a conversation with a Lieutenant Colonel, a Colonel and a Brigadier General of the United States Army. Each of these army officials believes that in the summer of 1913 America and Japan were on the brink of war. They had accepted as literally true the cablegrams stating that a mob of 20,000 was surging through the streets of Tokyo clamoring for war with America—a cablegram that was nevertheless false. They had not heard that at the very time when the American army was mobilizing in Manila, Count Okuma, in conference with a group of Japanese editors, educators, members of the diet and a few Christians, insisted with strong emphasis that there was only one way of solving the American-Japanese problem: not by diplomacy, by retaliatory legislation, by war or threats of war, *but only by an appeal to the Christians of America to apply to this problem the principles of Christianity.*

Those American military officers apparently did not know that three political parties in Japan sent their strongest leaders to America at that juncture to study the cause of American-Japanese irritation, to council with Japanese in America and to take back to Japan light for the guidance of Japanese politics.

But how slight have been the efforts of American Christians to respond to Viscount Okuma's remarkable appeal, even in so simple a

* [From an address delivered at the Foreign Missions Conference, Garden City, L. I., January 17, 1918.]

matter as reporting it to the churches and Christians of America. How many of our 25,000,000 Protestant Church members ever heard of it? Yet all know that California passed an Anti-Alien Land Law; and that the Japanese Government lodged formal protest on the grounds of its being a violation of treaty pledges. Millions of Americans still believe that ultimately war with Japan is certain.

Surely these matters of American-Japanese relations have not been so trivial as to be unworthy of serious attention by Christians. Yet few Bible classes, Brotherhoods and Women's Home and Foreign Mission study groups have given the question any study. These groups devote weeks, even months to the study of moral and religious conditions in other lands. Surely the practical problems of the Kingdom of God and particularly the duty of American Christians in regard to treaty relations and obligations between America and Japan are matters worthy of serious study by every American Christian.

Consider also our relations with China. Thirty years ago the Scott Act was passed. Senator Sherman said that it was "one of the most vicious laws that have passed in my time in Congress." Senator Dawes characterized it as "a rank unblushing repudiation of every treaty obligation * * * unwarranted by any existing danger—a violation such as the United States would not dare to commit toward any warlike nation of Europe." The Geary law, even more unreasonable and drastic, was passed in 1892. After repeated and dignified, but utterly futile protests from the Chinese Government, the Chinese minister in his final protest, said it was "a violation of every principle of justice, equity, reason and fair dealing between two friendly powers."

Judge Field of the United States Supreme Court, who pronounced the judgment of the court on a test case in regard to the constitutional validity of the Scott Act, said: "It must be conceded that the Act of 1888 is in contravention of the treaty of 1868 and of the supplemental treaty of 1880, but it is not on that account invalid * * *. It (a treaty) can be deemed * * * only the equivalent of a legislative act, to be repealed or modified at the pleasure of Congress * * *. It is the last expression of sovereign will." But a little further on he added: "This court is not a censor of the morals of the other departments of government."

By this judgment of the Supreme Court treaties were declared to have no binding power on Congress. The Supreme Court declined to regard the moral issue involved as having any bearing upon its duty. Those treaties with China still stand as binding and those laws contravening the treaties still stand among our statutes. Disappointing though this position may be to lovers of international good faith, it is no doubt good law, though it is certainly bad morals. It illustrates afresh the well-known principle that moral issues cannot be safeguarded by laws. The moral obligations of our nation can be safe-

guarded only by the people themselves. We must know what is going on, and must hold our representatives in Congress to their moral responsibilities in international affairs. This, however, is a matter of moral energy—not of statute law. * * *

Why have American Christians allowed such a situation to develop? First, there is the tremendous crush of multitudinous duties absorbing the time and energy of every effective leader in all our churches. Good people are completely preoccupied with their many good works. They desire, indeed, to have wrongs righted and the crooked made straight; they hold the Christian ideals for a brotherhood of nations; but they feel that they have not the time themselves to join or support any new movement to grapple with these problems.

In time of war, to be sure, all plans are upset and men, even Christians, must take time for new matters. Christians are now paying the penalty of past failure. Had the Christians of each Christian land between 1880 and 1910 devoted one one-hundredth part of the time and thought and energy and money to the establishment of righteous and just international relations that they must now devote to the winning of the war, would this tragedy have come? Will Christians devote the needed energy soon enough and widely enough to prevent war with the yellow races? If they do not, they will be forced to lavish their time and their treasure when the war actually comes.

The second cause for the American Asiatic situation, and indeed for the entire world tragedy, is perhaps even more fundamental. Christians have not regarded it as a part of their duty to Christianize international policies and legislation. We have left these matters to our diplomats and legislators. These policies have been dominated by economic, nationalistic and dynastic interests, regardless of the moral ideals.

A CONCRETE PROGRAM FOR THE CHURCH

Even the leaders of our churches have not suspected that they had duties in regard to these international matters. Christianizing the political relations of peoples has not been a part of the concrete program of the Church. Salvation and the Kingdom of God and His Christ have been regarded as individualistic matters, not national and international. This is a vital defect. It should be promptly remedied. The churches should grasp and preach the *full* gospel of the Kingdom. The concrete program of the churches should include this new task, so vast and so vastly important.

The first responsibility of American Christians is for America's own international relations, attitude and policies. What response, therefore, I may ask in illustration, are the churches and Christians of America making to the persistent propaganda in regard to the Yellow Peril, carried on unceasingly by a certain powerful and con-

scienceless syndicate of news agencies, read by the masses of our nation: A two-column editorial, for instance, in one of these papers of January 5, 1918, makes an attack on Japan. After speaking of Japan's plan to annex Siberia and China, we find these sentences:

"* * * The great problem with which the white races have to deal is the inevitable * * * conflict of the white race with the yellow races for the dominion of the world." "Is it not time that the white nations settled their quarrels among themselves and made preparations to meet their one real danger, the menace to Christianity (sic), to Occidental standards and ideals, to the white man's civilization, which the constantly growing power and aggression of the yellow races continually and increasingly threaten?"

This is poison injected into the veins of the American nation. For this disease of white-race megalomania and lust for world supremacy there is only one effective antitoxin—the full Gospel of Jesus Christ. This poison, left to work, will create the very world catastrophe which the editorial so graphically describes. But the time to inject the antitoxin is before the poison takes effect. Here is a mighty challenge to the churches, a challenge which calls not only for thinking, but particularly for action. * * *

Now if this change of heart is to come to our nation, definite individuals will experience it and give it expression. They will become the instruments of God's Spirit to transmit to the whole people that burning of heart, that conviction of national sin and that earnestness of national repentance which are essential. This is the special privilege and opportunity of Christians. They should be agents of God's will in international affairs. If Christians do not hear God's voice on these matters, who will?

These are times of special opportunity. The ears and eyes of the people are open as never before, their consciences are sensitive to the wrongs of the past and the duties of the present. *What we now need is effective leadership* to direct the thinking, to focus the attention and to organize for action the will of the millions who really desire international justice and goodwill. * * *

The leaders for the new era must be men that are at heart Christian. And to lead the churches they must be men already filling positions of trust and responsibility in the churches.

To be very specific and definite, the leaders of our churches for Christian internationalism must be the pastors in our churches, large and small, the professors in our theological schools, and specially the secretaries and officials of Home and Foreign Mission Boards and Societies. These men are already burdened, it is true, with duties and responsibilities many and grave. Yet, if the world is to be saved, if the Kingdom of God is to come in international affairs these are the men through whom it must come under the leadership of the living Christ.

On you—Brothers—rests in a peculiar way this tremendous responsibility. To you comes this splendid opportunity. You are the

chosen guides of the churches which you serve. You direct their policies and activities. You have special opportunity to know these international affairs. It is your assigned duty to study with greatest care every factor that affects both the Christian life of our own land and the most effective methods for sending of the Christian gospel to non-Christian peoples. The churches confine in your judgments, study the books you suggest, devote their time to activities that you think desirable.

War with Japan would completely destroy the infant Church of that land. Its re-establishment after a war would be impossible for many, many decades. The success of Christian work in China increasingly depends on the treatment we give to Chinese in America. Before many decades pass a new China will begin to require of us the same rights and treatment that Japan is now requiring. Un-Christian laws in America may in time seriously hamper Christian work in China. *Christianizing America's laws and policies dealing with non-Christian lands is therefore a vital and integral part of the full missionary program of the churches.*

Japanese editors have been asking in leading editorials why America sends missionaries to their land and why American missionaries in Japan do not return to America and teach Americans to be Christian? How soon will Chinese editors begin to ask the same questions? * * *

LET AMERICAN CHURCHES AWAKE!

Allow me now to be somewhat personal. It is four years since the American Board released me for the specific task of speaking on American Oriental relations. The Federal Council of the Churches of Christ in America has given me opportunity to travel and speak far and wide. Many national denominational gatherings and local ministers' meetings have been attended. To present these matters of such vast importance to the Kingdom of God the time commonly allotted has been from five to ten minutes. Chambers of Commerce and Rotary Clubs grant from 20 to 30 minutes and forums from 45 to 60 minutes.

The churches of America are not awake to the problems of international justice. Its bearings on missions or even on world peace they do not see. We are fighting to compel Germany to give justice to Belgium and France, Servia, Roumania and Russia. Turkey must give justice to Armenians. We are fighting, and must continue to fight Germany, until these enormous wrongs are righted. But we shall be stronger for that conflict if we make sure that we ourselves are absolutely fair in all our oriental relationships.

Now if the things I am saying about our dealings with China and Japan are true, the churches ought to hear them. If they are not true, I ought not to say them. If my contentions and proposals are

mistaken and unwise, I wish to know it. I would gladly return at once to Japan for the work for which I have been preparing for thirty years, to preach to Japanese the unsearchable riches of Christ.

What now is to be done? Is it possible to awaken the churches and secure appropriate action? I believe it is, if the Missionary Boards and Societies will give the matter the needed time and thought, and will take the needed steps. The foreign missionary work of the churches should not be in the least degree relaxed. But there should be a readjustment of perspective and of emphasis. A definite program should be worked out in which all the churches may unite for dealing with this matter. How often would the Lord say to us "These things ought ye to have done, and not to have left the others undone."

What, then, are the steps which may wisely be taken? I venture four suggestions:

First. May not the Foreign Missions Conference direct the Committee on Reference and Council to take up this matter, or appoint a special Committee on International Friendship? Let that committee examine the statements that I am making and the literature that I am using, to assure itself of the validity of the contention, for instance, that America is not now keeping its treaties with China. Let it consider whether or not the proposals I have been making for solving these problems are sound and wise.

Second. Let this committee examine the course of study on Christian Internationalism offered to the churches by the World Alliance for Promoting International Friendship Through the Churches.

Third. Let this committee recommend to each Foreign Mission Board in the United States the imperative need of getting these matters promptly before its constituency. They vitally affect the success of foreign missions and should therefore be made the subject of study by mission study groups and adult Bible classes in every church in the United States. Proper recommendation of these courses by the recognized church leaders can secure such study. Every missionary magazine and denominational publication, moreover, should devote sufficient space and emphasis to these matters. Every Christian in America should see something informing and convincing. He should be prepared to take his part in the great drive to set matters right. Some such campaign as this is the only effective antitoxin to yellow peril poison.

The demons of national selfishness and race pride and prejudice can be cast out only by faith and prayer. The establishment of world peace through world justice can be achieved only by an adequate moral movement of millions of morally-minded men and women.

Fourth. Since Churches and Missionary Boards and Societies as such cannot go into politics, some other method must be found for doing what needs to be done politically. We need some central agency by which millions of Christians can act together to support President

Wilson's proposals for a League of Nations, and to set right our relations with China and Japan. The American Branch of the "World Alliance for Promoting International Friendship Through the Churches" offers itself for this service. Let the committee of this Conference, therefore, examine carefully the spirit, objectives, organization and personnel of this branch of the World Alliance.

The World Alliance for International Friendship does not ask for financial aid. It *does* ask for your constructive thought and for the support of your moral and spiritual energy. We ask your aid in passing on to millions of Christians who look to you for guidance and to whom you have unique access, that knowledge of the international situation, for lack of which knowledge the nation is today in so serious a plight. We ask for that co-operative action which is essential to the embodiment of Christian ethics in America's international relations.

It is not the desire of this movement to build up a vast organization, with state and local branches, all distinct from and competing more or less with the other Christian movements and activities in our churches. We desire rather that the principles and programs for making Christian ethics dominant in international affairs shall become matters of study and co-operation on the part of all the groups and societies now existing within the churches.

Individuals, or even large denominations, isolated, each doing what is thought desirable, at its own chosen time, can never do what needs to be done. Even well organized regiments, each acting independently, cannot win campaigns. This great war is teaching the imperative necessity of vast unified co-operation.

The great moral and spiritual laws of the universe apply to men both as nations and as individuals. "Not every one that saith unto me, 'Lord, Lord,' shall enter into the Kingdom of Heaven, but he that doeth the will of my Father who is in Heaven." This is a practical admonition to denominations and to our entire nation as well as to individual Christians.

We need to ask ourselves whether the real weakness of the missionary movement is so much the inadequate supply of missionaries and of funds, as the absence in the church of an overmastering moral passion for the establishment of justice, mercy, and brotherhood.

If the church would believe utterly in the reign of God, in His purpose of love to all mankind, and in the universal obligation of the Christian ideal of brotherhood, it would at a bound take a foremost and unquestioned place among the living and creative forces of the world.—J. H. Oldham.



BEST METHODS



Edited by MRS. E. C. CRONK, Richmond, Virginia.

Secretary of the Committee on Methods of the Federation of Women's Foreign Mission Boards

MISSIONARY EDUCATION THROUGH EAR-GATE.

"**H**OW long have you known it?" said a man in heathen darkness to the missionary who came with the story of salvation.

"All of my life," was the answer.

With impassioned accusation the man, who had grown old in the worship of false gods, cried out: "Then, why didn't you tell me sooner? My life is almost over now. If I had only known such a God as this I would have served Him all the days of my life."

* * *

"Why didn't you make that address years ago?" said a woman to a speaker at a great missionary mass meeting last year. "If my daughter had only heard an address like that when she was a girl! She has given her life to other work now, but if she had ever heard there were such opportunities for women on the mission fields she would without doubt have chosen that service."

Along with the accusations of those in heathen darkness who have given their lives to the service of false gods because we have never told them of the only true God, comes also the accusation of many who know the Lord but who have never heard of the great needs and matchless opportunities of the mission fields of the world, and of the joy of missionary service. Women there are, women of wonderful dower, who are devoting their lives to things of little worth because they have never heard of the greatest work in the world; men who are giving great gifts of self and substance to things that are of only passing value, because they have not heard of the possibilities of enduring investments in life and in money on the mission fields; young people who would have given their

lives in all the glory and strength of their youth to the greatest task that ever made bid for young manhood and young womanhood; boys and girls who are having their ideas and ideals of life shaped without hearing aught of the supreme service to which Christ has called His Church and of the heroic courage with which great men and women have answered that call.

How shall they hear?

TALKING MISSIONS

MORE influential in molding public sentiment than are platform utterances or printed resolutions of allegiance to the Cause is spontaneous daily conversation. When the fulness of our hearts expresses itself without any effort, when missions naturally becomes the main theme of our daily conversation, no protestations of devotion are necessary to prove our loyalty to that cause. When missions just as naturally and unconsciously become a theme for monthly, quarterly or annual discussion only, according to due announcement, and the subject is not on our lips between these designated days and hours, we may boast, or protest, or deprecate, but no case of real devotion can be proven. We *talk* about the things in which we are really interested, and we interest people in the things about which we spontaneously talk. Let us *talk* missions. Let us recognize the value of plain, everyday conversation as a method of missionary work. If women as they met together talked of the great things that are being done and that need to be in the missionary work; if men in hotel lobbies, at the street corners, in their

places of business spoke of the recent wonderful mass movements in India, of the marvelous changes in the new China, of the great possibilities in Japan, of the stupendous home mission problems in America, and the unparalleled opportunities for Christian stewards today in world-wide evangelization; if children as they played, gathered sometimes in groups eagerly to discuss, as some children have done, the work they were doing for the children of the world; then indeed would the contagion of missionary interest soon be spread broadcast.

Table Talk in Our Homes

SOME home makers seem to know just how to give a constant missionary flavor to the conversation in their homes. Without announcing the subject on which they are about to speak, without forcing an entrance for their theme, without pious cant or Phariseism, they just naturally talk of missions. The discussion of athletics seems to invite the recital of some incident in the life of one of the many missionaries who were famous athletes. Report of advance in school or college leads on to some wonderful new educational plans for China, or India, or Japan, or to the remarkable progress of Oriental students in America. No one feels that any foreign theme is being dragged into the conversation and that the speaker is now performing an unpleasant duty.

* * *

A young minister who was graduated from a church college and from a theological seminary said the spontaneous interest and the intense earnestness of the daily missionary conversations in a home in which he was a frequent guest interested him more deeply and personally in missions than did anything in his college or theological course. Let us talk missions in our homes. Let us entertain in our homes people who talk missions, so that our children may hear what great things God has wrought.

Bishop Selwyn, as a guest in the

home of Lady Patteson, talked missions with his arm around her little son "Coley." No wonder John Cole-ridge Patteson followed the drift of that conversation until it led him to the South Sea Islands. A furloughed missionary walked home with a little girl from Sunday-school and talked with her about being a missionary. Today that little girl is reaching hundreds of the girls of Japan with the message of the Saviour's love.

* * *

"I may not be a missionary myself," said a fine high school boy to the Mission Secretary, who had thought it worth while to talk to a boy about how he could make his life count for most, "but I have decided that if I do not go myself I will support a missionary." Entertaining missionary guests is a good investment for homes in which real missionary returns are desired.

* * *

A guest sat at the table in the home of a Florida judge. She noticed an extra plate was laid. The next day a missionary visitor came and was given that plate. When the visitor went away the extra plate was laid again. Then the hostess explained that ever since she had had a home she had always laid an extra plate which she called the Lord's plate, because she so longed to have in her home the messengers of the Cross, who were doing the Lord's work. Gradually it became known that she was always ready to entertain the missionary workers who came, and she testified that rich blessing had come to her home through their conversations, their example and their prayers.

* * *

The Jubilee story told by Mrs. Montgomery of one girl who could not go to the foreign field, but who talked missions at home is worthy of several re-tellings:

"She was just an ordinary girl of moderate gifts, living in an ordinary home in modest circumstances, and belonging to the plain variety of church in the ordinary condition of tepid convictions on missionary matters that

seem to characterize the common type. What this girl did, any of us could do, if we tried.

"When she found that she could not be a foreign missionary she tried to see what she could do to help at home. She went to her pastor and got a list of all the women and girls in the church, with their addresses. There were 350 of them, but only fifty-eight belonged to the Missionary Society. After districting the city and marking the addresses of every non-member by a pin in the map, she began her self-imposed task of calling on every one of them. Before the year was over she had made more than a thousand calls, had added about 300 members to the society and raised the contributions from less than \$200 to \$1,200.

"When the girl was asked to tell about this in a meeting in her home city she was very unwilling to do so, but her shy, simple telling of the story will never be forgotten by those who heard her. In reply to a question from the audience, how she alone had been able to do so much, she gave a recipe for Christian work that it would be hard to surpass:

"I didn't know very much," she said, 'so I studied a good deal that I might have the facts to present. I knew that I did not have much tact, so I prayed that God would teach me what to say, and prepare the hearts of those to whom I went. I took leaflets and literature to leave with them so that they might know, too. I never scolded, and I always spoke of the love of Jesus.'

"Study, prayer, information, good cheer, no faultfinding and the love of Jesus; could anything be better?"

INTERPRETATION OF SCRIPTURE

GONE, let us hope, are the days when the whole missionary effort of the pulpit was stored for once-a-year delivery in the "annual missionary sermon." May the same bygone times rest the days when Sunday-school teachers felt they must wait until the quarterly missionary lesson for any missionary teaching op-

portunity. Welcome the year whose calendar numbers fifty-two missionary Sundays. We are coming into the day when pastors, who preach at Christmas-tide of the "glad tidings of great joy," do not wait for a special missionary service to suggest "Which shall be to all people." Coupled naturally with the Easter message, "He is risen," is the Easter commission, "Go and tell." An earnest missionary spirit can scarcely teach the lesson of our Lord's ascension without some reference to the last commission on His heart, on His lips, before He went away into heaven. When preachers and teachers faithfully and constantly present the missionary interpretation of the Bible, then will cease the feeling of church members that missionary zeal is an optional attachment of Christianity, which may be screwed on periodically or left off permanently, if not considered desirable.

The missionary association of some passages of Scripture may also come to mean much. Following the Twenty-third Psalm, as it is repeated in Sunday-school, with John 10:16—"Other sheep I have, which are not of this fold; them also I must bring and they shall hear My voice and there shall be one fold and one shepherd," gives that Psalm a meaning that extends far beyond the personal pronoun on which we have dwelt. Psalm 62:5-8, which the relief party, sent to find Captain Allen Gardiner, saw painted on a rock in Terra del Fuego; Jeremiah 45:5, the verse which made a missionary instead of a lawyer of Henry Martyn; Psalm 107:14, the verse through which Hans Egede triumphed when great icebergs surrounded his ship, "The Hope"; Psalm 121, with which David Livingstone faced Africa; these are among the many passages which should have precious missionary associations to every Sunday-school scholar.

MISSIONARY HYMNS

HYMNS are not only an expression of our spiritual life in praise and prayer, but are also a factor in

molding that life. The general state of missionary zeal in the 17th century is not only expressed but in a measure explained by some of the hymns sung in the churches that day, one of which breathes this sentiment:

"Go into all the world, the Lord of old
did say.
Now where He hath placed thee,
There He would have thee stay."

Small wonder that volunteers for missionary service did not pour forth from churches in which this was a favorite selection. On the other hand, a man who became an active supporter of missionary enterprise said that a Sunday-school he joined literally sang missions into him. Let our Sunday-schools and congregations hear missionary hymns. Let those hymns be thoughtfully selected to fit the occasion. Who can estimate the influence of "Who follows in their train?" as those words have been sung by multiplied thousands of young people at life work meetings after their hearts have burned within them as they heard of the heroic sacrifice of great missionaries? On the other hand, the effect of inappropriate hymns is just as pronounced.

One of the Secretaries of the Laymen's Missionary Movement testifies that harder to combat than the down-right opposition of his enemies, the missionary critics, is the soothing ministry of his friends, the church choirs, who elect so frequently to follow his most impassioned appeals for greater activity in missionary work with "Come Unto Me and I Will Give You Rest." There are missionary meetings in which this beautiful hymn would be appropriate, as for example, after the story of Chundra Lela's long search for God and for peace; or it would be most effective following the telling of the perversion of this Scripture on the stone wall of that ancient church in Cuzco, where the inscription reads, "Come unto Mary, all ye that labor," etc., but it is not the selection to follow a stirring address proposing great advance.

Missionary hymns should be selected and studied as carefully as any other part of the program. The frequency with which "Take my life and let it be" is announced, "omitting the fourth stanza," and "O Zion, Haste," "omitting the third stanza," suggests that many leaders do not devote much study to the meaning of the hymns to be sung.

THE INFLUENCE OF MISSIONARY STORIES

AMONG the oft-repeated words that give us an insight into our Master's teaching methods are these: "And he spake to them a parable." One of His favorite methods was by stories. G. Stanley Hall said, "Let me tell the stories of a nation and I care not who writes the text books," and Kate Douglas Wiggin records that for power and influence she would "rather be the children's storyteller than the queen's favorite or the king's counsellor." Truly those who tell missionary stories may equal in influence those who write mission text books, and stand alongside the great missionary statesmen who are shaping the missionary attitude of nations.

There are many times and places in which missionary stories may find a welcome, if good story-tellers will busy themselves to seek out these times and places. The Sunday-school offers splendid opportunities for missionary stories to be told in illustration of the lesson in class or occasionally to the whole school or department in five or ten minutes allowed for that purpose. Wonders in story-telling can be wrought in five-minute periods when speakers learn to get immediately to "Once upon a time" without losing a moment in regretting that the "time allotted is so brief," and in outlining what they would like to do if they only had more time.

At children's and young people's meetings it is often possible to secure a really good story-teller to tell a missionary story each week or each month. One professional story-teller

gladly consented to tell missionary stories for one week at a Chataqua story hour. Often a suggestion and some material furnished are all that are needed to have missionary stories included in the program for story hour at libraries and schools. Almost any church has young people who would become good story-tellers if they were given the course provided in the missionary Summer Schools and Conferences.

The plan of an occasional missionary story hour on Sunday afternoons has been successfully tried in some towns and cities. One woman who tried it writes:

"All the children of the city were invited to come to a missionary story hour on Saturday afternoon in one of our large auditoriums. Clever newspaper notices had interested both parents and children for several days previous. The story hour had also been announced in the different Sunday Schools. The auditorium was packed with eager boys and girls and interested fathers and mothers here and there. There was no speechmaking, no tagging on of morals or of abstract precepts—just stories and stories, and then more stories, with some hymns in between, directed by the musical director of city schools. The young listeners were thrilled by Livingstone's encounter with the lion and openly applauded Queen Kapiolani's defiance of the fire goddess, Pelee. The hour passed on wings and there was an insistent demand for more."

Some Stories to Tell and Where to Find Them

1. How Digging a Well Broke the Backbone of Heathenism. (See "*Missionary Programs and Incidents*," by George H. Trull.)
2. Kapiolani Defies the Fire Goddess Pelee. (See "*Missionary Programs and Incidents*.")
3. A World's Champion Cyclist Who Became a Missionary. (See *Ion Keith-Falconer* in "*Servants of the King*," by R. E. Speer.)
4. An Iowa Girl's Sacrifice. (See *Eleonor Chestnut* in "*Servants of the King*," by R. E. Speer.)
5. Livingstone and the Lion and Other

Livingstone Stories. (See *Livingstone "Hero Stories*," by Susan Mendenhall.)

6. How Pulling Teeth Opened Formosa to the Gospel. (See "*Black Bearded Barbarian*," by Keith.)

7. A Japanese Boy Who Buried an Idol. (See page 224, "*Missionary Programs and Incidents*.")

8. Gingerbread or Missions? (See pages 127-129, "*Missionary Programs and Incidents*.")

9. When Tommy Was the Foreigner. (See page 15, "*Missionary Program Material*," by Anita B. Faris.)

10. Tamate the Brave Missionary to New Guinea. (See page 74, "*Missionary Program Material*.")

11. Two Thousand Miles for a Book. (See "*International Graded Sunday School Lessons*," Junior Grade, Second Year, Part IV., *S. S. Times*.)

12. Marcus Whitman's Ride. (See "*Winning the Oregon Country*," by John T. Faris.)

13. On the Way to Hampton. (See "*Up from Slavery*," by Booker T. Washington.)

14. In a Burmese Prison. (See "*Ann of Ava*," by E. D. Hubbard.)

Six Missionary Bible Stories

An Early Missionary to a Leper.—II Kings, 5.

The Famine in Samaria.—II. Kings, 7.
Jonah Refusing a Missionary Call.—Jonah.

Three Hebrews Who Would Not Bow Down to an Idol of Gold.—Daniel, 3.

The God That Answered by Fire.—I Kings, 18.

The Great Commission.—Matthew, 28.

ADDRESSES BY MISSIONARIES

We are so accustomed to seeing this heading in all outlines on policies for missionary education that we pass it by with a friendly nod of recognition. As a matter of fact, we know that talks and addresses by missionaries are valuable and we vaguely plan to have them at some convenient season when some missionaries happen along, but few churches and Sunday-schools make definite arrangement for a number of missionary addresses each year. Every board has missionaries on furlough and is glad to consider invitations for them to visit the churches. The missionary zeal of many congregations dates back to the visit and address of some missionary. Churches which have a large missionary program are usually those which add constant fuel to keep the fires of their

missionary enthusiasm burning, by arranging for as continuous a line of visitors from the field as possible.

Even after we have arranged for an adequate presentation of missions in our churches, we must recognize the fact that there are many who are not going to come to the duly advertised "Usual Missionary Meeting" for their first installment in missionary interest. How shall *they* hear?

SUCCESSFULLY TRIED PLANS

Parlor Meetings.—Mohammed's method of dealing with the mountain which did not arise and come to him should have place in our methods of reaching people with missionary messages today. If the audience you wish to reach will not come to you, arise and go to your audience. One of the most active workers for the lepers of the world first heard the call to that work in a parlor meeting in her own home. At another meeting in a hotel parlor one of the great outstanding men on the foreign mission field spoke. At the close of that meeting a woman present asked that the privilege of assuming his entire support in his missionary work might be hers. Some of the most fruitful meetings at summer conferences have been parlor meetings at hotels which reached guests, many of whom did not get to the auditorium. Our plans "that they may hear" should go beyond the little circle of the "faithful few," who attend the regular meetings. The woman who is a great society leader might become a great missionary leader if only she heard a convincing call to that service; the man who is a business success might become a missionary success if he heard in as compelling a way of missionary opportunities; the young people who are the sparkle and the life of society might become the life of the Missionary Society if we could reach them with an adequate missionary message.

A woman of wealth and culture and social position had a charming studio, made especially fascinating by the curios from many lands which filled its

nooks and niches. To this studio, which was an object of interest and a social goal, she invited a group of women for a Bible class. She reached in this way women who would never have been reached by meetings in the church.

* * *

An Unannounced Feature of a Reception.—A pastor's wife in West Virginia had been greatly interested by a missionary address, heard by only a few women of her congregation. She said: "There are women in our church who have never heard of these wonderful missionary opportunities, and who never will hear unless something out of the ordinary is done." With the squarely set jaw of a firm decision not to be denied she approached the speaker who made that address. "You are to go with me to a large reception this week and you are going to make a missionary talk there. So many of our women never come to our meetings and they simply must hear these things." To that reception the speaker went, trembling a bit at the thought of the possible hidden resentment on the part of the seemingly gracious hostess and guests. There was a polite lull in the general conversation as she was led to a place in the doorway. The lull deepened into an evident interest as she drew from her bag a string of beads and began to tell the story of the woman in Japan to whom those beads once belonged. Women who had never before heard a missionary appeal listened that day with deep interest and earnestness to a call from the women of Japan for the Christ who has so enriched the lives of the women of America.

Reaching High School Girls and Boys.—Several years ago Robert E. Speer was in Columbia, South Carolina, to deliver the Smith Lectures to the Columbia Theological Seminary. A teacher in the city schools, who had heard Mr. Speer, longed with all her heart that the boys and girls of the High School might have the opportunity of hearing him. She arranged

with the superintendent of city schools to have Mr. Speer talk to the boys and girls at chapel. Into the auditorium marched the students—hundreds of missionary possibilities. There was the silence that would have made audible the dropping of the proverbial pin, as Mr. Speer told of the Scotch lad who won the Oxford-Cambridge bicycle race, who wrested the world's bicycle championship from Keen, who mastered shorthand so that he became the authority for the Encyclopedia Britannica, who conquered Arabic until he was recognized as one of the best Arabic scholars in the world, who had wealth and position, but who put before all these things the call to carry Jesus Christ to the needy Mohammedans of Arabia and who consecrated all of his magnificent talents to this service. Not a boy or a girl, not a teacher or a visitor who heard can ever forget the matchless challenge to heroic living and heroic dying in the story of Ion Keith-Falconer.

* * *

A Never "Dry" Theme.—The Missionary Union of Williamsport, Pa., secured from the Superintendent of the High School an invitation for one of their speakers to make a talk to the students. When the speaker was graciously introduced by the superintendent as a missionary speaker the bright faces of the hundreds of boys and girls evidenced an inward groan of patient endurance. The speaker told the story of John G. Paton and the digging of his well in the New Hebrides. The keen after-comments of one boy suggest the possibilities of missionary stories at High School chapel exercises. He said: "Of course we thought the missionary lady would be dry as sticks, but you bet there was nothing dry about *her*. How cold she be dry when she struck a whole well of water before she finished?"

* * *

Mixed With Geography and History.—It is well for us to remember that Eliza Agnew never forgot the geography lesson she had that day,

when she was eight years old, when she learned about the Isle of France and her teacher told the class of that beautiful young missionary, Harriet Newell, who never reached the field to which she had consecrated her life, but was buried on this same Isle of France, which was in the geography lesson. A mother who remembered this as she was teaching her little boy a lesson on China decided to find out whether missions would mix well with geography in the school to which her boy went. She called at the school-room that day with a number of curios she had, illustrative of some of the manners and customs of the Chinese people. The teacher asked her to tell the boys and girls about these things during the lesson. With keenest interest and delight, the small auditors looked and listened while China ceased to be a page in a geography and became a real place. A Chinese idol naturally introduced the religions of China with a missionary message. A teacher of another grade, overhearing part of the talk, came in with a plea that it be repeated in her room, after that, in yet another room. Workers, who are really interested in having our boys and girls hear, can often arrange that returned missionaries visit schools during geography and history classes.

* * *

College Opportunities.—In our colleges and universities are thousands of young men and young women who decide the question of their life work without ever having heard the call of the mission field presented. A young medical student took his degree some years ago. He decided to begin his practice in a beautiful little town in Virginia, famed as a health resort. The signs over several offices gave testimony to the fact that an adequate number of physicians were on the ground before he arrived. He hung out his sign also among the others and waited. As the call-less days went by he became desperate. "If people discern," reasoned he with himself, "that no patients are coming, then none will come." Then he resorted to what, in

these days, is charitably called camouflage. Down the steps he dashed, mounted his horse in seeming haste and galloped off at full speed into the country, hoping thereby to disarm the minds of the populace of any lurking suspicion as to the lack of demand for his professional services. This done, he galloped back again. Day after day he went through the pathetic deception. He thought it was so everywhere, and that all young doctors had to wait for patients to come. He had never heard of any place where doctors were more in demand.

Another young doctor completed his course and sailed for Africa as a medical missionary. Within fifteen minutes after he landed he performed his first major operation. His patients were lined up waiting for the arrival of his steamer. In a short time he had charge of a hospital, and the measure of his own daily strength was the only limit to the number of patients he could relieve each day. He had heard of the opportunity for medical men in Africa before he decided his location. If some one had presented to the medical students of the other doctor's class such an opportunity, he might have put his life where the need was greater. One Board Secretary secured for China one of the most brilliant of recent college graduates who had never given foreign missions a serious thought in connection with her own life work. When she heard the unparalleled opportunity in training the college women of the New China definitely presented she could not withhold her life from that service.

Let Capitalists Hear

"Thank you so much for telling me about this opportunity," said a woman as she handed a check to the secretary who had presented a missionary opportunity to her. "I am so glad to have a chance at a good investment like that."

A friend standing by gasped. She had thought that woman was just a

butterfly of society. Possibly she was. Possibly no one had ever told her before of such investments. There are many people of wealth in our churches who have never heard of the wonderful investments which are possible on the mission field. They also may rise up to accuse, if we do not tell them, or to bless, if we do. Let us rid ourselves forever of any thought of begging for missions, but let us feel more deeply the responsibility and the honor given to us of presenting God's work to God's stewards.

* * *

A stenographer, whose income was \$50.00 a month, was told that \$60.00 a year would support a Bible woman in Japan. She adjusted her living so that she could save \$5.00 a month and assumed the support of a Japanese Bible woman. Many others would have followed her example if they had heard. A little boy into whose hands few coins came heard the call from the starving children of Armenia presented. With quiet determination, that involved more of sacrifice than have many larger gifts, he sent all of his quarter to the Armenian-Syrian Relief Fund. Multiplied thousands of American boys and girls would have done the same thing if they had been told in the same way, but they have not heard.

* * *

A man was told of the opportunity to support a mission station in Korea. In response he assumed the whole financial cost of that entire station. There are other men of just as great wealth who might do likewise if they had heard.

* * *

On the one hand are the millions who have never heard of the only Saviour of the world; on the other hand, millions who have never heard the call for money and for lives to be poured out in the greatest task ever given by God to man. Between them we stand. Let us stand with the determination that they shall hear.

Woman's Foreign Mission Bulletin

Edited by Mrs. Wm. H. Farmer, Montclair, N. J.

THE EDITOR'S MESSAGE

THE Federation of Women's Boards of Foreign Missions of North America holds its annual meeting on the day following the Garden City Conference. Therefore on January 18th, delegates representing all denominations and many sections of the United States as well as Canada gathered in the Central Presbyterian Church of New York City for three sessions of great interest and importance. There was comfort in the thought that the task of preparing a constitution and by-laws and of organizing committees was completed, and that great advance steps might now be taken.

The President, Mrs. James H. Moore of Chicago, imparted in her presiding and in her report of the executive committee a spirit of courage and optimism that made every woman present eager to meet the enlarging opportunity of federated work for missions.

A delightful feature was the luncheon served at noon where several missionaries and Mrs. Montgomery told tales of experience and vision. The devotional services; the study of prayer led by Dr. William P. Merrill; the singing by a choir of Armenian girls; the address by Mrs. Everitt O. Fisk of Boston, representing the Association of Collegiate Alumnae; the afternoon conference on methods conducted by Mrs. Cronk, in which Mrs. Paul Raymond of San Francisco outlined plans for local federations and conventions of far-reaching value for missionary propaganda, and other program items afforded a day rich in inspiration for future effort.

Full reports of the committees will soon appear in booklet form. All deserve careful reading, for interest as well as information, especially by

those who were not privileged to hear them presented. Only extracts can be quoted here, chosen with reference to plans for the future rather than recital of past successes.

CHRISTIAN LITERATURE FOR WOMEN AND CHILDREN

AS in so many other causes war conditions have compelled your Committee to move forward cautiously and with serious hindrance, so far as making large and aggressive plans are concerned. * * *

Plans are maturing for a student magazine in India, as soon as war conditions make such a venture advisable. This will be published in English and translated by various Boards in the vernacular adapted to their people, the reprinting and editorial work being done on mission presses and by voluntary editors. For the salary of the editor-in-chief a subsidy of \$300 has been promised from the treasury of your Committee whenever called for. This step will be taken by the National Christian Literature Society of India, for in this as in all other plans we are careful to act under the direction and at the advice of the Literature Continuation Committees. We are seeking for the suitable opening for syndicated work in South America, standing ready to serve the Christian Literature Committee for Latin America in so far as funds and ability permit.

A small grant of \$80 has also been made Mrs. Evelyn Worthley Sites of Foochow, China, to enable her to print a new edition of a primer in Romanized Chinese for use in Fukien Province.

COMMITTEE ON STUDENT WORK

PERHAPS one of the most encouraging results of the work of the Student Committee lies in the fact

that *seven* of the Boards state that the work of this committee has been a stimulus which has led them to project plans for embracing their student opportunity in a larger way. *Four* Boards have elected Student Secretaries during the year, making a total of thirteen Student Secretaries. *Two* Boards are using returned missionaries for college visitation.

The *Sister College* plan in the *Methodist Episcopal Church* has been most successful in enlisting the interest of students in schools and colleges of that denomination, and has led to an increase in gifts for students in the colleges in the Orient which are supported by the Methodist Episcopal Church. The Student Secretary of this Board has made a most attractive poster showing the colleges in this country and in the foreign field and connecting the two in a way that reveals the relation between the two and the obligation of the one for the other.

Systematic work in Student Conferences, college visitation, correspondence, student literature, work with Volunteers and foreign students, aid for medical students are among the lines taken up by this Board.

UNITED STUDY OF FOREIGN MISSIONS

THE Central Committee reports an excellent year on the study of "An African Trail," by Jean Kenyon Mackenzie. Three-fourths of the first edition of 100,000 was sold between March and September, and the second edition of 10,000 was ordered to meet the small volume of sales which usually come after January first. Warned by the experience of certain years when for some unaccountable reasons sales suddenly dropped, leaving the committee with a large surplus stock, we decided to order only a small second edition, trusting that it will meet the actual needs.

The Junior book, "African Adventurers" also by Miss Mackenzie, was issued by the Central Committee and the Missionary Education Movement. An edition of 25,000 was ordered and

later a second edition of 3,000, of which about 5,000 now remain in stock.

PLANS FOR NEXT YEAR

These have been made in consultation with the Committee of Twenty-eight and in harmony with its general plans. Miss Margaret E. Burton, author of the excellent books on China and Japan, and the text-book, "Comrades in Service," was chosen as our author for 1918. Her book, "Women Workers of the Orient," is now in press. It treats of the Woman's Foreign Missionary aspect of the general topic, "The Message of Christianity to an Industrial Age." This book will be published in March. The Committee has been able, with hardly an exception, to issue its text-books promptly and in ample time for use by Program Committees in the early spring. The Chapter Headings of Miss Burton's book are:

- II. The Wage-Earners.
- III. Broadening Horizons.
- IV. Trail Makers.
- V. Workers Together.
- VI. Leaders of the New Orient.

Excellent outlines and suggested Scripture readings precede each chapter. While we do not find in all Oriental countries the same industrial problems that confront us here and are beginning to develop in Japan and China, we do find the old problem of woman's toil and burden among all peoples.

The Junior book for this year had been assigned to Dr. Jefferys, of the Protestant Episcopal Church, who did such an interesting work in St. Luke's hospital, Shanghai, China. Dr. Jefferys, however, was called to a position which entailed heavy responsibility. After making every effort he found himself in May unable to complete the task. He requested an extension of time for one year. The Committee was compelled to release him. At that late day it seemed utterly impossible to find an author who would undertake to finish the manuscript within the limit of time. It involved

making the book in six months. The Committee in desperation finally cabled in June to Mrs. Thomas, of the Philippines, the author of "Around the World with Jack and Janet," asking if she would write "Jack and Janet in the Philippines," a sequel to her former book. Mrs. Thomas consented and cabled her reply. Since there is still a good demand for "Jack and Janet," which has sold nearly 30,000 copies, it is believed that many children will be interested in the further adventures of the twins. Dissected maps and sets of postal cards will serve as illustrative material and rewards, while passports will be needed by all Juniors who undertake the voyage in this time of war.

COMMITTEE ON METHODS

SINCE the members of the Committee are scattered from coast to coast it has not been possible to hold a meeting. All work has been done by correspondence.

The task set for us is twofold:

1st. "To develop plans for increasing interest in Foreign Missions."

2nd. To devise methods of communicating these plans to our missionary organizations in a way which will secure practical results.

As we were instructed to work largely through federated organizations, our first concern has been the interdenominational federations. The findings of the Committee in the investigation of this work are:

1st. Many of the city federations organized as a result of the Jubilee Campaign are lagging in their work. We believe this to be because of a lack of definiteness in plan and purpose at the present time. In Mrs. Montgomery's now famous phraseology they "aim at nothing and hit it with unerring accuracy." Many of the meetings held by such federations are simply "another meeting."

2nd. New federations being formed are at a loss to know where to secure a constitution and a definite, or suggestive outline for their work.

There are in the hands of the Committee, as the result of wide correspondence and a questionnaire conducted by Mrs. Raymond, the constitutions of most of the city unions and the methods that have been successfully employed.

We recommend:

1st. That the Committee be authorized to prepare and publish a constitution for city or county federations, and to outline and publish a general working plan for federations.

2nd. That the Committee be authorized to prepare and publish annually specific plans and program suggestions for the guidance of officers of the various federations.

Another evident need is a series of conventions which shall bring to our women the missionary education and inspiration provided for the men of the churches by the conventions of the Laymen's Missionary Movement. If conventions could be planned paralleling those of the Laymen's Missionary Movement, comparatively small expenditures would make possible a series of conventions for women, which might be made to surpass the Jubilee meetings in inspiration and influence. We ask the Federation to consider the advisability of conferring with the Executive Committee of the Laymen's Missionary Movement concerning this possibility.

One of the agencies through which we are privileged to reach the denominational and the auxiliary societies with methods of work is the Best Methods Department of the MISSIONARY REVIEW OF THE WORLD, edited by the chairman of our Committee. This affords us an opportunity of placing in the hands of our societies the best methods which our Committee can find to present. It is an opportunity that is, to us, both priceless and costless. The chief problem is how to secure a wider circulation of the REVIEW among our societies. The circulation department of the Review is ready to co-operate with this Federation and also with all denominational Boards in plans for wider circulation.

COMMITTEE ON INTERDENOMINATIONAL INSTITUTIONS ON THE FOREIGN FIELD

This report was read by the chairman, Mrs. McDowell, at the evening session and followed by the address of Mrs. Fisk of Boston. For lack of space much that is of great interest in regard to Madras College for Women, Ginling College, and Peking is omitted.

EDITOR.

THE Japanese Women's Christian College, Tokio, Japan, will open formally in April, 1918. Suitable rented quarters have been secured for three years. Prominent Japanese educationalists are pledged to the College. Dr. Nitobe will be Honorary President, and Miss Yasui, Dean. Dr. Reischauer becomes Executive Secretary. Here is another enterprise to which Christian women, willing to be used of God in working out His purposes, must give their best. The need for such a college in Japan is no less urgent than in India or China. Miss Burton says that "The men and women of Japan are today further apart intellectually than in the feudal era." Miss Tsuda adds, "The effect of this gap is deplorable on the home life." We are working for Christian homes and Christian leaders in these colleges. The test of civilization in Japan, as in every other country, is based upon the education of its women as well as its men.

The number of union enterprises on our mission fields is sure to increase in the years just ahead. South America, teeming with new life, will very soon be asking for assistance in the establishment of union and co-operative schools.

Mexico has great plans for union work affecting every mission in the country, which will be put into effect as soon as the present turmoil in that country ceases. The Christian women of America must be ready with their response to all these calls for help.

The whole question of medical

education for women in India and China is before us in a vital way and requires the best judgment we can use in its interest.

A WEEK IN DELAND, FLA.

THE fifth session of the Winter School of Missions, held under the auspices of the DeLand Missionary Union has been very successful. The week of January 27 to February 2, offering Bible study conducted by Dr. Hulley, President of the John B. Stetson University; discussion of methods; lectures on "An African Trail" and "Missionary Milestones," by Mrs. H. L. Hill of New York, and inspirational evening meetings, was preceded by three days of methods for work among young people and a story-hour for children led by Mrs. Cronk. There were 258 registered, representing 22 states and 12 denominations.

INTERNATIONAL FRIENDSHIP

A PARTY of nineteen young Chinese women now studying in our Eastern colleges were entertained by a missionary friend recently during the Christmas holidays.

Quarters were rented in a seaside town, help was secured to make the housework for such a family lighter, while for three weeks the girls reveled in fellowship with one another and with friends made in the American community.

The girls expressed their pleasure freely. The friendly thought which resulted in this vacation party points the way to numberless opportunities to show international friendship to the great body of Oriental students now enrolled in American colleges. These young people may help to interpret the best in American life when they return to China if the best is open to them. Upon the impressions made on their minds during these student days will depend in no small part the relations between the two countries in the next generation.

Latest News on War Work

A TRAINING SCHOOL FOR CHAPLAINS

IN connection with the appeal of General Pershing from France for more chaplains, it is of interest to note that, as the result of a proposal of the Committee of the Federal Council on Army and Navy Chaplains, the Secretary of War has signed an order establishing a training school for chaplains.

The location chosen is Fortress Monroe, Virginia, in or about which nearly every form of army activity is represented, and where the prospective chaplains can become thoroughly informed concerning all branches of the service. While in the school the candidates will be under complete army discipline, just as are candidates for commissions in training schools for other officers' corps. The course of instruction of the school includes military and international law and army regulations, military hygiene, sanitation and similar matters. It is expected that all newly appointed chaplains now serving will be required to take the course. Candidates will be selected by the Federal Council's Committee on Army and Navy Chaplains and by the Roman Catholic Chaplaincy Bureau.

HOSTESS HOUSE IN NEW YORK

THE hostess houses at several of the army camps form one of the best known of the activities of the War Work Council of the National Board of Young Women's Christian Associations. Now the idea has been extended to New York City, Mrs. Henry P. Davison, treasurer of the War Work Council, having given her former home, 12 West 51st Street, for a hostess house, which will be used by women friends of the soldiers in camps around New York, and by sailors of the Navy Yard and boats in the harbor. The house, which has five stories, with spacious parlors and

library and a sun parlor, is splendidly adapted to its purpose. A number of bedrooms with abundant bathing facilities, will be rented at reasonable rates to women guests.

A UNION CHURCH BUILDING

CAMP UPTON now has a church headquarters, a building erected near the administrative building of the Young Men's Christian Association and opposite that of the Knights of Columbus. The building, which consists of an attractive chapel, with a parish house adjoining, was erected by a *committee representing six different* Protestant communions and is designed to provide a place for religious services which require more quiet and detachment than is obtainable in the buildings of the Young Men's Christian Association and the Knights of Columbus. It is open to all the religious bodies in the camp and at the opening service all the religious interests were represented—regular and voluntary chaplains, Protestants, Jews and Catholics, as well as the Young Men's Christian Association and the Knights of Columbus. The meeting was addressed by the commanding general, who expressed his cordial sympathy with the project, and paid an impressive tribute to the contribution of the religious forces to the morale of his troops.

CHURCH UNION IN WAR WORK

THE General War-Time Commission of the Churches is a body composed of representatives of the leading Protestant religious denominations engaged in war work, which, through appropriate committees, has been studying ways and means of co-operation during the war. It has been conducting a general survey of religious conditions in and about the camps, working for the advancement of the interests and welfare of the chaplains, arranging conferences be-

tween the different agencies, studying special problems, such as that of moral conditions about the camps, the welfare of industrial workers, provision for the religious and social needs of the negro troops, care of interned aliens and the like. On this Commission are members of the other commissions and committees of the Federal Council, of the war commissions of the different Protestant churches, the interdenominational agencies such as the Young Men's Christian Association, the Young Women's Christian Association, the American Bible Society, the Young People's Societies, the Sunday School War Council.

RELIGIOUS WORK WITH AVIATORS

THE War Work Council of the Young Men's Christian Association is promoting a very successful religious program at the great aviation training camp, Kelly Field, near San Antonio, Texas. Here are upwards of 6,000 young men. With the approval of the commanding officers, who know the value of this special work, the Association Secretaries, nearly all university men, visit the tents when a new contingent arrives, meet the men one by one, and distribute copies of the Gospel of John, at the same time offering to give a copy of the New Testament to any man who will return the little gospel. More than three thousand have come to the building for the testaments, and many have sought Christ as a result of the reading of the Gospel. Classes are being organized in every squadron by the men themselves. Recently fifty-four classes were attended by 1,850 of the 6,600 men in camp.

THE METHODIST WAR COUNCIL

"THE War Council of the Methodist Episcopal Church," which has been organized with headquarters at Washington, D. C., and with Bishop Berry as chairman, announces as its purposes: (1) To mobilize the entire denomination, through its departmental and other activities, to act

as a unit in a comprehensive war program. (2) To place the Church, thus mobilized, at the service of the United States authorities for active co-operation with the several departments of the government.

The program proposes in an organized way to promote a campaign of patriotism, through mass meetings, in all major centers of the United States, to kindle enthusiastic loyalty and to interpret the meaning of the war and its moral and religious significance. It has been voted that Sunday, May 26, be observed with special patriotic services and that as a self-denial offering the members of the Church be asked to devote to the Methodist War Fund at least the equivalent of one day's earnings or income.

FROM PRISON TO THE ARMY

CANADA is looking into the military possibilities locked up in her prisons, as the following extract from a Manitoba paper shows:

"Forty men at the Alberta penitentiary were made prospects for military service when they were given examination by the military board. Forty-two were examined and forty placed in A-2, while two more were placed in class B-2, all fit for overseas service. Men who were serving life sentences wept when told they would be considered for military service. One of these has served eleven years of a life sentence and still is in the military age limit."

A contributor to *The Living Church* comments:

"Nothing could paint more vividly the anguish of prison life than those few brief words, telling how they wept for joy at the privilege of having the gates of death opened to them! We, doubtless, have in America among our penitential men innumerable hosts who would shed these same manly tears if given the same privilege to come forth, begin all over, and take a man's place in the world again; eager to wash away their record, if need be, in their blood."

NEWS FROM MANY LANDS



INDIA

Y. M. C. A. Growth in India

THE regular work of the Young Men's Christian Association in India, notwithstanding the war, is progressing in the chief centers. The number of Indians of strength and ability in secretarial positions has increased to nearly 150; the Americans number seventy and the British seventy-five," says "Association Men."

In several provinces of India there are twenty-seven cantonments with their Association huts and service. Wealthy Hindus and Mohammedans are giving liberally in support of this work.

The war has stirred India to the depths. Caste is ruthlessly breaking down in the Babel of tongues and of races which has been brought about through necessary military commingling. Commercial development had already done much to disturb India's stagnation and to beget a national race consciousness. These the war has greatly intensified and accelerated. A new India has come to life with its insistent demands and its imminent perils. Lord Willingdon, the Governor of the Bombay Presidency, writes: "Personally, I believe the Association has done much and perhaps more than any other institution to bring about a better understanding, warmer sympathy and truer confidence between all races who come to this country."

A Request for a Bible Class

SOcial freedom, without the restraining influence of Christianity, is a dangerous thing for Indian women, in the opinion at least of one of the leaders of the Brahmo Samaj. He came to a secretary of the Young Women's Christian Association in Calcutta, and asked her to open a Bible class, in the life of Christ, among the women of his community. When questioned as to his reason for making so unusual a request he replied:

"We are afraid of our new women. They have freedom from seclusion, and advanced ideas, yet they have not that safeguarding influence that we see in the lives of Christian women. It is for this reason that we feel that a class in the life of Christ would be of value to them."

Another Criminal Settlement

READERS of THE REVIEW are familiar with the experiment of the Government of India in reforming criminals by settling them in villages of their own under the supervision of missionaries. The Government said that if 25 per cent. of the criminals would be honest it would pay to have them in the settlement instead of sentencing them to jail.

One of these colonies reports that, so far, 100 per cent. have proved themselves to be honest. Although the colony has no written laws, there is a code of unwritten laws. In the control of the colony self-government is carried on in accord with the following principles: (1) The settlers must understand that he that will not work shall not eat. (2) So far as possible, work is provided for the settlers, and "now it is up to them to make good." (3) All the rules and regulations of the settlement are comprised in the two verses: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." And the other is like unto this one: "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." So far there have been about 150 converts and the, have proved to be very enthusiastic Christians.

League of Missionaries to Moslems

THE membership of the confidential circle of workers in India, known as the Missionaries to Moslems League, is not large, but that is its

very source of strength, because the bond of union established is one of faith and prayer and sympathy. For five years it has concentrated thought and effort on the problem in India, and doubtless stimulated many outside of its membership. The present secretary is the Rev. John Takle, Brahmanbria, Bengal.

Pathan First-Aid Treatment

DO the people of the Punjab need medical missions? Read this: A young Pathan girl, fifteen years old, with her right arm shattered by a bullet, was brought to a hospital of the Church Missionary Society in the Punjab, near the borders of Afghanistan. The missionary doctor thus describes the Pathan method of treating the case:

Her father's enemy had shot her as he could not get the man himself, and her father, greatly distressed, brought her to us one day last June. Round the arm next the flesh was the body of a cock split open, and bound on the wound when freshly killed, feathers outside. Around her body, to which the arm was again bound, cock and all, were the skins of two goats recently killed. This June with the temperature at 114 degrees, the child has been carried for twenty-four hours on a rough bed in the sun's heat. Such is the first aid rendered by the Pathan. The girl recovered under treatment, although the arm was at first very septic.—*C. M. S. Gleaner.*

Festival to the Water-God in India

ONE is reminded of the description in Psalm cxv of the "idols of silver and gold, the work of men's hands; they that make them are like unto them," when reading an account of a recent celebration of the *Guruna-than Festival* in India, when thousands of people assembled from a radius of two or three hundred miles to propitiate the god of water, who is supposed at this time of the year to visit the country in floods. For days before the appointed festival processions of men and women march with brass

pots of holy water; rockets are exploded day and night, both to salute the god and summon the people, and decorations line the roads, as flags are used with us to welcome a distinguished visitor. On the appointed day, the silver god is carried to the festival ground and placed under the shade of a tree, with spears arranged on either side for protection; while priests stand ready to receive offerings of cocoanuts, chickens and camphor. Mingled with all these ceremonies is the thought of material gain and pleasure. All manner of amusements, booths for selling and gambling devices are well patronized. It was among all these enormous crowds of benighted people that the Tamal missionaries, evangelists, teachers and Bible women came to hold open air services to tell the Gospel story. Even the little children from the Mission Orphanage had a part in these services. Many of the listeners bought Gospels and returned to their own villages, some near and some far, perhaps never again to hear the Message of Life.

SIAM

Women Physicians for Siam

THREE members of the teaching force of the Harriet M. House School for Girls at Bangkok, Siam, have gone this last year to Manila, Philippine Islands, to take up the study of medicine and nursing, two of them to fit themselves to become the first women physicians in Siam, and the third to become a trained nurse. One of the young women medical students is the sister of a graduate of Harvard University who is soon to return to Siam as a civil engineer. The other is the daughter of the Attorney-General of Siam. They go to Manila at their own expense and have very ambitious plans.

A Siamese Giver

TOWKAY SAM, a Siamese Christian at Wai Neo, Siam, has, on his own initiative, planted an orchard, the produce of which is to be used en-

tirely for the support of Christian work at Wai Neo. He had already given a chapel.

CHINA

Parodies of Christian Methods

“ONE cannot fail to notice how distinctly Confucianists seek to parody divine things” Mr. Darlington of the China Inland Mission at Wansien, Szechuan, writes. “Especially is this so with regard to our hymns of praise. In the Buddhist temple adjoining our house, a Confucian school was opened and the boys were daily taught to sing ‘Kong tsi (Confucius) loves me, this I know,’ to the tune of our sacred little children’s hymn. Our methods of evangelism are being copied in like manner. The Buddhists are now printing tracts on the moral virtues of their leader, and posting these in conspicuous places about the city.

“A large temple has been opened in the city and numbers of priests from other parts have come along to conduct a forward movement. They are endeavoring to produce a revival of the Three Religions of China, and already thousands of people have gone along to take part in these idolatrous rites; and now the city is being systematically worked by women devotees, who visit from house to house, and by their godless and superstitious ministry beguile unwary souls. When you consider that to counteract this movement we have only two foreign ladies and one Biblewoman who can give any measure of their time to the work of visiting in this city with its 240,000 inhabitants, it surely is a call to great searching of heart on the part of some at home.”—*China’s Millions*.

China’s Confidence in America

“FOUR years ago a company of Chinese men came into my study,” says Rev. Edward H. Smith, of the American Board, “and spread out a document in Chinese, and said, ‘This is a deed. We have had for generations in our mountains a Buddhist monastery. We now want your mis-

sionary society to take over this endowed monastery property to support in our village a Christian school, as we have driven out the monks.’ Probably this is the only one of the 4,500 American schools that is supported by the endowment of a Buddhist monastery! For the last two decades God has been bringing China and America together. The admiration and love that the Chinese people—from the highest official to the lowest coolie—feel toward the people of America are expressed in a great number of ways. The Chinese governor of our district is paying subsidies out of his own private funds for some of our schools just as an expression of the confidence the Chinese have come to feel for America. We must make the most of this opportunity to link closer the white and yellow races. There is no other basis for world federation or the brotherhood of mankind than the teachings of the blessed Book.

Rules for Chinese Schoolgirls

ONE of the unexpected results of republican rule in China is the promulgation of detailed regulations to govern the conduct of girls in school.

Believing that a certain amount of discipline and uniformity is desirable in their training, the Ministry of Education has posted the following rules in the girls’ schools of the provinces:

(1) No girl shall be allowed to have her hair cut short in any government school, and anyone found violating this regulation shall be expelled from school. (2) No footbinding shall be allowed. (3) No marriage without the parents’ sanction shall be allowed, and if any girl violates this regulation she shall be expelled from school and her teacher shall also be punished for lack of vigilance. (4) No leave shall be granted to girl students without sufficient reason nor shall they be allowed to promenade in the streets in groups. (5) No girl over thirteen years of age shall be allowed to attend schools where boys are taught.

Chinese Moslems to President Wilson

THE Chinese Moslems of Peking wrote to President Wilson on the subject of the war and the part China had in it, and after the usual Oriental felicitations expressed themselves as follows: "Very frequently the Chinese Republic is glad to follow the example of your noble government, so if you will give the word we will follow, and if you are patient we will continue to be patient. We do not ask anything from you save the favor of using your influence to quench the fires of war in the world. But as for the present condition of China, the hearts of the rulers are divided, so that there is constant change, and no permanent responsibility. How is it possible for a country in this condition to declare war upon another country? We therefore turn to you and hope that you will arrange and give us good advice for the future affairs of our republic, in order that prosperity and safety and peace may come to us speedily."

Y. M. C. A. Growth in China

THE twenty-eight city Young Men's Christian Associations in China have 18,000 members, 6,000 in schools, 7,200 in Bible classes, with an operating expense of \$350,000 Mex. The Associations have been responsible for adding five hundred members to the various city churches. The usefulness and popularity of the Association has necessitated a plan of enlargement which is to establish about fifty model Associations in important centers and help them to secure an adequate equipment, with a staff of trained Chinese secretaries, and to develop complete local management and self-support. There are now 146 Chinese secretaries in the City Associations, while 300 would not be too many for immediate requirements, and a thousand will be needed within the next ten years.

The recent four weeks' "drive" in the Young Men's Christian Association at Shanghai, China, resulted in the acquisition of 1,025 new members and fees to the amount of \$13,853.

Mr. Soong Han-chang, manager of the Bank of China, won the first prize for having obtained the largest number of new members

An Up-to-Date Medical School

THE achievement of twenty young men in having completed the course in the Mukden Medical College, Manchuria, was noted in the February REVIEW. It is of interest to hear something of the equipment and requirements of the school. The hospital and laboratories contain excellent modern apparatus. The study of experimental physiology has been advanced by the recent installation of a special set of instruments of the latest Edinburgh University pattern; power for ten revolving drums is supplied by a dynamo connected with the government power station, and enables twenty students to carry on independent experiments at one time. Much costly apparatus has been installed in the bacteriological laboratory also. Through the cordial relations existing between the college authorities and the government, all restrictions regarding dissection have been removed, which will, of course, be of special value to the pupils to come. A special feature of the installation of these instruments and apparatus, of which the staff are proud, is the fact that the whole of the work has been done by the resident Chinese mechanicians.

Applications for admission so greatly exceed the capacity that the best candidates have been chosen from about four times the number applying. In addition to completing a course at the government or Christian middle schools, each candidate for admission must pass an examination in arithmetic, geometry, algebra, history, geography, Chinese classics and composition and English.

Visiting a Buddhist Monastery

IT is the custom of students in Chinese government schools to go *en masse* twice each year to some place

of historic interest, and C. H. Hamilton, of the University of Nanking, writes in the *Missionary Intelligencer* of conducting a party of 105 students to the Buddhist Monastery of Bas Hwa Shang, a training school for priests. Over a thousand were there being trained in the Buddhist ritual. The majority of the visiting university students had been taught from their youth in Christian schools and viewed with amazement and scorn this exhibition of Buddhism in work-day apparel. "One thing which impressed the visitors," writes Dr. Hamilton, "was the sight of six priests around a table, learning their chants. Each held in his hand a copy of a classic. One held a stick with a large knob with which he rhythmically pounded a hollow piece of wood. In time with this beat all six read the characters before them, but whatever golden thoughts lay back of the words were lost on the ignorant chanters. To them the page was an array of characters having a certain sound—nothing more. Once before I had visited this monastery and asked for some well-trained priest to come and talk with me about the Buddhist doctrines, but was informed that the place had none such. The old abbot of the place smiled benignly and reminded me that one can only learn the wonders of Buddhism by experience—the old familiar contention of mysticism in all places."

JAPAN—CHOSEN

Social Standards in Japan

THOSE who are seeking the true Christianization of Japan are finding new problems in the influence of many Western ideas. At the 1916 meeting of the Woman's Christian Education Association of Japan, a committee, composed of English, American and Japanese women, the last both with and without training abroad, was appointed to study the question of social standards for young men and young women, "with a view to seeing what might be done to in-

terpret in their true meaning the social standards of the freer West to the young people of Japan who sometimes misunderstand and misapply those same freer standards."

This committee investigated especially the present attitude of Christian schools in regard to dormitory regulations and class-room instruction, and brought in to the 1917 meeting of the Association the following resolutions, which were adopted:

1. That this association recommends in the high school departments of its girls' schools a lesson or a series of lessons, made as practical as possible, on both the Christian principles and the social regulations governing the relations of men and women.

2. That this association present to the National Christian Education Association of Japan the desirability of introducing into boys' schools a similar lesson or course on the Christian principles and the social regulations governing the relations of men and women.

3. That this association recommends that Christian organizations and individuals encourage lectures on social subjects before parents' meetings and general audiences, in order to arouse older people to a sense of their responsibility for the social life of the young people.

4. That this association appoint a committee with power to act in consultation with the Executive Committee, with reference to publishing suitable matter relating to the subject of social relations of young men and young women.

A Christian Welfare Work for Japanese Railway

THE Assistant General Traffic Manager of the South Manchuria Railway Company describes in *The Survey* the welfare work conducted by the company, under the direction of Shiroshi Otsuka, who was formerly connected with the Young Men's Christian Association. He says:

"There are living in the leased ter-

ritory under our supervision about 50,000 Japanese and 100,000 Chinese and as many as 500 foreigners, while the company itself employs 12,000 Japanese and 25,000 Chinese. The welfare department seeks to promote the moral and social advancement both of Japanese and Chinese employees, as well as of all other people in the leased territory.

"There are twelve officers, all under the supervision of Mr. Otsuka, and all are conscientious, earnest Christians. These officers have charge of the work in the various towns along the railway, and each office is known as a club where all the employees may meet. By means of lectures, reading, meetings, religious services, healthy games, musical concerts, gardening, knitting, with annual exhibits and prizes, the company seeks to promote the social, physical and intellectual welfare of the employees and their families. These clubs have also circulating libraries which are drawn upon largely by the families of the lower class employees.

"The company has sent Mr. Otsuka to the United States, to inspect and study similar social work with a view to enabling the company to improve its methods and expand its work."

Six Days on One Lesson

A WOMAN missionary in Korea went to one of the outlying villages to hold a Bible class of women for a week. There were about forty enrolled, and she planned to teach one of six great events in the life of Christ each day. She devoted the first day to a very simple account of the nativity, but the next day, no one remembered anything, and so it went on through the week, so that all six lessons were given up to the subject of Christ's birth. The missionary says of these women:

"Very few of the old women can read at all, and those who can read, do so very falteringly, rarely grasping the meaning. So teaching here is 'line upon line and precept upon precept.' Truly they are babes in

Christ and must be fed with the milk of the word, not yet being ready for 'strong meat.' It is a real privilege to tell the message of Jesus and yet, oh! so hard when they know so little and are so ignorant."

MOSLEM LANDS

The Red Triangle in Palestine

THE sign of the Red Triangle is now familiar in Jerusalem. Cables received from the front report the opening of centers in Jaffa, Gaza, Beersheba and last of all, in Jerusalem itself; and a cinema has been secured for use in the camps surrounding the Holy City. Members of the forces who have received a day's leave to tour the city are looked after and cared for by the Y. M. C. A.; indeed, from Jerusalem down to Cairo the Red Triangle links are complete. The party of eighty members of the Red Cross and Syrian and Armenian Relief Expedition has left America for Palestine to conduct relief and reconstruction work for the stricken population.

Turkish Testimony to Mission Schools

THE Turkish Government some time ago took the children from the schools conducted in Palestine by the London Jews' Society, and put them in a so-called "national orphanage." "It is encouraging," writes a missionary of the Society, "to hear that the children had displayed such a superiority of character that the eldest among them, both boys and girls, had been made monitors. Moreover, it has been found that the only reliable teachers who could be secured were Christians, so that even in adversity missions are being proved worth while!"

Destitution in Palestine

THE next step after the British military victories in Palestine has been the institution on a larger scale than before of relief work. How great need there is for this may be judged by this description, in the *Jew-*

ish Missionary Intelligencer, of conditions in December: "The long period of underfeeding, which has lasted almost since the outbreak of the war, has so lowered the vitality of the people that they have been unable to resist the ravages of cholera, typhoid, typhus and other terrible diseases. It is reported that 30,000 Jews in Jerusalem and vicinity have died from starvation and pestilence.

"The Turkish authorities have used the available food, clothing and other supplies for the army. As their army grew and the quantities needed have increased, the food produced in the country has been taken and the authorities have commandeered the means of production of food. Thus irrigation pumps and other agricultural implements have been taken to provide metal for ammunition, and trees have been cut down to provide fuel for the railways. Even olive trees, which produce not only oil for lighting, but also oil and fruit for food, have been cut down, first one-tenth, then a second, then a third. How many more tenths have gone in the last six months we do not know.

"Apart from the shortage caused by these exactions, the year has been a bad one. The 'latter rains' were very scanty, and, in addition, the fruit trees have not yet recovered from the locust plague of 1915."

Industries for Armenian Refugees

ERIVAN, at the foot of Mt. Ararat in trans-Caucasian Russia, is today the largest population center of surviving Armenians. Here a remarkable industrial work has been set up in which the only employees are Armenian refugees and the only product is homespun woolen clothing for destitute Armenians to wear. An efficient manufacturing enterprise has been set afoot, in spite of the fact that comparatively few of the operatives knew beforehand anything of the processes employed, from carding the wool to tailoring the cloth. No Armenian man receives any money that he does not work for, and no Arme-

nian woman is paid gratuity if she is in health. For families in which the father is dead and the mother is supporting one or more orphans, an allowance of ten rubles a month is granted; but at the present value of the ruble this really amounts to scarcely a dollar. The payroll of the factory is \$5,000 a month. Within the scope of the Erivan work, it is stated that no Armenian is now starving. But the distribution of aid from this center reaches no more than 300 villages and only about 50,000 of the 250,000 Armenians remaining alive from the late massacres.

The Kurds Are Suffering

THE Kurds, who participated so largely in the massacres of Armenians and Assyrians, are now plunged into a more abject poverty than even the two Christian races which they so recently ravaged. The loot they collected has been dissipated, and they have been driven from their homes. A recent visitor estimates that when he was in Persia about 40,000 Kurds were saving themselves from starvation only by what they could steal from the scavenger dogs that eastern cities depend upon to clean up garbage.

A missionary in Urumia writes of these people: "They, too, have suffered, and have now returned from their self-imposed exile, and they seek comfort in their desolate and devastated villages. A pitiful lot they are, mostly orphans and widows, ragged and hungry, weary and worn with long journeyings from the hot deserts of Arabia and over the cold mountains of Kurdistan."

So bitter is the feeling between the Kurds and the Armenians that many of the latter object to seeing the Kurds receive any of the relief sent from America. But the relief committees have latterly been reaching out to help as many as possible of these fierce and fanatic Moslems, on whom the calamities let loose by themselves have returned to take such a terrific revenge.

Continued Need in Persia

A LONG delayed letter from Urumia, Persia, is of great interest in its picture of conditions which existed there at the beginning of the winter:

"The relief work has gone strenuously forward under Dr. Shedd's leadership. As the winter approaches, the mob of starving people thickens in our city yard. The price of grain increased steadily from harvest to harvest, reaching famine prices. The harvest in irrigated land has been good, and in places there has been a considerable yield from unirrigated land. Consequently a larger part of the resident population is provided for than was the case last year, and relief for this class will diminish greatly.

"On the other hand, crops throughout the country are blighted and the hope of bringing foodstuffs in is very small. Prices are about 60 per cent higher than last year and famine is the prospect ahead for the refugees, Kurdish as well as Christian. Many of the resident Christians and Moslems are not provided for except as helped by friends and neighbors. The Relief Committee has distributed much seed this past year and the acreage which has been plowed and sown has been greatly increased. Some of the border regions have been settled which would otherwise have remained uninhabited and the fields would have remained idle."

From the West Persia Mission of the Presbyterian Church, a missionary writes of the "throngs of orphans and widows, the old and crippled, the blind, the insane, the broken-hearted, the homeless, helpless, hopeless of five suffering nations, crowding the American Relief Committee headquarters for help.

"Among the orphans who crowded us too,—2,500 of the real orphans or those who had widowed mothers,—were many of those whose parents are still captives in the hands of the Turks, and who came to be written as orphans. And why not? Are they not worse than orphans, having a hopeless hope?"

AFRICA

An Austrian Mission to the Sudan

THE Austrian Catholic Mission to the Sudan was established in Khartum in 1848, and preparation was begun to extend their work into the South among the pagan tribes. The thing that stands out prominently in their history is the amount of young life poured into their work in those early years. During the first ten years of their history, of thirty-one men who joined their Mission, at least sixteen died and others were sent away completely broken in health.

Rev. J. Kelly Giffen, D.D., who has been studying this chapter of missionary history, writes: "We cannot always commend their wisdom, but their zeal and courage were real and their martyr spirit demands our respect. These men did real pioneer work in exploring regions hitherto unknown and in bringing information to the outside world of a people strange to all and in desperate need of a pure gospel. Their more lasting work was the production of vocabularies and a grammar of the Dinka and Bari languages and a translation of the gospels.

No matter what opinion we may hold as to the teaching of these men we must admire their pioneer work for Christian missions at a terrible sacrifice of life.—*United Presbyterian*.

Y. M. C. A. Work for the Black Troops

MOST of the British troops which were sent to German East Africa early in the war have been withdrawn because of the climate, and their places have been taken by a colored army made up of South Africans, Indian Sepoys, East African and West African regiments from Nigeria, Somaliland, Zanzibar, Nyasaland, the Cameroons, the Gold Coast, regiments from the British West Indies and the Cape Corps from South Africa.

In addition there have been brought together thousands of native African porters and carriers, mobilized from remote villages, speaking a variety of languages.

To this composite company the Young Men's Christian Association has sought to minister. Five colored secretaries from North America, led by Max Yergen, are rendering magnificent service, characterized officially by the Director of Military Labor as "humane and sympathetic." The Commander-in-chief cabled the International Committee that he would be "grateful" if additional colored secretaries were sent. One of them gained a knowledge of the Swahili language in six months, which enabled him to direct the work and to give religious addresses to these needy men in their own tongue. Another has developed night schools and other educational features. The mission schools have been impressed, yielding their trained boys for leadership. Many of these boys have developed capacity which has multiplied the activities and extended the service of the North American leaders. Settlers, missionaries and officials heartily co-operate through the Association, which provides an outlet for their efforts—*Association Men*.

Indians in East Africa

LARGE numbers of soldiers from India have been sent to German East Africa, as well as to Europe, and the Young Men's Christian Association of India has followed them wherever they have gone.

In Dar-es-Salaam, one of the most cosmopolitan cities of the world, the New York of German East Africa, a former German beer garden has been transformed into a flourishing Association center. Here Indians from the medical, telegraph and other departmental services enjoy the varied program, and use the facilities provided by the Red Triangle. Caste and class distinctions are forgotten. Hospitals are visited by voluntary Indian workers who distribute gifts and write letters for illiterate wounded Sepoys. Educated Indians, both Hindus and Mohammedans, willingly serve their less fortunate fellow-countrymen.

Church Giving in Africa

IN the West African Mission of the Presbyterian Church the Every Member Plan begins two years before church membership. There is a probationary system by which candidates for church membership are kept at least two years in catechumen classes for instruction. The initial pledge, which is usually two and a half cents weekly, is given at the first enrollment as a catechumen. After a year, on being promoted to the advanced class, the amount pledged is usually increased to 3½ or 5 cents. On being admitted to church membership, which becomes possible at the end of the second year of training, there usually comes a further increase of about 5 to 7 cents. A number of members give 12 or 24 cents and a few even more. The average is about 5 cents a week.

"Very few of the people have any regular wage. Those who have would perhaps average \$2.50 a month. The women, who constitute the greater number of our contributors, for the most part have only what they can secure by the preparation and sale of food, mainly at government markets and to passing caravans. Many of them contribute a large part of what is procured in this way. The incentive for many in the preparation of food for sale is to secure something for the offering.

"Undoubtedly the taking of the pledge at the first enrollment as a catechumen is one of the important factors contributing to the general impression that giving is an essential part of Christian worship. Contribution Sabbath is called 'Praise Sabbath,' and the day the offering is received is 'Go to Church Sunday.' Once a month the offerings are received."

How Schools Open the Doors

ON returning from a trip among villages where no missionary work exists, Rev. George Schwab, of Metet, West Africa, writes:

"After traveling for days and re-

peating in village after village the question, 'Are there any people of the Word in this place?' and having so often been informed, 'Yes, there are,' and on inquiry learning that there were two or three school-boys, or friends and relatives of school-boys, I have been forced to believe that it is the school and not so much the evangelist which opens up and thaws out a heathen community."

A Colored Y. W. C. A. for South Africa

THE Young Women's Christian Association has been at work in South Africa for more than forty years, but its efforts have been confined to the white women. A few months ago a deputation of colored women in the Cape Province appealed to the Executive Board of the National Council of the Y. W. C. A. to start work for them. A public meeting, held in Cape Town last September, was a crowded and representative gathering with the widow of the late Dr. James Stewart of Lovedale in the chair. Mrs. Stewart said that they felt that the call to open this new work came as a direct challenge and one which God in His providence surely meant them to accept.

The following resolution was carried unanimously: "That the National Council of the Y. W. C. A., having been approached by a deputation of colored women, recognize the time has come to establish a department of work amongst them, and agree to their request that a residential center be established under the auspices of the National Council."

Missionaries are hoping that the Association will soon commence similar work in Durban, Pretoria and Johannesburg.

NORTH AMERICA

Japanese Baron at Sunday School

WHEN the Japanese Finance Commission was recently in America, its chairman, Baron Megata, a member of the House of Peers, visited a Brooklyn Sunday-school, and

was so much impressed by what he saw that he cabled an account of his experiences, through the Japanese Associated Press, to Japan. The various departments of the school were decorated with the national colors. In the Junior Department, as the Baron entered, 400 young people arose and saluted the flag in a thrilling way. It was the first time that the Baron had heard the salute and he asked for a copy of it. Later it was repeated by the Senior Department in the opening exercises. The reading of Lincoln's Gettysburg Address by that department deeply impressed him and he asked for a copy of the program. The fact that the Sunday-schools of America, with 20,000,000 members, stood so strongly by the Government in a spirit of loyalty, gave the Sunday school a new rating in the mind of the Baron and helped the Sunday school as an institution to have a higher rating in Japan through his message to his native country.

Missionary Conference of Friends

REPRESENTATIVES of the foreign missionary organizations connected with the Society of Friends met at the Garden City conference to consider the question of foreign missionary activity in their own denomination. They report:

"After careful consideration it was concluded to invite the Friends of Canada and the United States who are interested in foreign missions to attend a volunteer conference to be held in the city of New York, following the General Mission Conference next year, for the purpose of better understanding each other and our work, and for taking such action as the way may open for. A committee was appointed to carry on, through the year a correspondence in the missionary interest, and to visit various localities at home where it may be found desirable.

A Great Rescue Mission in Boston

BEGUN in a little second-story room on Tremont Street sixteen years ago, the Union Rescue Mission

of Boston has now reached the point where it has dedicated a new building, valued at \$35,000.

The features of the new edifice are a men's room for lounging and companionship and equipped for Sunday morning breakfast, an auditorium holding three hundred, nine bedrooms for men, a women's apartment with three bedrooms, a special room for children and mothers, and a roof garden, where the children can play with less risk than in the street. The meetings are held every night in the week and are attended by 500,000 persons in the course of a year. They mark the turning point in the life of many a discouraged and dissipated man and woman. The superintendent is Rev. H. D. Campbell, a convert of the mission and a missionary in Africa for over twenty years. Boston Christians of all denominations support the Union Rescue Mission—*The Congregationist*.

Winter Outdoor Evangelism

OUTDOOR evangelism in mid-winter is now a part of the aggressive evangelistic work of the National Bible Institute, New York. Heretofore the outdoor evangelistic campaigns have extended from April to November, but this year it has been possible to inaugurate a long-cherished plan for all the year outdoor evangelism.

That a large hearing for the Gospel can be gained out of doors in snow covered streets has been proven by the faithful evangelists of the Institute's staff. Within the three weeks' period ending December 22 there was the heaviest snowfall New York had experienced (according to the daily papers) since 1888, yet during these three weeks ninety-one outdoor evangelistic meetings were held, with an aggregate attendance of 21,706.

A Pioneer Missionary Society

A SIGNIFICANT missionary anniversary was celebrated in Richmond, Virginia, in January, in a meeting called to commemorate the

one-hundredth anniversary of the founding of the Society of Missionary Inquiry, established by twelve theological students in Synod's school connected with Hampden-Sidney College.

The strongest element in the growth of the Society was probably the influence of John Holt Rice, a professor in the seminary, who in 1831 made an overture to the General Assembly requesting it to declare that the Church "is a Missionary Society, the object of which is to aid in the conversion of the world, and that every member of the Church is a member for life of said society, and bound in maintenance of his Christian character, to do all in his power for the accomplishment of this object."

The overture outlined also the form of a business organization, which was adopted in substance and which therefore may give Dr. Rice the title, the Father of the Organized Foreign Missionary Work of the Presbyterian churches in America.

A Church That Works at Night

THE Roman Church has long ministered to its night workers with a 2 a. m. mass. The Night Church on Congress Street, Chicago, seeks to parallel this ministry by its services to Protestants.

Meetings are held every night on the street near the hall. The services begin at eight or nine and continue until the streets are deserted at twelve or one. If the weather is unpropitious the meetings are adjourned to a hall upstairs. Coffee and rolls are served every night. The workers go into the shops and offices where night shifts are working and use the lunch hour for friendly calls.

The Rev. Ernest A. Bell is the pastor and has as his assistants the Rev. Myron E. Adams, formerly pastor of the First Baptist Church of Chicago, two deaconesses and a converted actress, Miss Florence Whitaker, who deals entirely with theatrical people. The church distributes Scriptures in more than sixty languages—*Record of Christian Work*.

"The Romance of Polygamy"

THE way in which Mormonism is using the European war as an occasion for propaganda in favor of polygamy was pointed out in the February *Review*. The effrontery shown in this propaganda may be judged from the following quotation from one of the articles by the daughter of Brigham Young which appeared in a number of newspapers:

"Great men have ever been great polygamists—legally or illegally. Inferior men will always shrink from doubling domestic burdens. . . . Polygamy is productive of far more real romance than the one-man-one-woman union could possibly give. Romance keeps pace with the polygamous husband's evolutionary development as patriarch, saint, sympathetic monitor and provider. Talk of the romance of monogamy! When the human equation becomes a polygon, imagine the increased opportunity for novelty and emotional display."

Slavs in California

D R. JOHN R. MOTT, like other visitors to Russia who have really come close to the people, speaks strongly of the profound religious element in the Slav nature. Confirming testimony to this fact comes from Rev. James A. Francis, D.D., who tells of a meeting which he attended at the Y. W. C. A. International Institute in Los Angeles. He says: "We have in town 5,000 Russian Molokani, sometimes called Molokanski. They came twelve years ago, led by a prophet who has since died. He told them a great European War was coming and much blood would be shed, and that they must come with him to a land of peace on the Pacific shore of America. They are protestants against the Orthodox Church of Russia, against war, against images, etc., etc. This was the first time in their history they had united with others in a service, and on the invitation of the Y. W. C. A., 250 men and women came together.

Christian Koreans in America

MISSIONARY work in Korea is bearing unexpected fruit in California. Considerable numbers of Korean peasants have emigrated to the San Joaquin Valley, and in the town of Dinuba, about a dozen families have built homes, and have formed quite a community center. They have also built a Presbyterian church which at first was too small, so they have built a larger one. About 60 per cent of these Koreans are Christians.

A representative of the Southern Presbyterian Church who visited these Koreans, showing them stereopticon pictures of missionary work in their home land, and describing the need of the Armenians and Syrians, says:

"Instantly they took up an offering from among the little group of some forty-five who were present. Imagine my surprise when the money was counted to discover that it was the largest sum in the way of an offering that I have seen in any place since starting on this tour, and it came from people who are but day-laborers and who live in simple and humble circumstances.

"Several of them were wearing Red Cross buttons and one young man was wearing a Liberty Bond button.

"Though California is the only State in the Union that has no Lord's Day (officially), these Christians refrain from working on that day, save works of absolute necessity and mercy."

"The Darkest Spot in the U. S. A."

THE Navajo country covers an area of nearly three hundred miles east and west by two hundred miles north and south, and with ninety-three per cent of illiteracy is practically the darkest spot in the United States, area and population considered. There are eleven thousand children of school age, only two thousand of whom are provided with school facilities.

Seemingly insuperable barriers have been overcome by the devoted men and women who have for these twenty

years carried on gospel work for this tribe. There are no villages. The people are all shepherds in a country usually called desert, so that the missionaries have had to hunt them out, one family at a time, traveling long distances with weary bodies and the craving for food often unsatisfied. The language, so extensive that single verbs have as many as fourteen hundred forms, has finally been reduced to writing, after years of painstaking and prayerful labor, and the people both in school and camp are learning to read the truth of God in their own tongue. Genesis, Mark, John, Romans and some portions of other books compose the Navajo Scriptures recently printed by the American Bible Society. The workers on the field have as their objective a self-supporting native church under the care of trained native Workers. — *Home Mission Monthly*.

LATIN AMERICA

A Prayer Club in Porto Rico

THE pastor of a Baptist church in Porto Rico over a year ago organized the men of the church into a "Prayer Club." A dozen men were found who were willing to meet weekly with the pastor and pray, and some of them really learned to pray for the first time. A careful record of their petitions and the answers to them was kept. In January, meetings were held every night in different sections of the city. Members of this prayer club led these cottage meetings, three and four meetings being held on one night.

Rev. C. S. Detweiler, who assisted the pastor, writes:

"The first thing that impressed me was the spirit of prayer with which the whole church was surcharged. Every morning from six to seven about fifty people gathered in the church for a prayer-meeting.

"The evening services grew in power until the last three days when forty-two made public profession of faith. Sunday afternoon, the last day of the meetings, the members of the

Prayer Club used as an opportunity to tell of personal experiences in which God had definitely answered prayer."—*Missions*.

A Latin-American Evangelist

RECENT revival meetings in Porto Rico were led by Senor A. B. De Roos, a converted Spanish Jew, who has been evangelizing in Mexico and Central America. A writer in the *Puerto Rico Evangelico* declares that his three months' ministry has been the most powerful and effective in the history of missionary work on the island. Mr. De Roos travels without a choir, without organization, without advertising, trusting only in the power of the Cross, in the work of the Holy Spirit and in the co-operation which the churches may be able to give him. In the cities of Caroline, Rio Piedras, Ponce, Playa de Ponce, Yauco, Manati, Ciales, Barceloneta, Trujillo, etc., there were over 300 professions of faith, among them a considerable number of professors in the public schools.

A Confession Box for a Pulpit

WHEN Mr. Gregory and Mr. Cheney, Presbyterian missionaries in Mexico, made their first visit after the revolution to Santa Cruz, they had not held services there for three years. Mr. Gregory writes of the experience: "In 1916 the town was laid waste, and the Protestant church burned by the Zapatistas; the Catholic church, however, was not touched. For more than twenty years the Catholic church has not been used for services, because *the entire town is Protestant*.

"There was no other place for services, so we met in the Catholic church. Some of the families had just returned to their ruined village and had built temporary shacks. We used the confession box for the pulpit. Most of the furniture in the church had been removed and what remained had been removed from its proper place. At evening time we drew lots for beds. There was a large shelf in the

wall that once held a saint, the confession box and another piece of furniture. Mr. Cheney drew the confession box for his resting place.

"Two of the brethren stayed with us in the church with their rifles. The night before fifteen armed bandits entered a village four miles distant."

Seed Sowing in Venezuela

EVANGELICAL missionary enterprises in Venezuela date back eighteen or twenty years, the pioneer organizations being the American Presbyterian Board of Foreign Missions and the Christian and Missionary Alliance, closely followed by a Swedish Mission in Maracaibo, and "Brethren" missions in various centers. Through many political disturbances, and constantly combatting ignorance and superstition, the work has progressed until today there are in the capital city, Caracas, three Protestant church edifices for the accommodation of the native congregations, not to speak of private houses where smaller companies meet and Sunday schools are held.

Within recent years an attempt has been made to train native young men as colporteurs and evangelists. At the Hebron Bible Training Institute a course of studies, combined with manual work for self-support, is provided. Graduates of the institute are now found in charge of native congregations at out-stations, and others engage in Bible circulation and other forms of gospel service.

Rev. E. C. Austin, who is in charge of this school, writes that "the present appears to be particularly favorable for an advance in all parts of this territory, with its 2,500,000 inhabitants. Reports are frequently received of the good reception accorded to colporteurs and others in places where a few years ago they would have been in danger of their lives."

Sunday Closing in Argentina

ARGINENTINA has recently stiffened its Sunday closing law, re-

quiring all liquor shops to be closed for a full twenty-four hours, and bakeries and groceries to be closed at noon on Sabbath. No hired help is permitted to work during any hour of Sabbath. This means that Buenos Ayres will henceforth observe the Lord's day better than some American cities.

EUROPE

Polyglot Chaplains Needed

ONE aspect of the missionary opportunity created by the war is the bringing together of Europe fighting men from a number of the mission fields. In dealing with these men, from either a military or a religious standpoint, the language problem is a serious one. So many different nations are represented in the armies fighting for the Allies in France that the British Government has found it imperative to secure officers and chaplains familiar with the dialects spoken by the men. The soldiers on the battle fields of France include men whose mother tongues are Maori, Malagasy, Portuguese and Flemish; men from Algiers and Morocco, who speak dialects of Arabic; and tens of thousands of brown men and yellow men from Asia and black men from Africa. At the request of the Government missionaries from various British societies have been released to enter work as officers or chaplains in battalions whose languages they can speak and understand. The work is of vast importance and these men are able to be of real service to the conglomerate mass of men fighting in France for the Allied cause.

Unity Among English Christians

PLANs for union among Christians seem to be in the air in England. Rev. F. B. Meyer reports the action taken by the representatives appointed by the Evangelical Free Churches of England to consider the closer co-operation of the Free Churches. This report has to be laid before each of the denominations concerned at their

next assemblies. It contains a declaratory statement of common faith and practice.

Further union is being considered with the Church of England and the statement drawn up by the Conference of Evangelical Churchmen in Cheltenham, England, has among its conclusions the following:

"That all proposals for closer union with Non-conformists should premise that they are members of the Church of Christ equally with ourselves and such proposals should not aim at absorption, but at combined action. That those ministers of the orthodox Non-conformist churches who have been called and ordained by duly constituted authority within those churches exercise ministries which are undoubtedly ministries of grace equally with our own.

That the goal to be aimed at is some form of federation rather than anything like organic reunion.

A Women's Hotel in Paris

A GREAT service has been rendered to American women in Paris by the War Work Council of the Young Women's Christian Association in the opening of a women's hotel. The social rooms of the new hotel are free to all girls and women at any time of the day or evening, whatever their nationality. Both restaurant and tea room also are open to those living outside as well as to guests of the house. Living accommodations at reasonable prices are furnished to between two hundred and two hundred and fifty girls and women. A special committee on entertainments plans for a succession of musical entertainments, musicales, lectures, plays and motion pictures.

Waldensians in the War

"OVER 4,000 Waldensian soldiers are with the colors," writes an Italian pastor. Five pastors are chaplains, and the Government has appointed a chaplain for the Protestant prisoners interned in Italy. Already a number of Waldensian of-

ficers and soldiers have given their lives for liberty and justice. One of the Waldensians writes:

"This war has given us an opportunity to evangelize thousands of our countrymen. In important towns we have opened the Casa del Soldats, where the soldiers can read and write and be entertained. We have given away thousands and thousands of New Testaments, always gratefully received. When opposition has been aroused and fanaticism has sought to hinder our work, the officers have interfered, and given full permission for the distribution of the Gospel to be maintained and for the soldiers to be spoken to."

"Atheism" in Russian Revolution

A CORRESPONDENT of an English paper in the interior of Russia is quoted by the London *Christian*: The Revolution, as he describes it, in many places has taken the form of very decided hostility to organized Christianity. The old festivals are ignored. Men describe themselves on their passports as "Atheists." Insults are offered to certain ceremonies which have entered into the life of the people, and the general attitude is thus summed up: "To profess a contempt for the Christian Gospel seems likely to become the fashionable vogue of the new officialdom. It is probable that soon anyone holding a position under the Government will need considerable moral courage to be seen entering a Christian church."

The *Christian* comments: "When it is remembered what the orthodox Russian Church has stood for in days gone by, and how it has resorted to persecution, e. g., against the Stundists, it is not difficult to understand the reaction against it. The 'Atheism' of the revolutionaries may not be Atheism at all; it is more likely to be sheer ignorance. Many of the revolutionaries have never seen pure and undefiled Christianity; they know it only through the mists of a very dense superstition. None the less, the anti-religious temper of the leaders is dis-

quieting. The enlightened in Russia now have the opportunity of showing what the Gospel really is, and we in this country ought by every means to aid them in the task."

ISLANDS OF THE SEA

Savagery in New Hebrides

MEMORIES of the wonderful work accomplished by Dr. John R. Paton in the New Hebrides must not lead one to think of that field as Christianized. Rev. Frank Paton writes of the savage practices of some of his neighbors as follows:

"Lately a planter asked me to hold a burial service at the graves of his partner and five boys who had been murdered by the bushmen twenty miles from here. I called for him, and when we reached the place I noted only four graves of children, the fifth having been cut up on two bags and the body carried away to be eaten.

"A native lately came inside the mission fence here, yelling and shouting, and, to my great surprise, wanted to hit me. The teacher heard the noise, ran out of the house and told the man there was peace. He then cut the teacher's face open. Other worse things have happened. A native, long friendly to 'the worship,' boldly broke away and joined the Christian party. This decision so enraged the heathen that they murdered him. His relatives retaliated and so the usual vendetta began."—*Record of Christian Work.*

Plans for New Guinea

UNDER an agreement recently ratified by the last of the Australasian auxiliaries of the London Missionary Society, the Congregational churches of Australia and New Zealand will take over full responsibility for the missionary work in the island of New Guinea, which before the war was divided between the British and German colonial departments. This plan involves no loosening of the bonds between the London Society and the Australasian churches. Missionaries will still be appointed

from Australasia to any of the fields of the society, and funds will be administered through London according to the wishes of the donors and the proportion of need in different fields. But the great neighbor island will become a special Australasian interest and responsibility.—*Congregationalist.*

A New Problem in Fiji

THE conversion of the Fijians from heathenism was such a notable achievement that some think of the islands as wholly Christianized. But a new element has come in with the advent of the British East Indians, and now about seventy-five per cent of the 55,000 inhabitants are Hindus, including some 15,000 Mohammedans. These conditions constitute a serious problem for the Christians of Australasia, who have felt a special responsibility for these islands. The organ of the Methodist Church of Australasia states:

"Is Fiji, so recently won from heathenism, to become wholly non-Christian again? The Indian population will in another twenty years exceed the native Fijian population. It is for us to take steps now, by a wise and vigorous evangelism, to secure the future of Fiji, with its many diverse elements, for Christ."

For the Chinese in Manila

AMONG the Chinese population of Manila, which is large and influential, the American Episcopal Church has a flourishing mission. Bishop Brent writes:

"Thoroughness has characterized all that has been done under the Rev. H. E. Studley. Catechumens come to baptism and confirmation well instructed. The reality of their moral purpose is best borne witness to by the fact that of the two hundred candidates confirmed since the beginning of the mission, only five have lapsed.

"Our mission building is church, school and residence for our Chinese deacon, combined. It ought to be devoted exclusively to the schools."

THE MISSIONARY LIBRARY



Thrice Through the Dark Continent. A Record of Journeys Across Africa During the Years 1913-16. J. Du Plessis, B.A., B.D. Illustrations, map. 350 pp. \$4.50 net. Longmans, Green & Company, New York and London, 1917.

Other important volumes by our author, especially his "History of Christian Missions in South Africa," published six years ago, prepare the reader for something wholly out of the ordinary. He is an Afriander by birth and has enough Boer blood in his veins to make religion paramount to him. He has been a foremost promoter of African Missions, both in his professorial chair at the Dutch Reformed Seminary at Stellenbosch, and at great missionary gatherings. At the Fourth Quadrennial Conference of South African Missions at Cape Town, he was its organizing spirit and helpful presence.

Prof. Du Plessis' journeyings led him from Kumasi, on the west, the city of blood and the prison of the German missionaries Kühne and Ramseyer, to Mombasa, south of the equator on the Indian Ocean. Thence he zigzagged westward to Victoria Nyanza and down the Congo almost to its mouth. Again he turned south-eastward to the Congo, up the Lu-alaba to where he connected with the Cape to Cairo Railway and went to Broken Hill in Northern Rhodesia. Here he plunged into the wilderness to see the people and missions of the Nyasa Lake region. Thence he went to the mouth of the Zambesi, and took the usual ocean and railroad route southwestward to his Cape Colony home.

Prof. Du Plessis is an experienced African traveler without the expensive safari mob, such as ex-President Roosevelt employed on his African hunting trip. Moreover, he is always the missionary and student of races and missions. As a book of travel this record would interest the general reader, but the missionary student

will follow him even more interestedly, as he describes the mission work of the Gold Coast, Kamerun, the two Nigerias, the Moslem infested Sudan, Pentecostal Uganda, British East Africa, the Belgian Congo, Northern Rhodesia and Mozambique. The ethnological notes are valuable for the general student. Cannibalism is discussed in an assuring way for the missionary, though there is still "the bother it gives preventing one's black companions from getting eaten." Linguistic peculiarities are noted in the Sudanese region, with lists making them clear. The physical environment of the various tribes is entertainingly described, often with much literary charm. Perhaps one tires a bit of the many occasions when the trickery and wickedness of carriers halts the miniature caravan, but on the whole, the author believes in the Negro. In summarizing his experiences among pagan tribes (pages 105-6), he refers to their smelting furnaces and forges and other marks of a barbaric civilization, their simple life as "the great unclothed," and deprecates the attempt to infect them with the hurry and impatience of western life, adding that "all they need is the Gospel." His account of the Mohammedan missionary and of the Moslem question in general in chapter XI. is most instructive and interesting.

As to missionary work, much of the territory covered contained no stations. In September, 1914, he had traveled for five months without meeting one Protestant missionary between Nigeria and North Congoland. Such outposts as Mr. Studd's "Heart-of-Africa Mission" and its neighbors of the "Africa Inland Mission" were oases in a needy wilderness. To look upon a white woman's face after six months without seeing one, and four days' journeying with missionaries, was heavenly, "despite obstreperous grass, obnoxious bogs, precipitous mountains and unwelcome showers."

His panygeric of women workers in mid-Africa is at its best perhaps on page 169. His paragraphs headed "In Praise of the C. M. S." are worth reading, as are those entitled "Dr. Morrison on Trial." The entire volume has not a dull chapter among its twenty-five.

China: Her History, Diplomacy and Commerce, from the Earliest Times to the Present Day. By E. H. Parker. 2nd edition. Illustrations and maps. xxx, 419 pp. Net \$2.50. E. P. Dutton & Company, 1917.

The addition of more than one-fourth of new material makes this revised edition well worth purchasing even by those having that of 1901. The author is one of the best known and most prolific writers on China, albeit a man who repeats himself in different writings. Long residence in the country as a British consul and his later studies as professor of Chinese at Victoria University, Manchester, make him one of the authorities on things Chinese from the textual viewpoint. The fact that he is something of an Ishmael, with his hand against all comers, makes his position interesting when he gets his war paint on.

In the old sections he discusses China's geography and history; the arrival of the Europeans from the time of Francis Xavier to the present day; Siberia, Japan and the small countries to China's southward; modern trade, the government, population, the army, personal characteristics; religion and the rebellions. Dr. Arthur H. Smith, Dr. Timothy Richard and the China Inland Mission are also commended by one who is usually a missionary-baiter, save on the early Catholic side.

The three added chapters are entitled "Law," "Language and Literature" and "The Rise of the Chinese Republic," though additions are also found in other chapters.

The new law section discusses the subject historically, with contrasts between Chinese views and those of ancient Rome and Germany, and with

only meager references to law at the present day. As a brief conspectus of legal evolution through two millenniums it has considerable interest. The new chapter on the language and literature reconciles the reader to the loss of a valuable appendix on the Chinese calendar of the first edition. The author traces the history of China's thought expression from the early script, "names" only, down through the increase to three thousand ideas, later to nine thousand words and finally to forty thousand characters—there are many thousands more than that—three-fourths of which Professor Parker regards as useless. Tones, dialects and brogues and the relation of the present pronunciation to that of the past, and to certain regional dialects, are described and discussed—not wholly luminously for the outsider.

The final chapter on the rise of the Republic is more important than the other added ones; though when one hundred and twenty-three subjects are discussed or mentioned in twenty-two pages, the inevitable result of "sevens confuse, eights mingled" of the Chinese proverbial saying must result. If the author had enlarged the chapter fourfold, it would have been a helpful contribution to his unique and valuable volume. While less authoritative than Professor Hirth's writings, covering similar ground in its early sections, this is a book that has its place in the standard literature on China.

La Mission Romande. By A. Grandjean. Illustrated, maps and charts. viii, 328 pp. Francs 4.50. Georges Bridel Co., Lausanne, 1917.

The author, who is general secretary of the Mission, puts the most fundamental facts in his sub-title motto, "Its roots in the soil of French Switzerland, its blossoming in the Thonga race." The Mission itself is more truly described in the fuller Thonga race." The Mission itself is Free Churches of French Switzerland."

In the opening chapter the origin of the work is traced to revivals leading

to the establishment of the Basel Missionary Institute, to the publication of missionary news in the *Magasin évangélique* from 1819, and to the calling together on March fifth, 1821, by two zealous young pastors of persons who established the Vaudois Evangelical Missionary Society. Within less than a month the Council of State disbanded the Society, having "noted with pain that, through an ill-considered zeal for distant enterprises beyond the means and capacity of a small country like this," they had contrary to law encouraged collections for such purposes. Even Dean Curtat spoke of the movement as coming "from foreigners who aim to make the Vaudois Church an annex of English Methodism." However, the work of evangelization, of producing missionary literature and in 1829 the starting of the Lausanne Missionary Institute kept the fires burning, while alliance with existing societies in Basel and Paris gave their members an opportunity to aid directly the cause of Missions. Then the Lausanne Missionary Society came into existence which had its agents in what is now Minnesota among the Sioux Indians, doomed to an early disbanding, while in 1857 the Society itself ceased to exist. In 1874 the Free Evangelical Church of Canton de Vaud (Presbyterian) established a society of its own and sent to South Africa its first two missionaries, Ernest Creux and Paul Berthoud.

It is to the "blossoming" of the united society, made up of the Free Churches of Voudois, Geneva and Neuchatel, consummated in 1879, and the growth and subsequent fruitage of the Mission that the volume is mainly given.

The author has succeeded marvelously well in narrating the trials, the successes and the ever present problems of developing primitive Africans into good Christians. Coincident with this, Secretary Grandjean has done much to extend a knowledge of the Thongas, a work done superbly in two volumes by a distinguished member of

the Mission, H. A. Junod, entitled "The Life of a South African Tribe."

Chapters XII. and XIII., detailing the medical, educational and literary work of the Mission are well worth most important documents in the evolution of the Mission. Another helpful section gives on opposite pages a synchronological view of events in Switzerland and in Africa.

While the region described, North Transvaal and Portuguese East Africa, have little interest for Americans, the book itself is an admirable example of what can be done to write a mission, history with enough color and concrete discussion of mission problems to secure the reader's interest.

China Mission Year Book—With Directory and Statistics. Edited by E. C. Lobenstine. 8vo. 588 pp. \$3.20. Christian Literature Society for China, Shanghai, China, 1917 (also for sale by the Missionary Education Movement, New York).

The Editors and Publishers of this Year Book, Statistics and Directory, have put all friends of missions under a great obligation. The year book is unusually complete. A survey of the general situation in China occupies sixty-three pages and describes governmental, economic, social and religious progress of the year. Then there follow chapters on the last ten years' progress in each of the eighteen provinces and in Manchuria and Mongolia. These are written by different authors familiar with local conditions. The section on the Churches and the Missions is viewed from several angles—those of the Chinese, missionaries and travelers. There are other sections on Evangelism, Religious Education, Philanthropic Work, Literature and Interdenominational Institutions.

The directory is very complete and the statistics show an immense amount of painstaking work. The charts in the pocket show the educational and medical work, the union institutions, the geographical distribution of missionaries and Protestant communities.

The book is of greatest value as a

work of reference. The map of China may be secured in separate sheets at 50 cents each. The statistics are the most complete ever compiled and show a total of 294,825 full communicant church members, or an increase of 28,000 over last year. The total Christian community in China is estimated at nearly six hundred thousand—the figures, however, being incomplete. Twenty-one thousand Chinese are engaged in Christian work. The largest number of communicants belong to the twelve Presbyterian churches, the next largest to the China Inland Mission, and the next to the Baptists.

These pages and charts may well be the subject of deep study and earnest prayer. Only about one-tenth of the Chinese have been touched with the Gospel.

Farmers of Forty Centuries, or Permanent Agriculture in China, Korea and Japan. By F. H. King, D.Sc. Illustrated. x, 441 pp. \$2.50. Madison, Wis., Mrs. F. H. King. 1911.

EVIDENTLY a new edition of a most remarkable volume, it richly deserves another notice. No picture-book could rival this profusely illustrated volume for any farmer's home; no stories of fabled El Dorados could equal this record of sober Far Eastern facts; no handbook would so early relieve the fears of Hoover and supply all the needs of ourselves and our Allies as this; if our farmers could follow closely in the footsteps of Japanese and Chinese experts in horticulture—for gardens rather than farms are all that one sees in the Far East.

The author had been Chief of the Division of Soil Management of the United States Department of Agriculture and also professor of Agricultural Physics in the University of Wisconsin, and, as an expert, he visited and recorded his observations in the three countries named. He found some most astonishing facts that needed to be accounted for. In our land of virgin soil, twenty acres are required to support every man, woman and child; people of the Far East are toiling in fields tilled

for three thousand years where there are scarcely more than two acres per capita, and more than half of which is uncultivable mountain land. Japan's 20,000 square miles of cultivated fields supported three persons per acre, or 2,349 per square mile. In favorable sections of Shantung Province, Prof. King found in one case 3,072 people, 256 donkeys, 256 cattle and 512 swine on a square mile, and on another mile, 3,840 people, 384 donkeys and the same number of pigs, or 240 people, 24 donkeys and 24 pigs to one of our forty-acre farms which we consider too small for a single family. Complete a square, two sides of which stretch from Chicago to the Gulf of Mexico and westward to the longitude of western Kansas, and you have an area greater than the cultivated fields of China, Korea and Japan from which five times our present population, or 500,000,000 people, are fed.

This was part of the situation facing our expert and he solves the problem of Far Eastern life in these pages, with many suggestions to the wasteful farmers of the Occident. If one does not care to read his intensely interesting pages, at least read the subscripts of his 248 half-tones. But in these days of conservation of food everyone, not omitting women, could not fail to read here and there whole chapters for the sheer interest of it.

It is not a missionary book, nor is it a fairy tale told by interested workers to quicken interest in missions in our churches. Yet no one can read the book without becoming deeply interested in peoples of such rare patience and industry, and who, without any formal science, centuries ago mastered the arts of our agricultural colleges and far out-distanced America's best farmers. People so virile and capable and whose history spans millenniums, instead of centuries like ours, surely have much of promise for the future, with the new increment arising from budding manufacturing industries, tapping unmeasured resources of coal and iron and other useful minerals. If any man is hopeless as to interest in the "heathen Chinese," let him read this volume; and if the "pigmy

Jap" has even less charm for him, here is the place for him to turn to lose all his apathy. Without saying anything much about missions, our author has provided us with one of the very best forms of bait for the missionary hook.

The Christ We Forget. By P. Whitwell Wilson. 8vo. 328 pp. \$1.50. Fleming H. Revell, 1917.

Here is a Life of Christ decidedly out of the ordinary mold. The first unusual thing we note is that it is written by a newspaper correspondent and a former member of the British Parliament—the author of "The Unmaking of Europe." In the midst of countless Lives of Christ this, written especially for "men of today," holds a unique place, and commands the reader's attention from the first page. It is scholarly, and at the same time practical. Mr. Whitwell is familiar with the contentions of critics, but he does not accept their destructive conclusions. He believes in the "virgin birth," the miracles and the sacrificial atonement. Intelligent Christians, as well as ministers and missionaries, will find in this study of the Life of Christ real stimulus to Christian thought and living.

Inside the Russian Revolution. By Rheta Childe Dorr. 12mo. 243 pp. \$1.50. The Macmillan Company, 1917.

Mrs. Dorr was in Russia at the time of the revolution, and has vividly reported what she saw and learned from interviews with Russian leaders. She gives a picture of the scenes connected with the revolution, tells the story of the murder of Rasputin, and many other stirring events. She was with the women's "Battalion of Death" when they marched to the front and was on intimate terms with their heroic leaders. Her book was written before the overthrow of the Kerensky government by the Bolsheviks. Its chief value from a missionary viewpoint is in the understanding it gives of the Russian people, their problems and their many admirable characteristics.

Complete Atlas of China. Maps prepared by Edward Stanford for the China Inland Mission (second edition). 4to. 21s. London, 1917.

This Atlas is clear, complete and accurate. It contains maps of each separate province and dependency, and an index to 8,000 geographical names. It is invaluable to students of China. The romanization of Chinese names is that adopted by the Chinese Post and the Telegraph Commission. All Protestant Mission stations are marked with a cross. Various kinds of cities, railroads, canals and telegraph stations are indicated by distinguishing marks.

Living Christ in Latin America. By J. H. McLean. 198 pp. Paper, 35 cents. Presbyterian Board, Philadelphia, 1916.

Recent interest in Latin America will be stimulated by this book by a Missionary who knows and loves Latin Americans and believes in their future. The book is prepared especially for Presbyterian study classes, but it contains an immense amount of information for all.

Missionary Education in Home and School. By Ralph E. Diffendorfer. 12mo. 407 pp. \$1.50 net. The Abingdon Press, New York. 1917.

THOSE charged with the responsibility of raising funds to support the missionary enterprise are accustomed to arouse enthusiasm by campaigns of publicity more or less educational in their nature. These "drives" tend, however, to make more difficult the success of subsequent campaigns. The constituency, moreover, will be found more responsive if prepared beforehand with at least a general knowledge of other lands and peoples. Recruits also are needed to take the places of those already in service. To meet such needs, text-books have been written, mission study classes organized, summer conferences held, student volunteers enlisted.

But missionary education has a much larger task than merely to train supporters and win recruits for the missionary cause. The home and the church, the community and the individual, should

cultivate the power to discern human need wherever it exists, they should be stimulated to discover and remove the cause of human misery, they need to feel the warmth of human sympathy and the thrill of service. Missions is not an optional subject in the curriculum of study, an elective—like chemistry, for example. It is a means of developing an essential and characteristic quality of the Christian life.

A text-book is now available which proceeds from the assumption that missionary education is a phase of that training which every one needs in order to be thoroughly equipped for Christian living. In Part I of the volume a careful analysis is made of the qualities which, when properly combined, constitute "the missionary motive." The aims of missionary education are discussed, the significance and cultivation of friendliness, the awakening and extension of sympathy, the development of helpfulness, learning how to co-operate, training in loyalty to the kingdom, the sense of justice and honor—all in their bearing upon the development of the individual life and with constant reference to the best educational methods.

In Part II the author traces the progress of individual development more in detail through the successive periods of childhood and youth and suggests available materials, books and courses of study, and appropriate methods of instruction and training for each period.

The secretaries of mission boards, pastors, parents, teachers of mission study classes, Sunday-school superintendents and teachers—all who have to do with the religious nurture of the young, will find in this book a wealth of stimulating suggestion and wise counsel.

Christian Co-operation in Latin America.
By S. Guy Inman. Pamphlet. 186 pp.
Printed for private circulation by the
Committee on Co-operation in Latin
America, New York, 1918.

Mr. Inman is the secretary of the committee that planned and conducted the Panama Missionary Congress. He has recently returned from an eight months' visit to Mexico, Cuba and South America, during which

time he had unusual opportunities to discover Latin-American sentiment toward the United States and the problems and possibilities facing the evangelical missionaries. This report of his tour, conclusions and proposals is illuminating and encouraging. The program outlined calls for more serious missionary work, for reinforcements, for union effort, for better educational institutions for industrial missions and for a clearer understanding of Latin-American character and South American needs.

The Story of Lutheran Missions. By
Elsie Singmaster. 221 pp. 60c. Women's
Missionary Society, Lutheran Church.

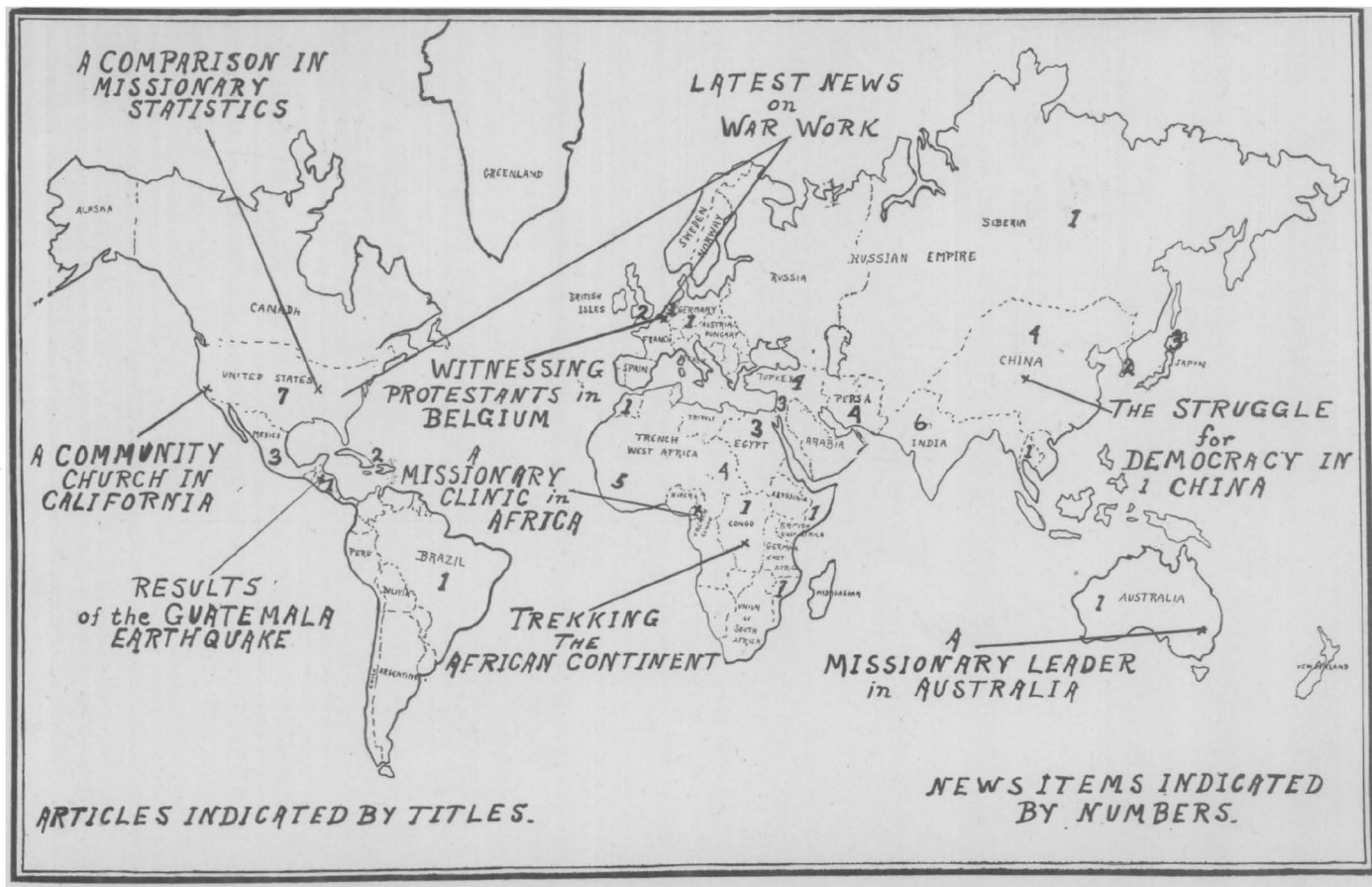
Many are familiar with the story of the beginnings of foreign mission activities in England and America, but few know about the pioneer missionaries of Germany and the Scandinavian countries. The Woman's Missionary Societies of the Lutheran Church have recently published this brief handbook, which brings together information that heretofore had to be gathered from many sources.

While the leaders of the Reformation did not stress nor, indeed, apprehend the missionary message of the gospel, there were never wanting in the Protestant Church of the Lutheran Communion those who were filled with the true missionary passion.

In a clear and interesting way, Miss Singmaster tells a story of those first faint beginnings of the Seventeenth century, when John Companius, Justinian von Woltz, Peter Spener and August Herman Francke were missionary prophets, whose light shone in a dark and unawakened world.

The story of Ziegenbalg and Schwartz in India, and of Hans Egede in Greenland are among the real hero stories of the missionary enterprise.

Chapters three to six are taken up with the story of Lutheran missions up to the present time in India, Africa, China, Japan and elsewhere.





A MEETING OF CHRISTIANS IN A PRESBYTERIAN MISSION, KAMERUN, WEST AFRICA.
See article by Miss Jean Mackenzie (page 339)

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AFRICA AFTER THE WAR

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

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

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

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

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

MOHAMMEDAN ADVANCE IN CENTRAL AFRICA

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

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

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

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

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

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

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

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

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

A NEW CRISIS OF MISSIONS IN PERSIA

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

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

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

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

PALESTINE AND SYRIAN RELIEF

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

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

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

Another cablegram received from Cairo reads:

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

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

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

DEVELOPMENT OF THE INDIAN CHURCH

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

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

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

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

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

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

THE PROGRESS OF AMERICAN CHURCHES

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

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

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



EDITORIAL COMMENT



THE GREATEST FORCE IN THE WORLD

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

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

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

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

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

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

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

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

TILLMAN C. TROWBRIDGE.

Constantinople. April 14, 1863.'

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

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

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

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

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

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

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

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

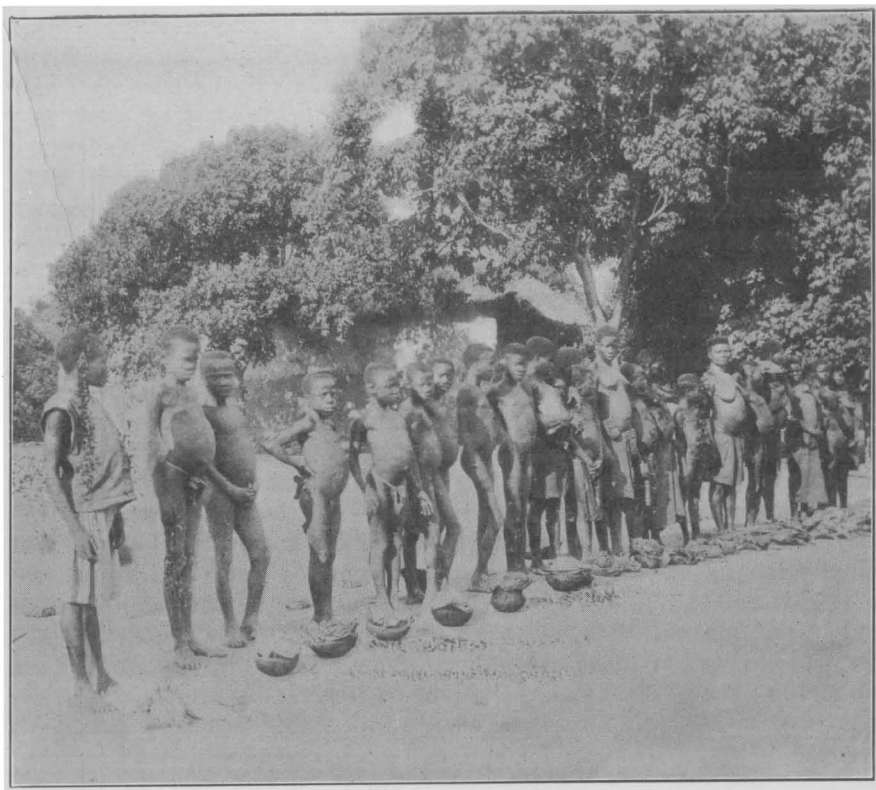
him was very vivid so long afterwards. He spoke of him as social, active and inquisitive, writing from morning till night, yet always ready to engage in conversation with all who called—as very temperate, eating (as the bishop figuratively said) an egg for breakfast, and dining on a chicken wing. When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

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

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

As Newbolt wrote of Chinese Gordon:

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



AFRICAN BOYS BRINGING FOOD FOR PROF. DU PLESSIS' CARRIERS

Trekking the African Continent

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

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

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

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

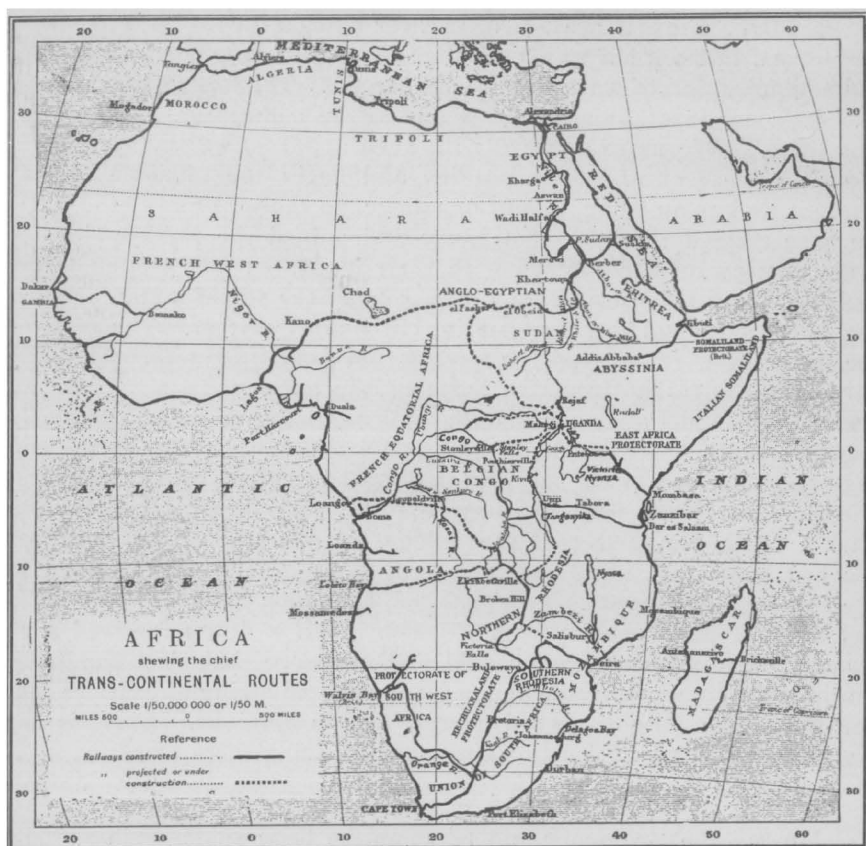
These secrets constitute the special glamor which the Dark Continent casts over its devotees. Africa is a coy maiden, whose heart we would fain win, whose beauties we would fain discover, to whose seductive voice we cannot choose but listen, but who eludes and puzzles us by her changeful moods. Let me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

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

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

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

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



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

GREAT HIGHWAYS OF THE GOSPEL IN AFRICA

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

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

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

THREE TIMES ACROSS THE CONTINENT.

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

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

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

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

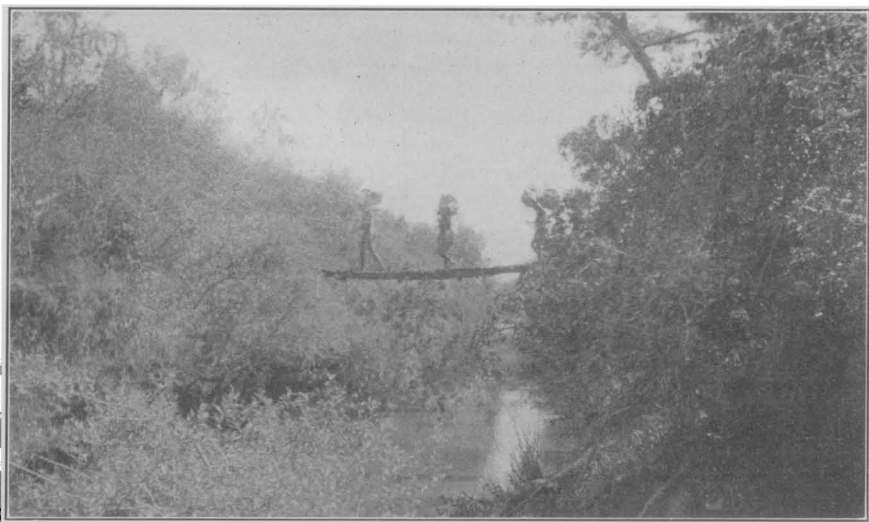
"We eat our proper rations,
In spite of inundations,
Malarial exhalations,
And casual starvations."

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

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

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

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



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

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

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

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

A WORD ABOUT MISSIONARY STRATEGY.

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

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

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

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

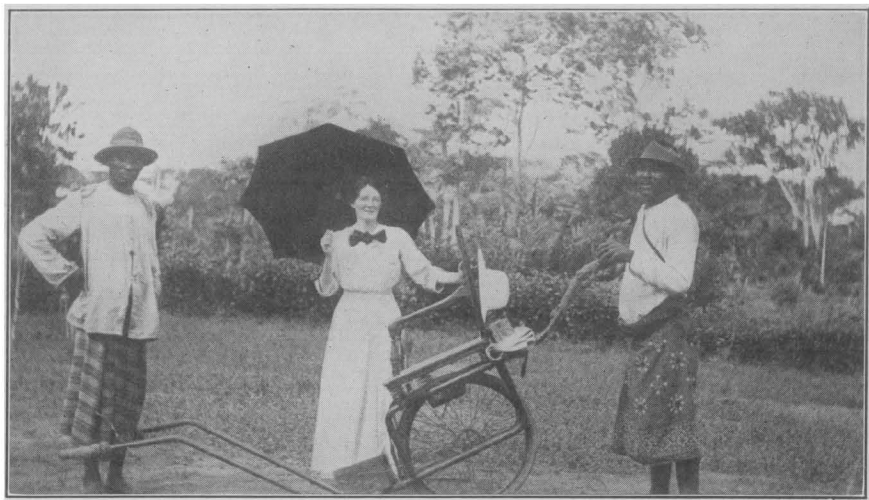
NOTE.—The Methodist Episcopal Church has already entered the southern part of the Belgian Congo and expects to care for the territory from the Congo-Zambesi Divide north to about 70° S. latitude and from the Kassai River east to the Cape to Cairo Railway, and the Lualaba River north of Bukama. Also the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

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

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

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

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



JEAN MACKENZIE AND HER "BUSHCAR" IN WEST AFRICA

A Spiritual Clinic In Africa

BY MISS JEAN MACKENZIE, METET, WEST AFRICA

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

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

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

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

SOME CURIOUS QUESTIONS

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

"May the bereaved wail on Sunday?"

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

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

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

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

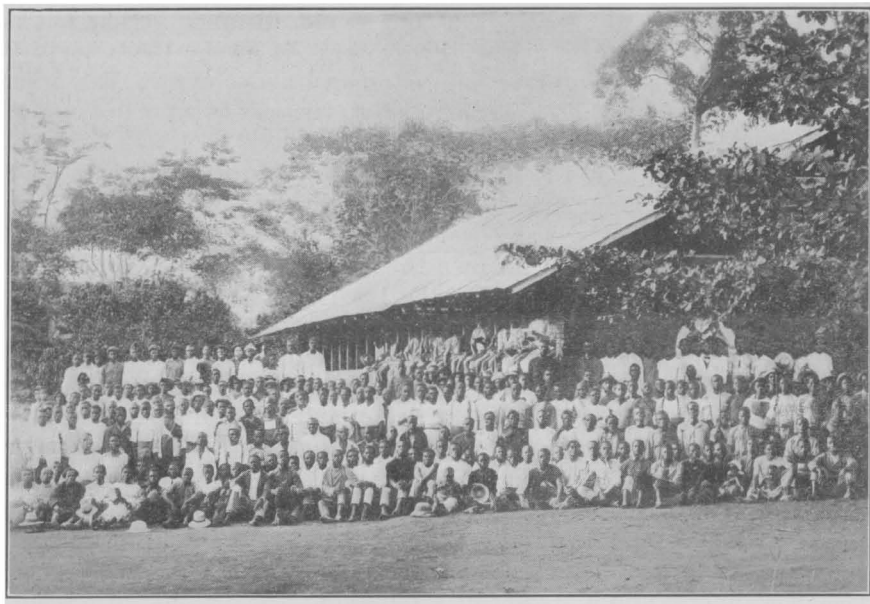
It is hard for my women not to be personal in their questions. When we speak of the things of consolation there is one and another woman on her feet to say:

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

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

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

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



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

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

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

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

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

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

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

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

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

AN INCIDENT TOLD BY A MEDICAL MISSIONARY.

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

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

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



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

Witnessing Protestants of Belgium

BY REV. HENRI ANET, PH.D.

Delegate of the Huguenot Committee in America

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

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

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

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

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

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

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



AFTER A GERMAN BOMBARDMENT, MECHLIN, BELGIUM

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

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



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

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

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

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

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

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

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

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

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

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

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

To his brother:

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

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

The Struggle for Democracy In China*

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

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

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

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

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

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

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

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

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

Let me relate to you something about my own life.

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

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

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

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

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

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

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

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



THE NEW PRESBYTERIAN GIRL'S SCHOOL—BEFORE AND AFTER

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



THE PRESBYTERIAN CHURCH BEFORE AND AFTER

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

DEMOLISHED BY THE GUATEMALA EARTHQUAKE

Results of the Guatemala Earthquake

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

Secretary of the Presbyterian Board of Foreign Missions

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

INCOME

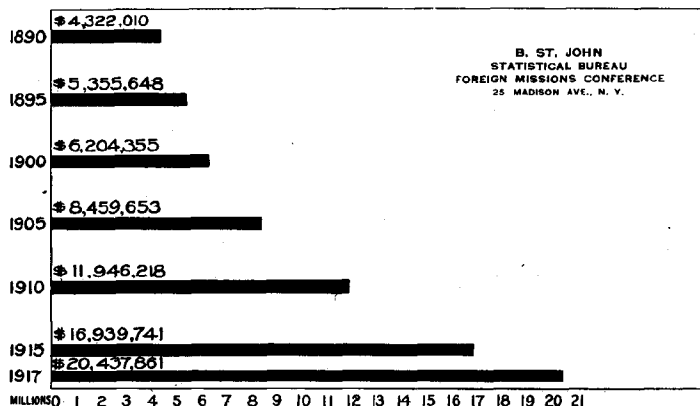


CHART I

INCOME

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

FOREIGN STAFF

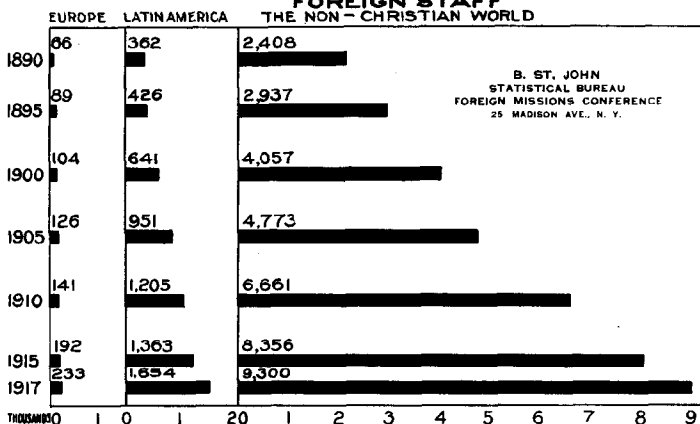


CHART II

FOREIGN STAFF

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

NATIVE STAFF

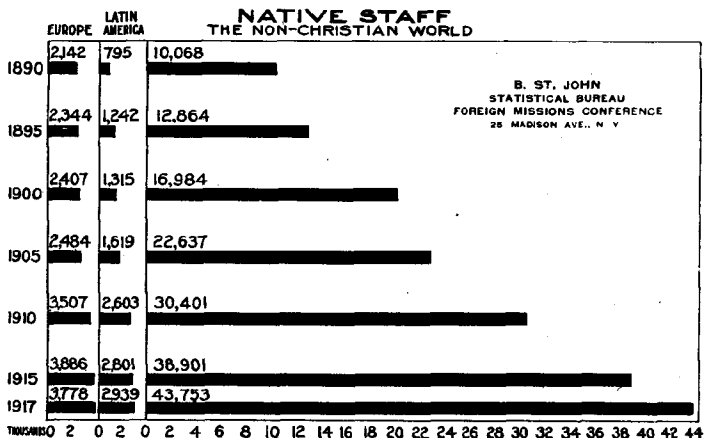


CHART III

NATIVE STAFF

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

CHARTS OF FOREIGN MISSION PROGRESS

A Comparison in Missionary Statistics

BY REV. BURTON ST. JOHN, NEW YORK

Director of the Statistical Bureau of the Foreign Mission Conference

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

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

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

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

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

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

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

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

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

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

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

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

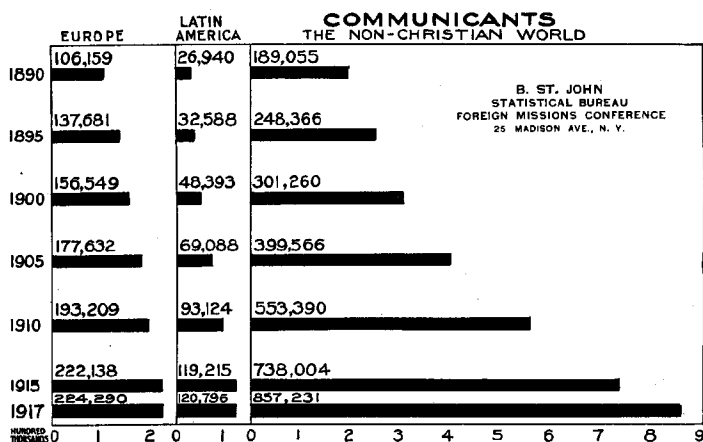


CHART IV.
COMMUNICANTS

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

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

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

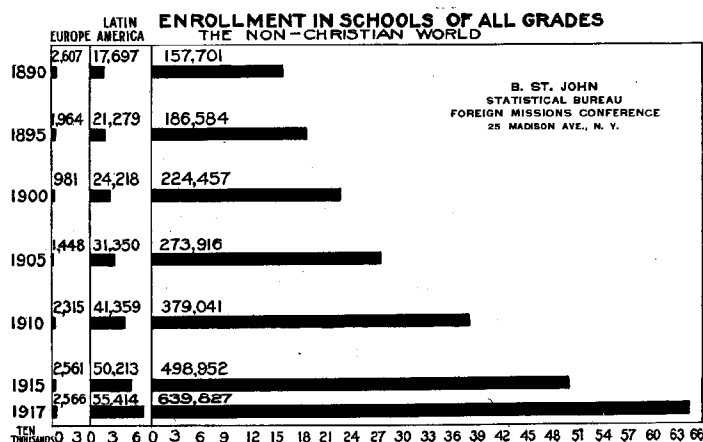


CHART V
ENROLLMENT IN
SCHOOLS OF
ALL GRADES

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

"Behind the Fighting Forces in France"

By GIPSY SMITH, Evangelist

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

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

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

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

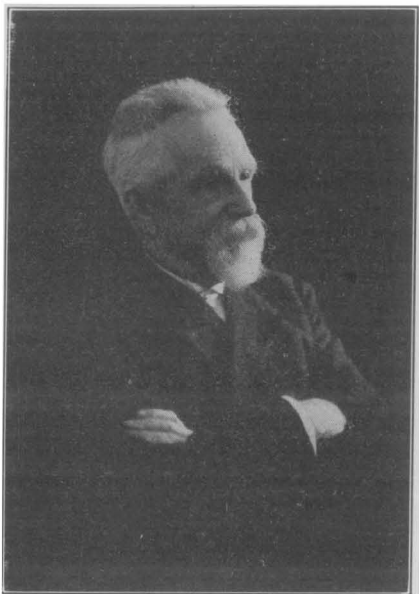
There is at the present time in America need for five thousand consecrated Christian men and women, who will don the uniform of the Y. M. C. A., submit to military authority and volunteer for this work in the camps and at the front. Today over twenty thousand men and women are working for Jesus Christ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

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

A Missionary Leader of Australia

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

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



GEORGE BROWN OF AUSTRALIA

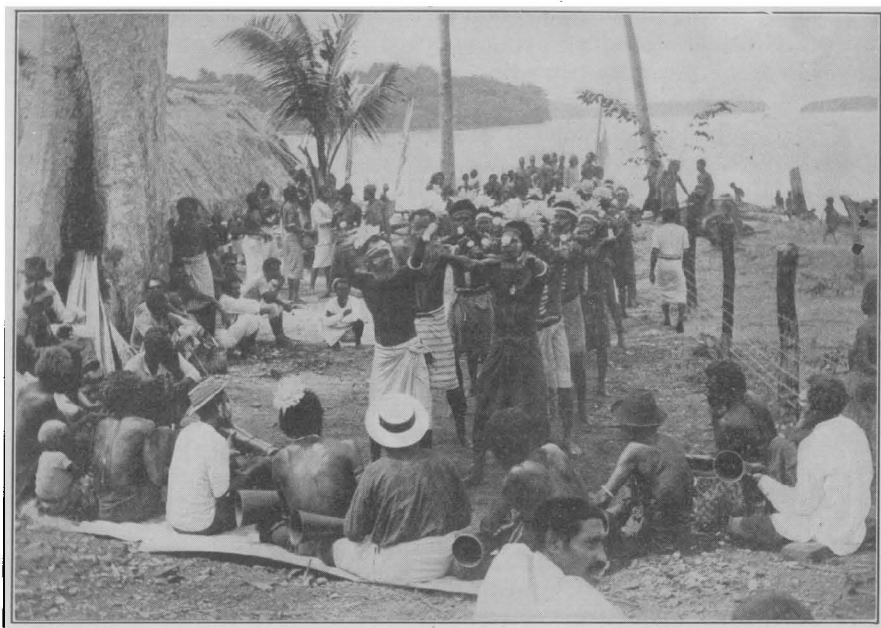
FOR nearly sixty years the Rev. George Brown was intimately associated with the missionary movement in the Southern Hemisphere. His services as an administrator classed with men such as Williams, Chalmers and Laws. He was born at Barnard Castle, Durham, England, on 7th December, 1835. His father was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

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

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

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

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



A DANCE OF THE NEW BRITAIN ISLANDERS

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

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

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

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

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

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

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



THE CLAREMONT COMMUNITY CHURCH AND PARISH HOUSE

A Community Church in California

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

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

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

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

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

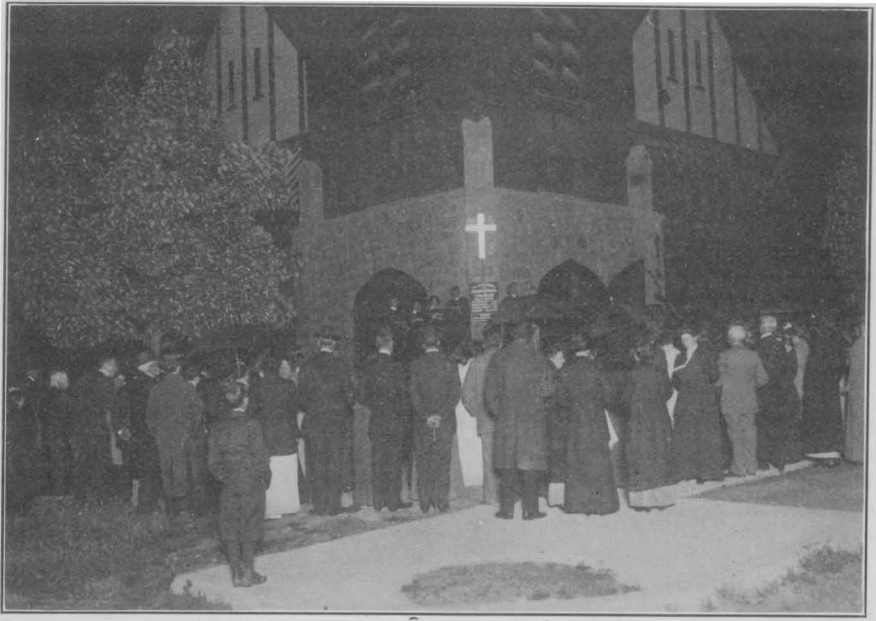
It was erected in a short time and opened for worship in 1906.

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

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

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

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



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

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

THE GAME WON OR LOST AT THE HOME PLATE

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



BEST METHODS



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

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

THE SIXTH SENSE IN MISSIONARY TRAINING.

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

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

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

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

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

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

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

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

One Way of Hearing a Call

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

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

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

A Better Way

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

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

Up went a little hand.

"What is it, Robert?"

"Couldn't we pray for them?"

"Yes," said the superintendent.

"Let us pray for them."

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

"Is there anything else we can do?"

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

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

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

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

"We can get a good Bible now for

fifty cents," answered the missionary.

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

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

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

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

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

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

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

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

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

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

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

That missionary talk made an impression that will last.

SOME THINGS TO DO

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

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

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

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

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

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

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

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

Good officers are made as well as born.

How to Make Them

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

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

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

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

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

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

How Eighty-three People Helped to Make a Meeting

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

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

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

Total 83 people.

HOME MADE NOTE BOOKS

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

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

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

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

*In her book, "Things to Make," published by the Missionary Education Movement, 156 Fifth Ave., New York, Miss Gertrude Hutton gives splendid suggestions for hand work of various kinds. A missionary message in the form of an interesting leaflet may often be included in the plans suggested.

clothing the needy, the sick and the suffering.

Many of our societies could send each year a box of clothing to the suffering lepers of the world. Now that we have learned to knit, let us keep in practise until in addition to our own boys, every shivering leper has a sweater. A letter addressed to Mr. W. M. Danner, 105 Raymond Street, Cambridge, Mass., will bring information about clothing needed for lepers.

A Composite Deaconess

An Atlanta, Georgia, pastor has furnished us the following unusual story of his composite deaconess:

"To state our case in brief—we needed a parish deaconess and we had no money with which to employ one. I began to study the situation. There came to me a realization of the fact that right in our congregation were people who could do much of the work of a deaconess. Taking my text from the Bible and my illustration from the Korean church members, who gave not only of their money but of their time also, I preached a sermon on service and asked for pledges of time to do the Lord's work under the pastor's leadership. The result was a revelation. Different members volunteered so many hours a day or so many hours a week that we soon had a full time composite parish deaconess promised. Then I found myself up against the hardest work and the biggest opportunity I have ever had. My hands were full keeping my workers busy. I found a vast difference between trying to do all the work myself and in directing other people in doing it. Blue Monday vanished from the face of my calendar. I had no time for it. Here were dozens of people ready to work. Early Monday morning I had to get down to going over the reports of the preceding week and outlining the work for the new

week. Every worker called at my study for an outline of work to be done. In my search for things to keep them busy I found some great new opportunities. There were women who pledged hours each day for visiting and for ministering to the sick and needy. That led to a systematizing of visitation and relief work. The cards of strangers who were at the services on Sunday went right into Monday's budget of work. Here were girls ready to read to "shut ins." We had to hunt up sick folks to be visited and read to, and we found some who had been woefully neglected. We began to work in various city institutions we had never considered a part of our parish. We found institutions entirely without any religious services. Here came messenger boys ready to carry messages. Here were business men who pledged time more valuable than money. When certain influential men began to take time to go out to talk with other men about attendance at church services and their relation to the Kingdom of God, we soon reached the point at which we no longer looked cautiously around to see whether there were enough men present at the evening service to take up the collection. A young man who was cooped up in an office all day volunteered service there with his typewriter. One by one the pledges continued to come in until we had a deaconess of gifts so diversified that every department of the church work waked to a new and fuller life as our congregation became a congregation not only of hearers of the word but of doers also."

SOUL WINNING

The real objective of all missionary endeavor is the winning of souls, yet personal work for souls around us never enters into the plans of many of our missionary societies. We fancy that if we

could stand by "Africa's sunny fountains" or on "India's coral strand," we would proclaim the love of Jesus to every passerby, yet our lips are dumb before those who are out of Christ all around us.

A missionary secretary makes this confession:

"I was helping to set up a big convention, and was full of enthusiasm over making every session a success. On the opening day my aged father, who came as a delegate to the convention, sat with me at luncheon in the hotel. He listened sympathetically to my glowing accounts of the great features that were to be. When I paused for breath he leaned towards me and said, while his eye followed the stately movements of the head-waiter, 'Daughter, I think that big head-waiter over there is going to accept Jesus Christ. I've been talking to him about his soul.' I almost gasped. I had been so busy planning for a great missionary convention, I had had no time to think of the soul of the head-waiter.

"When we went out to my apartment a negro man was washing the windows. Jim was honest and trustworthy and had been a most satisfactory helper in my home. Only a few moments passed before I heard my father talking earnestly with Jim about his personal salvation, and a swift accusation went to my heart as I realized that I had known Jim for years and had never said a word to him of salvation.

"A carpenter came in to repair a door. I awaited his going with impatience to sign his work ticket, for my ardent soul longed to be back at my missionary task. Even as I waited I heard my father talking with the man about the door he had just fixed, and then simply and naturally leading the conversation to the only door into the Kingdom of God.

"A Jew lived across the street. I had thought that possibly I would call on the folks who lived in the

neighborhood,—some time, but I had my hands so full of my missionary work the calls had never been made, but, as they met on the street my father talked with my neighbor of the only Saviour of the world.

"A friend took us out to ride. I waited for my father to get into the car but in a moment he was up beside the chauffeur and in a few minutes I heard him talking earnestly with the man about the way of salvation. When we reached home he said: 'You know I was afraid I might never have another chance to speak to that man.'

"The wife of a prominent railroad official took him out to ride in her elegant limousine. 'I am glad she asked me to go,' he said, 'for it gave me an opportunity of talking with her about her salvation. I think no one had ever talked with her about it before.'

"Yet these opportunities had come to me also and had passed by as ships that pass in the night while I strained my eyes to catch sight of a larger sail on a more distant horizon. I could but question my own heart whether my passion was souls, or success in setting up conventions."

* * *

The children of America should be taught, as are the children of Korea, to work for souls. Every Sunday-school scholar should be a missionary to bring in other scholars. Every catechetical class should have, as one feature of its work, the gathering in and teaching in the way of salvation those who are outside the fold. A part of the missionary work of every man of the church should be the winning of other men. Our pastors should find their women's missionary societies dependable agencies in filling the pews of the church and in bringing under the preaching of the word souls that may be saved,

Woman's Home Mission Bulletin

EDITED BY MRS. O. R. JUDD, BROOKLYN, N. Y.

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- Home Mission Study Courses and Literature—Mrs. John S. Allen, 25 East 22d St., New York (Reformed).
Home Mission Summer Schools—Mrs. Mary Fisk Park, 450 Riverside Drive, New York (Methodist).
Home Mission Interests in Schools, Colleges and Young People's Conferences—Mrs. C. P. Wiles, 259 Harvey St., Germantown, Pa. (Luthern General Synod).
Home Mission Interests Among Children—Miss Edith Scamman, 289 Fourth Ave., New York (Congregational).
Home Missions Comity and Co-operation—Mrs. George W. Coleman, 177 West Brookline St., Boston, Mass. (Baptist).
Home Mission Interests Among Immigrants—Mrs. D. E. Waid, 1 Lexington Ave., New York (Presbyterian).
Home Mission Day of Prayer—Mrs. Luke G. Johnson, 31 Wesley St., Newman, Ga. (Methodist, South).

A NEW DEFINITION OF AN OLD TASK

Eva Clark Waid

THE American seems to respond most readily to syllables or symbols which embody the thought of the hour. Is it the "Age of Steel" or "The Century of Invention" or "The City of the Sky-scraper"—the phrase commands his attention. Is it "enthusiasm," "efficiency," "service"—it becomes the catch word of every advertising page and the heading of every editorial. War times have brought a multiplication of these appeals to the popular imagination and "Over

the Top," "Called to the Colors," and "Keep the Home Fires Burning" have done valiant service in the literary lines of Home Defense. But in the year since America went to war in behalf of the world's liberties, two words have come to stand out with peculiar challenge and appeal to all who love the flag 'neath which our nation marshalls its hosts. These two words are Democracy and Americanization—separate words and yet closely allied. National in their definition and yet international in their import, political in their expression and yet religious in their results. Neither of these words has an un-

familiar sound to the great missionary leaders and statesmen who for long years have builded for true democracy and pleaded for true Americanization. But new allies for our cause and a new definition of our aims may well hearten us for new conflicts. Therefore missionary organizations will take keen interest in the following definition of Americanization recently adopted as a basis for the Americanization work in New York City now going on under many different agencies, educational, philanthropic and religious.

The interpretation of American ideals, traditions and standards and institutions to the foreign born.

The acquirement of a common language for the entire nation.

The promotion of a universal desire among all peoples in America to become citizens under the American flag.

The combating of anti-American propaganda activities and schemes and the stamping out of sedition wherever found.

The elimination of industrial conditions which make fruitful soil for un-American propagandists and disloyal agitators.

The abolition of racial prejudices, barriers and discriminations, the discouragement of colonies and immigrant sections, which keep people in America apart.

The creation of a normal, wholesome and rational standard of living for all peoples in America.

The discontinuance of discriminations in housing, care, protection and treatment of aliens.

The creation of an understanding of, duty toward, as well as love for, America, and fostering of the desire of immigrants to remain in America, have a home here, and support American institutions and laws.

The telling of the story of "Why America Is at War" to foreign-born people and why we must all stand together to win it.

On first reading, many paragraphs of this definition will seem to have little connection with the distinctive missionary program for the aliens in our land. But a second reading will open up not only new meanings of the old program, but splendid new fields of effort for every home missionary organization whose purpose, larger than any program, is to make our country, God's Country.

On the basis of some such definition of Americanization, what definite practical tasks can be suggested for the great body of earnest women bound together in our fine missionary organization? Briefly stated here are a few:

Know the foreign woman who touches your life, be she servant, trades woman, clerk, seamstress, fellow teacher, or mother of your children's playmates.

If possible know her as a friend, and while you help her, she in turn will provide you with the finest kind of a course in immigrant backgrounds and racial inheritance.

Know the homes your community supplies for its foreign-born. Is there "discrimination in housing?" Are there evasions of fire and building laws?" Are there "Immigrant Colonies?" How could those home makers be helped?

If Mr. Hoover is interested in everyone of those homes through the visits of the Food Administration Committees, ought not a few Christian women to have an equal desire to help these handicapped housewives and so establish a "normal, wholesome and rational standard of living" and "foster the immigrant's desire to have a home in America?"

It may well happen that some of your own "racial prejudices and barriers" will be removed by such a sympathetic insight, for sometimes we sorely need the Americanization of our own native born citizens in these particulars, nay even of our Christian citizens.

Know the industries in your town or community that employ the foreign-born and know the circumstances under which they work. How do those Mexicans fare at the hands of the railroad and how do their families live? How does that button factory treat those young foreign girls? Do those Polish women work overtime in that laundry only a few blocks away? Where

do those girls in the garment factory eat their lunch? How does that summer cannery care for the women and girls?

Just a few random suggestions—to be amplified and changed to suit your local need—that you women may do your share toward the “elimination of industrial conditions which prove fruitful soil for un-American propagandists and disloyal agitators.”

Know the children of the foreign-born, the “children of the crucible”, who throng the schools and fill the streets and crowd the libraries and moving-picture theatres. Through them will come those high ideals of duty toward this, our land and gratitude for its favors. Lend a hand to Campfire Girls and Boy Scouts, Patriotic Clubs and special celebrations, and strengthen the hands of every public school teacher who has these potential Americans in her charge.

Know the newspapers of the foreign-born and what they teach them about America today.

Know every agency in your community working with the alien and what is being taught as to our ideals and aims in war or in peace.

Above all, know every Christian and missionary effort being put forth for the foreign-born in your city or town. Do not just know about them, know them, if possible. If your church has an Italian mission, visit the Sunday-school, go to some of the clubs. If there is a Hungarian kindergarten, attend a session. If the Bohemians have singing societies, attend a concert.

And when you know—as you can know with only a little effort—then, need your hand be urged to do what your head and heart have found to do?

The Mothers' Club, the home classes, the visiting teacher, the neighborhood party, the new lunch room for the factory girls, the little model apartment to show the little foreign bride American ways, the

Better Babies Week at the Church House, the Church Orchestra of five nationalities, the country picnic for all the Tonys and Marias and their mothers—all of these will be woman's way of doing her share in one form of patriotic service for America.

This is patriotic service due your land from the women this land has blessed.

This is a patriotic Christian service due your Christ from the women He has set in this land to be a blessing to all other lands.

For this is not a mission study class, not the reading of books about the immigrant, but the personal reading of that most precious document “a human life,” the life of your foreign-born brother or sister. And this is an appeal for your personal service, not only in the teaching of a common language and the promotion of a common citizenship but also an appeal for teaching that greater common language of the spirit and promoting that greater common citizenship which is heaven.

MISSION STUDY TEACHERS

An Announcement from the Executive Committee of the Council of Women.

Because of the rapid increase in the number of Local Interdenominational Committees all over the country, the Executive Committee voted “that an announcement be made in ‘The Bulletin’ to the effect that names of Mission Study Teachers will be submitted to leaders of Interdenominational Study Classes upon application to Council Headquarters, and that Mission Study Teachers are asked to apply to the Council of Women for Home Missions for endorsement as teachers of the Mission Study Books.”

It further requests the names of existing Federations to complete the list numbering about 100 of those already reported and desires to pro-

mote the organization of new Federations.

Model constitutions for any group of women contemplating the formation of a Local Federation may be secured on application to the office, 600 Lexington Avenue, New York City.

THE NEW STUDY-BOOKS

IN "The Path of Labor," the senior text-book for the current year of the Council of Women for Home Missions, the Publication Committee states the aim and purpose for which it has been prepared and the reason for the selection of the theme in the "Foreword."

The chapter headings are as follows:

- I. The Call to Service
M. Katharine Bennett
- II. In City Industries
Grace Scribner
- III. In Mountains and Mines
John Edwards Calfee
- IV. Among Negro Laborers
Alexander Jeffrey McKelway
- V. In Lumber Camps and Mines
L. H. Hammond
- IV. Justice and Brotherhood
Miriam Woodbury

Walter Rauschenbusch
Teachers Supplement with helps for programs, class work and supplementary reading.

"Together"

By ALICE M. GUERNSEY.

UNDER the above title Miss Alice M. Guernsey has prepared a unique and altogether charming Devotional Exercise, which no mission study class will want to be without. The two little poems in it speak to the heart. The exercise is especially adapted for use with "The Path of Labor," but is equally suitable and helpful for general Bible Study.

Jack of All Trades

By MARGARET APPELGARTH

A true story for Juniors of the Little Unseen People who help to feed and to clothe us and to make the world a comfortable place for other people to live in. Unique, Unusual and of Absorbing Inter-

est, Children will love it and Leaders find it a fascinating study to present.

THE WORLD'S WORKSHOP

Furnishes occupational material for the six chapters of the book, which Juniors will find interesting and Teachers worth while.

A group of children to whom part of the manuscript was read one evening exclaimed, "Oh I wish we could stay up all night to hear the rest," and later asked again and again, "When will Miss Applegarth's book be ready?"

The sincerity and sympathy of the writer is felt in every line.

THE COMING OF SUMMER SCHOOLS

Mrs. Mary Fisk Park, the Chairman of the Committee of the Council of Women on Home Mission Summer Schools contributed the following list of dates, with names and addresses of chairmen:

- Boulder, Colo., June 13-20.—Mrs. D. B. Wilson, 1400 Detroit St., Denver.
- DeLand, Fla., Winter School.—Mrs. Wm. J. Harkness, DeLand, Fla.
- Dallas, Tex., June 17.—Mrs. L. P. Smith, Dallas, Tex.
- East Northfield, Mass., July 17-24.—Mrs. M. J. Gildersleeve, 156 Fifth Ave., New York.
- Los Angeles, Cal., June 3.—Mrs. E. Y. Van Meter, 4972 Pasadena Ave., Los Angeles, Cal.
- Minnesota, June 3-10.—Miss Alice B. Webb, 2214 Pleasant Ave., Minneapolis, Minn.
- Mt. Hermon, Cal., July 6-13.—Mrs. O. W. Lucas, 1032 Spruce St., Berkeley, Cal.
- Mt. Lake Park, Md., August 13-20.—Miss Susan C. Lodge, 1720 Arch St., Philadelphia, Pa.
- Oklahoma City, Okla., June 3-6.—Mrs. H. S. Gilliam, 2244 West 13th St., Oklahoma City, Okla.
- Wilson College, Chambersburg, Pa., July 2-7.
- Chautauqua, N. Y., August 17-23.—Mrs. Geo. W. Coleman, 177 West Brookline St., Boston, Mass.
- Winona Lake, Ind., June 20-27.—Mrs. C. E. Vickers, 312 N. Elmwood Ave., Oak Park, Ill.

The plans of most of the conferences were incomplete at the time when this announcement went to press, but glimpses of a few of the

programs will serve as "samples," commending to each section the nearest school as interesting, instructive and inspiring.

The Texas Interdenominational School of Missions has moved from Denton to Dallas in order to reach a larger number of women. The meetings are to be held in a large downtown church called the City Temple. Already an attendance of more than 250 is assured. There are to be classes for colored women also. Mission Study, Bible and Social Service classes will be led by Mrs. Lindsay of the Presbyterian Church, Miss H. L. Gay of the Congregational Church and Miss Mabel Howell of the Methodist Church.

At Northfield Miss Anna C. Nellich, a gifted Christian teacher from New York City, will teach the mission text-book, and Miss Anola F. Wright, of Montclair, N. J., who endeared herself to the school last year, has again consented to take charge of the music. Miss Helen J. Carleton is announced as the special leader for young women. Plans are being made to make the camp for girls better than ever and the outlook already promises a larger attendance than last year. Denominational days, and speakers on Mountaineers, Negroes and Mormons are included in the program.

It is expected that the Chautauqua Home Mission Institute will be held this year as usual. The study-course will be led by Mrs. D. E. Waid, whose nation-wide reputation as a teacher and lecturer insures everywhere an enthusiastic reception, and the junior text-book will be given to the children, as in recent years, by Mrs. J. H. String, of Cleveland. The denominational conferences, which met with so much acceptance last year, will be held daily. There will also be special meetings for young women and daily missionary rallies.

The Wilson College Summer

School will last ten days, the first part of the time being given over to Foreign Missions and the last part to Home. The "Methods" for the course will be equally helpful to both, and will be presented by Mrs. C. P. Wiles, Mrs. E. C. Cronk and others. It is hoped that Mrs. D. E. Waid will be secured to teach a Normal Class on "The Path of Labor." Dr. Floyd Tompkins will conduct the Bible Hour, and Mrs. H. B. Montgomery will be a platform speaker for the entire term of both conferences.

During the Winona Lake Summer School of Missions, the mornings will be devoted to study hours, while in the afternoons there will be time for physical recreation and denominational conferences. The evenings will hold inspirational addresses, talks with missionaries and prayer groups.

"Christianity and the World's Workers" will be the theme for study. The foreign mission text-book used will be "Working Women of the Orient," by Margaret Burton; while that for home missions will be "Paths of Labor," a symposium.

Mrs. H. L. Hill will be the study book lecturer.

Mrs. Albert L. Berry, the Bible teacher.

Mrs. E. H. Silverthorn, the Normal Class teacher.

Miss Carrie Barge will have Methods hour for leaders of young women.

Mrs. Carrie T. Burrit, Methods for Women's Societies.

Miss Ruth Shipley, Children's work and Junior study book.

Mrs. Marion Humphreys will be the leader of the study class.

A Girls' Department of this summer school will emphasize three aims:

1. *Information—Study of new methods of efficiency for Girls' Societies.*
2. *Recreation—Tennis, swimming, hikes, etc.*
3. *Inspiration—Contact with missionaries and leaders of religious thought.*

Latest News On War Work

NO STRONG DRINK FOR SOLDIERS IN FRANCE

ASSOCIATED PRESS despatches from the American expeditionary force in France state that General Pershing has issued a general order covering the liquor problem among our soldiers abroad. In this order General Pershing announced: "Soldiers are forbidden either to buy or accept as gifts whisky, brandy, champagne, liqueurs, or other alcoholic beverages other than light wines or beers."

General Pershing's order contains drastic provision for the punishment of men who drink to excess and also for holding responsible the commanding officer of units in which drunkenness occurs. The order also wisely links control of the liquor traffic with the control of immorality surrounding our army camps. All sections of towns frequented by immoral women are declared to be "off limits" for American soldiers, and soldiers frequenting them are to be disciplined. The dispatch that brings this information says ranking American officers declare the sobriety and high moral standards of the American forces as a whole have deeply impressed the French authorities.

It is interesting to record in this connection that Mr. Roosevelt states that his sons have come to believe in absolute prohibition for the army in war time. One of them has written that his experience abroad has made a permanent prohibitionist of him.

NAVY STRICTNESS APPROVED

COMMENTING on the order of Secretary Daniels, creating a five-mile dry zone around all training camps for naval recruits, *The Continent* says:

"It shows once more both the right kind of concern for the boys on whose manly valor the nation is to-day depending and the right kind of courage in doing what the well-being of these

youths dictates. The War Department originally provided that all saloons must likewise close within five miles from all the army's training camps. But when it appeared that the drink business by a universal rule of such scope would be wiped out in almost all the big city of Louisville as well as in a number of lesser towns, the Administration reduced the protective zone to a width of half a mile only—except in country places, where there are few saloons."

"INCURABLY RELIGIOUS"

SEVEN months of army Y. M. C. A. work have brought to Professor Henry B. Wright of Yale a settled conviction, namely, that "the vast majority of the young men of America enlisted in the crusade for democracy are incurably, persistently religious. Wherever they go most of them look first of all for a chance to be decent. If it is at hand, and adequate, and sincere, and unobtrusive, without the slightest hesitation they take it, and remain loyal to it to the end. But youth is merciless toward unfulfilled promise, and pretense, and service used as a vehicle for propaganda." Is not this an indisputable evidence that man is a spiritual being, made in the image of God?

THE STUDENTS' WAR FUND

THE fund of over \$1,000,000 raised by American students has now been divided as follows: Prisoner-of-War Work, fifty per cent; Y. M. C. A. War Work Council, twenty per cent; Y. W. C. A. War Work Council, twenty per cent; World's Student Christian Federation, ten per cent. The ten per cent which goes to the World's Student Christian Federation has enabled some of the movements in that Federation to carry on their important mission under conditions that would otherwise have very nearly stopped all

progress. Hostels have been maintained for students in lands foreign to them and workers are now serving in centers of far-reaching influence because of the assistance given by the fund.

ARMY CHURCH HEADQUARTERS

THE great value and effectiveness of the "Church Headquarters" building at Camp Upton is seen in the good uses to which it has immediately been put. On every Sunday morning at seven-thirty is held an Episcopal Communion service; on the first Sunday of the month a Lutheran Communion service. The Vesper services are held each Sunday afternoon at three-thirty, conducted by a different chaplain each Sunday. The Christian Science Church holds services in the social rooms on Wednesday evening and in the chapel on Sunday evening. The Jewish services are held in the chapel on Friday evenings and Saturday mornings. The Roman Catholic Church is using the small rooms for confessions on Saturday afternoons and evenings. The Y. M. C. A. uses the library for a secretaries' conference on Monday morning and Friday morning of each week. The chaplains' conference is held in the library on Wednesday morning of each week. The Inner Circle of the 308th Infantry Regiment is held in the library on Wednesday afternoon of each week and arrangements are being made for similar meetings of Inner Circles of other regiments. One of the chaplains is always in Church Headquarters when the troops are off duty.

SUCCESSFUL CHAPLAINS

PEOPLE who do not know the facts comment unfavorably upon what they suppose is the denominational rivalry of the agencies at work. The reverse is true. A chaplain says that his fellow chaplains do not ask whether a man is a Baptist or a Lutheran, or a Congregationalist, but "is he a Christian?" The other day seven men surrendered themselves to Christ and joined the churches of their

choice — Episcopal, Lutheran and Methodist. Yet the chaplain who had led them to Christ and the Church belonged to none of these denominations, but was a Presbyterian. Surely these things are signs not of a divisive ecclesiasticism, but of Christian unity.

This chaplain was one of thirty-nine men who are serving under the direction of the National Service Commission of the Presbyterian Church, U. S. A., in the camps, holding evangelistic services and doing personal work among the soldiers.

In nearly every case, ministers serving the Commission have been released by their congregations with salaries continued and pulpit supplied during their absence.

SOLDIERS STUDY BIBLE BY MAIL

"I HAVE in my possession several copies of lesson sheets which have come to me direct from the trenches of France, where some of my students were studying the lessons under all the disadvantages of trench life. These lesson sheets bear the marks of the muddy trenches, and were sent to me by a brother who is now a major in the British army."

This striking testimony comes from the pastor of a metropolitan church, who conducts a Bible correspondence school.

Another man, the director of one of the largest Bible correspondence courses in the country, writes:

"In looking up the records I am surprised at how practical this correspondence work is in connection with military service. While in the training camps, or even at the front, the soldiers have time for correspondence study. They not only fill up their spare time, but store their minds with knowledge that will be valuable to them while in service, or when they return to their homes after the war. Many of these Bible studies are furnished in pamphlets which the soldiers can slip into their packets, or even into their pocket, and take them along."—*Sunday School Times*.

NEWS FROM MANY LANDS



AFRICA

The Future of Morocco

A SCOTCH military officer, in addressing the Royal Geographical Society on his travels in Morocco, said:

"The climate of the Morocco coast is ideal, with the temperature seldom over seventy degrees in the summer or under sixty degrees in the winter. There is a sufficient rainfall; and the crops even under native methods are surprisingly rich. Under proper cultivation the wilderness will blossom like a rose and this country may well become one of the granaries of the world. The system of native government has always retarded, and in fact almost prevented, any development. If a native became too rich and prosperous he was promptly robbed by the neighboring Kaids, who in their turn were robbed by the Sultan, and there was therefore no incentive to progress. Under French protection, all this will be changed. There are also undoubtedly large deposits of copper and other minerals in the mountains as yet unworked."

One of the principal means of developing the country will, of course, be railways, and there already exist 773 kilometres of railway in Morocco, exclusive of railways under construction.

African Self-Denial

THE following letter was written to the Treasurer of the Foreign Christian Missionary Society by a boy in a mission school in West Africa, as spokesman for his fellows:

"To the Honorable Treasurer: We, the Edwaleni boys, beg to lay in your hands this little amount of money which we collected by denying some of our meat and sugar, and some of us paid some few copper coins to raise it to \$5.50, so that the Gospel might be disseminated until it reaches those who are still in the shadow of darkness. We are longing so much to

enable some one to go and bring in the Master's sheep who have wandered away.

There are only forty-six boys and three teachers in our school. Among these, thirty-two made up their minds to serve the Lord in this way of denying themselves something. Our school is a Christian school. Almost everybody professes to love Jesus Christ. . . . Our self-denial week has been one of our good ones. Everybody felt that he was doing something for his Savior. God has been very close to us. Our school work did not seem to press us very much during the week and the marks were not very many. It is hard to express the mood in which the boys have been. During their fasting they were happier than they ever had been."

Who Are The Nupes?

THE announcement that a Nup grammar had recently been published in England would lead most readers simply to ask, "Who are the Nupes?"

They constitute one of the oldest and last of the tribes to be subdued in Northwest Africa. The Nupes were finally conquered by the British. Their country became part of Nigeria, whose territory it increased by something like sixty-four square miles and added to its population about 150,000 persons. For many years it was believed the Nupes had no literature of their own, but lately there have been discovered songs and religious poems written in a corruption of Arabic characters, the Aljemi. These productions date back more than a hundred years, and it is believed were inspired by Mohammedan priests, for they contain distorted, although unmistakable Moslem doctrines.

The Test of War in Camerun

THE development of the American Presbyterian Mission in Kamerun is one of the most inspiring stories in

modern missionary annals. No better proof of the vitality of the self-supporting, self-governing native church which has been established there could be found than the way in which it has met the test of war. At the beginning of the war the mission stations were seized by the German government and their funds confiscated. The mission report says: "Except for the presence of the warring armies the country was depopulated. For over a year it was so. What a time it was! Families separated never to be united, sickness, hunger, starvation and death."

For eighteen months this continued, then the tide of war passed on and Kamerun had a chance to take stock of the damage done.

It is estimated that not more than six per cent fell away from the church during those frightful months, while more than 3,000 new members were received. The contributions of the native church more than doubled those of any previous year, so that evangelization could be continued though no financial help was possible from outside. The first request which got through from Kamerun after the Allied armies entered was not for money, it was to "Hurry up order for the Bulu gospels!"

Why Africans Become Moslems

WHAT is involved for the African in becoming a Moslem? This is how one missionary answers the question:

Islam presents itself here as a series of practices that appeal to the African because they make no moral demand. The hardest custom is that of fasting from food and drink during daylight hours in the month of Ramazan. A Moslem teacher admitted that Islam was powerless to change a bad man into a good one, and did not try. It was equally powerless, he confessed, to improve character by means of food laws and other external rites, for a man who lied and cheated before Ramazan did the same afterwards, and to stop eating field-mice never stopped

any one coveting his neighbor's property. God, Who to a heathen is a reality but of unknown character, remains the same to a Moslem, unless His character suffers by His being made the author of unreasonable commands. The life and doings of Muhammad himself are unknown. The old character, fears and motives remain the same. Seriousness, holiness, the gravity of big issues, none of these suggests itself in the common attitude of a Moslem. The people who become Moslems for the most part merely add on new and interesting customs to their old ways without receiving any inner cleansing or learning to know God personally.

The Kru's Thirst for Knowledge

IN Africa, when it rains, *it rains*. The sky just opens itself and empties itself in one operation. But rain cannot keep Kru boys and girls away from school. *Slates* carried on top of their heads make excellent umbrellas for the mission girls. *Banana leaves* serve the same purpose for the town children. One ambitious boy was in the habit of swimming a deep river with his books in a *toy canoe* by his side. When it rained, the *canoe* was held over the books to shield them, the boy didn't care about keeping himself dry.

From a town four miles distant, a young man walked in to school every morning, rain or shine. His lunch—often his only meal until night time—consisted of half a coconut, sometimes one green banana. Yet never have we heard a complaint from his lips. Now we have found room for him at the Mission and he is making progress in his studies.

To further a working use of the new language, English, all our Kru boys and girls are required to write a brief letter every day to their teachers. One of the subjects assigned was "The Mission." One bright Kru boy began his letter with the statement—"The Mission forces you to do everything you don't want to do." Isn't that deliciously human?

A. Mary Slessor Memorial

AKPAP is the principal town of the up-river people who first heard the Gospel from Miss Mary Slessor. Although the district is one of pagan people and wild bush, two women live there in honor and safety, and evangelize the district around them. There is no man missionary, but one of the women acts as pastor, preaching in Efik. The people are greatly interested in the Slessor Memorial Home, and have sent nearly \$100 towards that fund.

African Tests for Church Membership

THE requirements for church membership which are enforced by the Presbyterian missionaries on the Congo are sufficiently severe to make the relation with the church indicate an intellectual as well as a moral achievement.

Before applicants for admission into the church can be admitted to communion, they must commit to memory, besides the Shorter Catechism, the following Psalms: 1, 23, 32, 37 and 51; the entire Sermon on the Mount, as given in Matthew 5 to 7; the third and fourteenth chapters of John; the twelfth chapter of Romans; and the thirteenth chapter of I Corinthians. After all of this has been creditably recited, the applicants are still kept on probation for a period of three months, to show by their consistent life that they understand what they have learned, and the seriousness of the steps they are about to take. Naturally those of old age cannot commit the above to memory as easily as can the young, and their examination is not so rigid; but recently seven old men were admitted to full membership, who had persistently and continuously studied these requirements for five weary years in order to become communicants.

At the Funeral of a King

"THIS letter," writes "Dan Crawford," "will go south, guarded by six men who carry six long spears be-

cause last Wednesday a big lion met them with the incoming mail and there was a wild scramble for right-of-way. The men are rough government soldiers with not a taint of piety, but when they got out of this trouble without even a scratch, the decent fellows all declared that it was the presence of mission letters in the mail that saved them from the lions for, said they, quite sanctimoniously, '*Mission letters are prayed-for letters*,' and the prayers followed them all the way. Better still, they all said when they got their discharge they would come and live with us to get the Gospel.

The death of a king has called me to do some very opportune preaching. Like all primitive people, the Africans concentrate on such a primitive thing as death: they call a tribal halt and for days and days they magnify death, making much of its sting and strength. But a king's death caps the climax: tribesmen with spears glistening in the sun stream in from far and near, and now it is, with the air so full of fate, the missionary should seize on the great opportunity to get them all by the open grave and preach Christ as King of the keys of death.

There is preaching going on all over the town and each new detachment of official mourners as it arrives gets its own special message. The most imposing of these arrivals is from Mpweto, on the north shore of Mweru Lake, where one of our evangelists has been doing valiant service, and these enemies of the Gospel report ruefully that *124 souls have deserted the devil and are following Christ.*"

Troubles of Zulu Women

THE heathen Zulus have legal rights of sale and disposition of their women folk. This custom of *lobola* enables a man to sell his own mother (if she be a widow), his sisters, nieces, daughters. There are lashes, which are specially used for thrashing girls and women when they refuse to marry the men picked out for them. Chris-

tian girls are the victims of these heathen customs. Here a Christian girl of eighteen is carried away bodily, struggling hard, and forced to marry a man she does not want and who treats her cruelly. Another fine girl of the same age, a Christian worker, well trained and a pupil teacher, is afraid to go near her home, as she is hunted by her two brothers who are trying to force her to marry some one. "I belong to Jesus," she says. "He has bought me with His blood and set me free. Why then are they selling my flesh and blood?" Some women have even committed suicide, hanging themselves to escape the meshes of *lobola*.

MOSLEM LANDS

Islam After the War

CANON W. H. T. GAIRDNER of Cairo in a message to missionaries in India puts the issue clearly between Islam and Christianity in their mutual relations and shows that this will not be changed after the war.

"The universal breaking up caused by this war will assuredly bring new opportunities and many increased facilities. Yet, the difficulties of the task of bringing Islam into the obedience of God's Christ will be as great as ever they were. The new opportunities will not lessen the spiritual and intrinsic difficulties: they will simply make possible new approaches. To the great Assertion the great Denial will still bring the great Refusal; for here we are dealing with spiritual, not political facts.

"Nothing is to be hoped from internal reform—the spread of a sort of Reformation—in Islam; for it is by these educated persons and reformers that anti-Christian religious movements are fostered and Islamic propagation movements initiated. The more tradition is given up, the greater will be the prominence given to the Koran. And this 'shortening of the lines' and surrender of very easily assaulted positions may, in truth, only prove a strength to Islam."

Abyssinia and Christianity

INASMUCH as few States of the world have so old a Christian record as the Kingdom of Abyssinia, there was much consternation when the young Emperor, Lij Yasu, became a Moslem. According to a writer in *Life and Work*, this apostasy is believed to have been the result of German influence. Notwithstanding the discontent aroused by the act, and by his libertinism of life, the Emperor managed to maintain himself in power by the aid of Mohammedan tribes on the Eastern border. Opposition grew, and on September 27th last, during the celebration of the national feast-day, the head of the national church, the Abuna Matheos, solemnly released the Abyssinian nation from its oath of allegiance, and declared Lij Yasu to be deposed from the throne. Thereafter, amid scenes of popular enthusiasm, the Abuna proclaimed Zaouditou, younger daughter of the late Emperor Menelik II., as Empress, and installed Ras Rafari as Regent and heir to the throne.—*The Christian*.

Sermons in Arabic Papers

DR. NIMIR, the editor of the *Mokham*, the leading Arabic daily paper in Moslem lands, recently attended a church service in Cairo and listened to a sermon by Dr. Samuel M. Zwemer. The next day the whole sermon appeared in the paper—the first time such a thing has occurred in Egypt. This paper has a circulation among over 18,000 readers, most of whom are Moslems. Probably not less than 25,000 Moslems saw the sermon and read more or less of its message.

Since Dr. Zwemer's return from China, an increasing number of young teachers and students from government schools have been attending his Sunday evening services. The students from the Coptic College and Divinity School have also come freely—a thing almost as remarkable as the presence of Mohammedan students.

A Call for Missionaries for Turkey

THE Prudential Committee of the American Board, at its meeting in December last, authorized the securing of new missionaries for its staff on the several fields, and made the announcement that it "confidently expects to make a large increase in its missionary appointments to Turkey and the Balkans as soon as war conditions permit. So far as can now be estimated, the American Board will need at least fifteen ordained men, ten doctors, ten nurses, fifteen educators and ten men of special qualifications, as business men, architects, agriculturists and technical workers. All these in addition to the single women who will be required for many departments and forms of work."

Allowing for wives and single women, there are perhaps 150 new workers for Turkey to be found soon, it may be sooner than we think.

This vote is unprecedented in the annals of the American Board; it is the largest missionary call for a single land that was ever issued by a foreign missionary society. Yet missionaries from Turkey now in this country call the estimate altogether inadequate to the opportunity.

What Remains of Van Mission

IN Van, Turkey, at the time the war began was a flourishing mission station under the direction of the American Board. There was a church, hospital, schools and other buildings, with a large staff of workers. Today the entire plant is destroyed with the exception of the church, which is now used in the mornings by the Russian Orthodox Church and in the afternoons by the Protestant congregation. There is much to be thankful for in the fact that even the church was spared by the Turks in their ruthless devastation. But out of it all is coming a new and bigger chance for Christianity to wake the souls of the people who have been her persecutors.—*The Missionary Herald*.

Armenian Courage

AN American missionary in Persia has been deeply impressed by the courage and recuperative power of the Armenian people. He says:

"No massacre or human cruelty has been able to crush the spirit of many who have suffered so terribly. They are wonderfully brave and patient in their sufferings. I have heard many say: 'Never mind what has gone, what we have suffered, if only such things are made impossible for our children in the future.'"

"I was riding by a ruined Armenian village one day when my Turkish guard stopped and began to curse. 'Look at that,' he said. 'Three years ago we completely destroyed that village and thought we had exterminated its inhabitants. Here they are back again, rebuilding their homes, plowing their fields and gradually accumulating cattle and flocks. They can't be destroyed.' I told him the reason was that they were God's people."—*Men and Missions*.

Palestine Mission Restored

WITH the hoisting of the British flag on the tower of David and the freeing of Jaffa, Hebron, Bethlehem and Jerusalem from the hands of the terrible Turk, three important mission stations of the London Jewish Society have been reclaimed. The equipment which this society has in Jerusalem will give her a splendid opportunity for definite gospel work for the Mass among the Jews. With the conquering of Hebron and Jaffa, two missionary stations of the United Free Church of Scotland have been restored.

Awful Need in Persia

CONDITIONS in Central Persia are indicated by this cablegram from Douglas at Teheran: "The distress is appalling throughout the district. Almost any amount could be used for general relief. Drought prevented crops. Locusts and foreign troops have eaten the remainder. Great Moslem populations everywhere are

starving. Scores are dying. Distressing appeals come from all the cities. The country is impoverished. The only hope is in American liberality."

U. S. Minister Caldwell at Teheran has reported to the State Department that beggars multiply and hundreds swarm the streets, piteously crying and begging, and at times in their desperation assaulting the besieged. Similar conditions are reported from all parts, provinces and cities of Persia.

To the Presbyterian Board has come the following cable from Teheran: "Forty thousand destitute in Teheran alone. People eating dead animals. Women abandoning infants. Esselstyn feeding 1,200 daily at Meshed. Only limitation is lack of money."

Moslems Deeply Moved

REV. FREDERICK G. COAN of Urumia, Persia, says:

"The Mohammedan has been made to realize as never before the great contrast between his religion of cruelty and revenge, and Christianity with its spirit of patience, forgiveness and love, in not only the spirit of the Christians, but the great relief work that is being done for them. I have heard Christians with streaming eyes asking God to forgive those who had so cruelly wronged them and outraged their loved ones, and Mohammedans standing by have walked away awed, and saying, 'What kind of religion is this that enables them to ask God to forgive us?'"

"One case that has made a very great impression on the Moslems was when 1,600 Sunnis had fled from their villages on the return of the Russians, thinking they would all be killed. After the army had passed on, they were brought to the city of Urumia by the American missionaries, housed and fed in a mosque until they could be sent back to their homes. Thousands of Moslems who passed by that mosque and saw Christians feeding and caring for those who a few weeks before were destroying the Christian villages, looting their property and outraging and killing them,

were deeply overcome."—*Men and Missions.*

INDIA

The Empire of India

ACCORDING to recent statistics gathered in India and Ceylon, the entire population numbered 325,392,524—one-fifth of the population of the earth. They are living in 2,259 towns and 736,708 villages. The area of India, Burma and Ceylon is 1,913,124 square miles, or two-thirds that of the United States, while the population per square mile is 171, or nearly six times greater than in the American republic. Of the total population only about 1,500,000 are communicants or adherents of the Protestant Christian Church and at least 730,000 villages are still unoccupied by messengers of the Gospel. There is still work to be done in India!

American Indians and East Indians

THE gifts of North American Indians, who are members of the Young Men's Christian Association, are making possible the support of a traveling secretary who is carrying the benefits of the Association to the village people of South India. A secretary in India says of this work:

"The Association rids these people of debt by bringing freedom from the money lenders; it rids them of dirt and disease by introducing sanitation and inspiring higher ideals; it rids of drunkenness and frees from demon worship by introducing Jesus Christ."

The Y. M. C. A. of India in the War

"WHATEVER the field, the work of the Young Men's Christian Association is about the only Christian feature in the war." This was the verdict not long ago of the British Resident in Hyderabad, the principal native state in India. General Maude, commander of the forces in Mesopotamia, telegraphed to Sir James Mes-ton, Lieutenant-Governor of the United Provinces: "As I am advised that you are interesting yourself at this

moment in the question of the Young Men's Christian Association in Mesopotamia, I should like to let you know what excellent work that organization is doing here and how immensely its efforts are appreciated by all ranks in these forces."

One of the workers in India thus sums up the extent of the Association's activities:

"Up and down India, wherever there are enough soldiers gathered to make it possible, from Ceylon to the far Northwest and from Rangoon to Bombay; in East Africa, full of malaria; in Egypt, where we are carrying on work for Indian troops; among the Indian cavalry in France; and in Mesopotamia from Busra right up to the firing line; in all these places we continue to spend our best efforts. Within a few days of the fall of Bagdad the Association, with the hearty support of the military authorities, had secured a large hotel in which to carry on its work. In this field alone we have had 120 different secretaries during the year, although on the average we have probably not had more than sixty at any one time and often less than fifty."

Every Member at Work

DURING the last three years the South India United Church has held a week of simultaneous evangelism. About one-third of the total communicant membership of the church has taken part. In some districts and places the average has been a little higher. The South India United Church last year decided to attempt to enlist every communicant member for this special effort, aiming to get every member engaged in some form of evangelistic work throughout the year. In certain places in South India for short periods this ideal has been attained.

It was found, says *The Indian Witness*, that the best results were secured when a definite task was set before the church and before the individual.

"In Dornakal the central committee allocated to each congregation a number of villages for which they were

responsible. In Madura, individuals or families were allotted to individual workers. In Chingleput, where practically all the Indian Christian women in the church took a definite share, certain villages were chosen around the town; the women were divided into bands under leaders and allocated to these villages. In places where there are large numbers of illiterate Christians, the teaching of a single verse, a single lyric, and a single story to every Christian, had great effect."

CHINA

Lack of Women in Chinese Colleges

THERE are three medical colleges in China that admit women students—Peking, Suchow and Canton. Among the 1,930 medical students in China are 120 women. The great need for increasing the number of women physicians is seen in the high mortality among women and children, of whom 60 per cent born in China die as a result of the ignorance of midwives. At least 80 per cent of the mothers are infected because of improper treatment at the birth of their children. Can any one doubt the great need for trained nurses and women physicians? There is no greater call in China than that of the mothers and babies.

There are only 84 Chinese girls attending the colleges in China. If the same proportion of girls were in the colleges of America there would only be 21 young women college students in all the United States. The only colleges for girls in China are at Nanking, Fuchow, Peking and Canton, and these were founded by American missionaries. There are two hundred Chinese girls in the colleges in America.

Medical Progress in China

IT is less than one hundred years since the first doctor of modern science hung out his shingle in China, in the city of Canton. He was not a missionary, but the Christian physician of the East India Trading Company. Seeing China's appalling need and being a man of vision, he opened correspondence with the missionary

boards, which led to the sending of the first medical missionaries to that country. Now China has over five thousand graduate Chinese physicians, hospitals in all parts of the Empire, medical schools for both men and women, and a program for the immediate future that is tremendous in the scope of its plans. This is the record of just ninety years.

There are thirteen medical schools having particular interest to missions and missionaries. Six of these are conducted as union efforts, while some of the others are looking toward union as the best means of increasing their strength and efficiency. In medical education for women the chief problems at present are lack of money, lack of women physicians to staff the schools, and lack of enough schools that can furnish Chinese women with the necessary pre-medical education.—*Missionary Link.*

Idols as Kindling Wood

ONE could hardly imagine a more revolutionary proceeding in the life of a home than to chop up the household gods and build fires with them. Yet this is what is happening in many places today under the influence of Christian teaching. Some time ago a progressive citizen of a town in Central China told his neighbors that it was absurd to worship the idols in the Buddhist temple. After a number of others were convinced that he was right, they took community action and transformed the temple into a workshop and the idols into stove wood. Even an American missionary had part in the feast in which the meat was cooked over burning idols.

An Unusual Sunday School

A REMARKABLE Sunday School is that in Hangchow, China, the 120 pupils in which are all students in government schools. These men are all from heathen homes and in schools without any Christian influences.

The teachers are a most interesting group of men. One of them is a major in the army medical corps. An-

other is a civil engineer, now the chief Chinese engineer of the Hangchow-Shanghai Railway. Another, a Chicago University graduate, is a nephew of Dr. Wu Ting-fang, the famous ex-minister to the U. S. A., and the son of the Chancellor of Hongkong University, recently knighted by King George. Another teacher is a returned student from Germany and a professor in one of the Government colleges. The superintendent of the school is an A. M. graduate from the University of Chicago, and is now head of one of the two departments of the Provincial Salt Gabelle, a very important and lucrative position. The other teachers are a civil engineer, the head teacher in a mission school, a returned student from Japan and a young doctor. These men are very much in earnest, and when in town have never been absent a single Sunday.

They come together once a week to study the lesson for the next Sunday, and to discuss their work.—*The Christian Observer.*

In a Chinese Prison

PRISONS in China are in a chaotic state. Peking contains one in which a visitor saw seventy men, seated on the wooden floor, each of whom must serve a term of from three years to the life sentence. They were bare to the waist, and some of them wore handcuffs as well as chains on their feet. On the other hand, there is another prison in Peking, which in sanitation, the teaching of trades and other points compares favorably with the best prisons in Europe. Religious education is given here in a large room, with elevated seats, surrounded on three sides by wooden partitions, so that the prisoners, when seated, could look only in one direction and that straight forward, over the head of the man in front of him.

"On the wall which the prisoners faced were five paintings. The middle painting was of Confucius, in robes of blue. At his right were

Buddha, in yellow, and Lactzu, in white, while at his left were Jesus, in a brown robe, and Mohammed in green. The warden explained that these paintings had been made by one of the prisoners, at the warden's own request. Every Sunday there is a lecture on Confucianism, lasting half an hour. Then the prisoners are left in silence. They are expected to gaze at the religious leader they may choose and to fix their thoughts on his teachings. The warden explained that he believed there is good in all religions and that each prisoner ought to get as much good as he can from the religious leader in whom he trusts."—*The Survey*.

Seed Sowing in Tibet

ON the border between China and Tibet lies the city of Batang, which is, like Denver, "more than a mile high. "The altitude is about 7,800 feet. At this far-off Tibetan city, on the roof of the world, the Foreign Christian Missionary Society of the Disciples of Christ has located four missionary families, two medical missionaries and two evangelists.

At Batang there is now a small Tibetan church, a hospital just completed, a day school of about one hundred pupils and a Sunday school of about one hundred pupils. The evangelistic work is carried on in an intensive way. In a letter recently received from Mr. Ogden he says, "I have visited almost every home within a radius of five miles of Batang, some several times, and have not missed the rich or the poor. I have visited all the villages around Batang, some two or three times. Each time I go I take tracts and picture cards, and tell the message from one or more of these in each home and to any person I meet on the road. I believe in this seed-sowing and in this way I get acquainted with every person in our district. How different the attitude and the reception as compared with ten years ago! Not many accept

the Gospel as yet, but the time of harvest is sure to come."—*Men and Missions*.

JAPAN

The Japanese and Womanhood

FORMERLY the Japanese showed their respect for womanhood by worshipping a sun goddess. The modern name for woman in Japan is "the honorable inside of the house." More and more, however, the modern Japanese women are going out of the house, both for work and pleasure. The education of Japanese women is becoming more and more important, but on account of the failure to provide proper educational facilities in the past it takes two years longer in Japan than in America to do the same educational work. It requires two years longer for a child to learn to read and write in Japan than in America.

A Prescription for a Dying Church

MORE than one church in the home land, whose membership has so dwindled that the few who are left are almost discouraged, might enter into life by following the example of a little church in Airin, Japan. Its membership had gotten down to twelve. But these twelve got to work. Fifty copies of a religious paper were purchased. Each Sunday afternoon was devoted to house-to-house work, and the papers distributed. The next week fifty new copies were left and the old ones passed on to fifty more families. Every visit meant a personal invitation to attend services. The preaching place was filled with hearers and the meetings had to be repeated two and sometimes three times a night to allow the people to hear the Word.

Suicides in Japan

REV. DR. SIDNEY L. GULICK says that suicides among Japanese students are probably more prevalent than among any other students in the world. The causes he mentions are, first, the high-strung nerves and exceptional sensitiveness to anything that

may be regarded as a personal humiliation; and, second, the extraordinary competition among students to secure places in the Government schools. Dr. Gulick also notes the three causes given by the Students' Christian Literature Society, of which he is a member, namely: the struggle for existence, the handicap of poor physique, and the absence of an enlightened faith.

In 1917, with the consent of the principals, this Society reached 1,330 secondary schools in Japan, containing some 410,000 pupils, with the "My-ojo" (Day Star), its paper for young men; this paper reaches nearly all the middle schools and colleges to the extent of about one copy to every seven students; and to the Society's offer of a free six months' correspondence course of Christian instruction for graduates over 450 applications have come in. Young Japanese are thus beginning to see that the antidote for despair is not found in the native religions, but that the cure for pessimism and despair is spiritual inspiration, such as is found in Christianity.

Evangelism in Seoul

NO little organizing ability is shown in the reports of the evangelistic campaign conducted in Seoul.

The city of Seoul, having been divided into four sections containing about four churches each, four churches, one from each of the four districts, were selected weekly that each, with its own workers and as many volunteers as would come to them from other parts of the city, might prosecute evangelistic work in its neighborhood. The workers of each church came together at 9 A. M. for prayer and conference, after which each worker was given a slip of paper (five hundred of which had been previously prepared) containing the address of an individual to be found and wrought with. All the workers reconvened at 2 P. M. to report, confer and accept the same or a modified assignment to work with the rest of the day and all assembled at an evangelis-

tic mass meeting in the evening, each worker bringing his capture with him so as to afford him all the encouragement possible.

But there was much more than good organization. Such was the devotion of the workers that during one week of effort in a single church, sixty-six people declared themselves for Jesus Christ from henceforth, and in sixteen churches, thus wrought in for a month, eight hundred made the same declaration.

NORTH AMERICA

An International Conference?

THE Federal Council of the Churches of Christ in America has received an invitation, signed by the Bishop of Seland, Denmark, the Archbishop of Upsala, Sweden, and the Bishop of Christiania, Norway, to attend, through its chosen representatives, an international ecumenical conference, to be held probably either at Upsala or Christiania. The Pope and other prelates of the Roman Catholic Church have been invited, with twenty-five Protestant communions and certain special groups. Representatives from both neutral and belligerent countries have received invitations.

The subjects proposed for discussion are: (1) The spiritual unity in Christ of His disciples, without loss of loyalty either to the talents and duties entrusted to nations or to the creeds they profess. (2) The shortcomings of the Church with regard to the realization of Christian brotherhood and of the spirit of Christ in all human relations. (3) Possibilities and duties of the Church in counteracting the evil passions of war and promoting that frame of mind which makes for righteousness and goodwill among nations. (4) The Christian doctrine on the sanctity of law and on the work of international legislation. (5) Actual church problems viewed practically and universally.

At a special meeting of the Administrative Committee of the Federal Council it was agreed that it was not

advisable for the Federal Council to take definite action on the matter at this time.

Baptist Reorganization

BY the adoption of a new series of by-laws, the Board of Managers of the American Baptist Home Mission Society has created a new form of organization, with co-ordinate departments.

Gilbert N. Brink, D.D., formerly superintendent of education, has been made Secretary for Education and for Latin North America. Rev. C. A. Brooks, until recently superintendent of foreign speaking work, is now secretary of city and foreign speaking missions. Rev. F. H. Divine, former district secretary of New York and Northern New Jersey, has been made secretary of the department of church edifices and parsonages. L. C. Barnes, D.D., field secretary, has charge of the departments of field work and English speaking missions, and of evangelism. Secretary Charles L. White has been made executive secretary of the Society.

The secretaries and the treasurer form a Headquarters Council, the chairman of which is the executive secretary. This Council meets frequently and confers upon matters of importance that are brought before it by its members, thus securing for each the advice of all. Matters of special importance or those upon which there is likely to be a difference of opinion are presented thus to the Headquarters Council and upon its recommendation are submitted to the board of managers. This plan has already led to very fruitful results.—*Watchman-Examiner*.

Results of a Canvass

THE last report of an "Every Member Canvass" given in the *Review* was from Africa. Now comes one from Ridgewood, New Jersey, which shows the results that may be achieved in a suburban church.

1. A 63 per cent. advance in income, or \$3,460.64.

2. An 83 per cent. advance in contributors, or 100 new givers.

3. An accurate, up-to-date live list of church members, 400 in all.

4. A new inspiration to the whole church. New workers discovered, new members received, lapsed members restored, the indifferent interested, and the Sunday school helped.

5. At the report supper of the canvassers the unanimous expression was to make the canvass a permanent and regular feature of the church's work.

Progress of the North American Negroes

FIFTY years ago the negroes in the United States owned scarcely the clothes on their backs; to-day, according to the *Home Mission Monthly*, 250,000 of them own 20,000,000 acres of fertile soil and on this and other land which they rent they cultivate over twice as many acres as are contained in all of the farm land of New England. Illiteracy, which fifty years ago stood at 90 per cent., has been reduced to 30 per cent., and Negroes constitute nearly three-fourths of the teaching force in schools for their race. In the various steps of their advance they have been aided by those white people of both South and North who recognize that our duty lies quite as much in helping the Negro of America as his more picturesque brother in Africa. The average white person knows only the Negro servant or laborer, not the teacher, the minister, the doctor; and there is the tendency to judge the race by faults rather than successes. The Negro needs a gospel practiced before him as well as preached; he needs a helping hand, not a discouraging shove when he is trying to climb.

Negro Boys Reformed by Negroes

FOURTEEN miles from Tuscaloosa, Alabama, is a reformatory school for negro boys, founded by Sam Daly, negro hack driver in an Alabama city.

Although Sam Daly died about three

years ago, his wife and daughters continue the reformatory in a very efficient manner. Starting with less than a dozen children, often Mrs. Daly has as many as thirty-five boys in her charge at one time. Standing to-day beside the old farmhouse is a one-room log cabin, the first dormitory; but now the boys are quartered in a two-storied, wooden frame building, erected mainly by the boys themselves. This new dormitory, not yet completed in the interior, will accommodate nearly a hundred people. Of the five hundred acres embraced in Mrs. Daly's farm, a large portion is under cultivation. Here under a capable overseer these boys raise corn, cotton, peanuts, peas and hogs. No boy is admitted to this reformatory unless the courts have convicted him of some misdemeanor. The boys are of all ages and degrees of intelligence.

A negro minister acts as overseer on the farm, and has charge of the weekly Sabbath school and preaching service in the little chapel. Nowhere else except at Tuskegee will you hear the old hymns sung with as much vim and enthusiasm as by these boys.

Applies to Women

WOMEN in uniform or members of parties containing women in uniform cannot be served alcoholic beverages in the leading up-town hotels of New York City, according to an announcement made by the hotel proprietors.

The order means that hereafter women doctors, nurses, motor drivers and telephone operators wearing a khaki uniform or navy blue uniforms of Uncle Sam will do exactly as the men in uniform. They will be forced to drink soft drinks or nothing.—*The American Issue*.

A Public Confession of Faith

WHEN French Canadian Catholics are converted to evangelical Christianity, it is the custom for them to make a public statement of their faith. The following, dated at Lac Long, Temiscouata, Quebec, is said to be typical:

"I, the undersigned, J. B. Chouinard, farmer, after having been long and carefully instructed in religious truth in the Old and New Testaments; and after having compared the teachings of our Lord Jesus Christ with those of the Roman Catholic Church, declare publicly that not being able to agree with the alterations made by this Church, I today leave it for good, fully determined to follow only the sound doctrine of the Gospel. For this reason I attach myself to the French Baptist Church of Lac Long. I also call upon my French Catholic friends who read these lines to sound the Scriptures and to have no other Shepherd than Jesus.—J. B. Chouinard.

Hebrew Christians to Confer

THE Hebrew Christian Alliance of America, in issuing the call for its fourth annual conference, which is to be held in Chicago, May 27 to 31, states the following as its aims:

"1. To bring into brotherly relations, for their mutual spiritual strengthening, the thousands of the scattered Hebrew-Christians on the North American continent on the basis of our common salvation in Christ.

"2. To extend a hand of succor and practical counsel to lonely and discouraged converts of the house of Israel, who crave that intelligent sympathy which they can find only in a Hebrew-Christian environment.

"3. To present by voice and pen a united testimony to the Lord Jesus as the Messiah of Israel to the Jewish community—American and immigrant, reformed or orthodox.

"4. To cultivate legitimate points of contact with the Jewish community, struggling towards the re-establishment of a home in our ancient fatherland, in order to demonstrate that our abandonment of Judaism is not meant to be understood as apostasy from the Jewish people—our 'kinsmen according to the flesh'—but that we too desire to labor for their welfare and prosperity.

"The Alliance was formed by the good hand of our God upon us during

the war which is overturning the old world-order and working tremendous changes for the Jewish people also. The capture of Jerusalem by a Power friendly to the Jews on the anniversary of its re-conquest by Judas Macabaeus, the founder of the last Jewish State before the first coming of the Messiah, is in itself a significant sign. Let us wait together on the God of our fathers, that such light and guidance may be granted unto us in this hour of crisis as will point out clearly the path in which we must walk as a Hebrew-Christian community."

War Benefits Alaska

NO district school among the snow-covered hills or icy fields of Alaska is too small to be lined up for war work. The superintendent of the Southeastern district school division has commandeered all the children and announced a program as well for their mothers and elders. Every girl from the third grade up must learn to knit—if her teacher does not know how she is referred to Alaskan women for instruction. The school course, too must include instruction in First Aid and the study of the United States policy in the war for democracy. The present war, the superintendent affirms in his instructions to teachers, is for the benefit of Alaska as well as civilized people everywhere.

LATIN AMERICA

In "Dry" Porto Rico

Since March 2nd it has been unlawful in Porto Rico to buy or sell or give away intoxicating liquors. In spite of the loss in revenue from this source the treasurer of Porto Rico, Mr. Benedicto, feels confident that *dry Porto Rico can still pay its way*. The enemies of prohibition predicted that the loss of the liquor revenue would handicap the schools, but, on the contrary, the legislature has voted larger appropriations this year to the school department. Commissioner of Education Miller in his address to the Teachers' Association in Mayaguez, recently stated that provision had been made

for 985 graded schools for the coming school year—160 more than the present number. Furthermore, the school year has been lengthened from nine to ten months, which naturally calls for an increased expenditure in teachers' salaries.

In Santo Domingo

THE first American Protestant Episcopal missionary to the Dominican Republic has arrived safely at Santo Domingo. Bishop Colmore reached there shortly after Mr. Wyllie and on the first Sunday held services which he describes as follows:

"It was wonderful on Sunday morning to celebrate the Lord's Supper at seven and to preach at half past nine in the old fort where Columbus had been confined in chains in the country he had discovered. All the heads of the Government were present, including the American minister, sitting in camp chairs or on long benches which had no backs. Beside these, there were marine officers, enlisted men, civilian men and women, and several English-speaking blacks. We had an altar constructed in the fort prison, an enlisted man played the piano, and three others—college men who have enlisted for the duration of the war—formed our choir. Everyone was most attentive and reverent, and expressed his pleasure and gratification at the service."

For Young Men in Mexico

THE Young Men's Christian Association in the City of Mexico reports that in spite of the disturbed conditions, the membership of the Association reached its highest point this year—1,857. One of the members, the head of a large tailoring firm, was convinced that the Association could do for his employees what it had done for himself, so he had thirty-seven of them enrolled as members, paid the entire bill, presented each of them with a gymnasium suit and installed at his own expense enough additional lockers to serve the whole group. It is also said that Mexicans now outnumber foreigners on the secretarial staff.

Mission Schools Appreciated

SEÑOR EMETERIO DE LA GARZA, JR., one of Mexico's most distinguished lawyers and statesmen and a member of the Mexican congress under three regimes, replied as follows to an inquiry as to Mexico's desire for an increase of Protestant missionary work:

"Absolutely yes. Why? Because the Mexican people, like everybody else, are perfectly willing to receive the benefit of such a religion. They will not stick to the candle when they can have the electric light, nor will they stick to the donkey when they can have the Ford. I know, because I am a man dealing with the public affairs of my country. I know of the enthusiasm with which they have responded to missions in the past. The fruits of mission work are enjoyed in many places. The day in which the United States will send to Mexico an army of teachers and missionaries, instead of an army of soldiers and marines, that day would your country be rendering a great service to my country and to humanity. Education is one of the big solutions of the Mexican problem. Supplying schools is a fundamental question of reconstruction, but the government cannot go into it because of the unspeakable financial condition of Mexico at the present time. We had 11,000 schools in 1910. We have almost none now. We need 100,000. We welcome the mission schools."

Disorder in Costa Rica

ATENTION is called by a contributor to the *New York Times* to "the orgy of lawlessness and governmental disruption in the usually stable Republic of Costa Rica." He quotes as follows from a letter written to him by a prominent Costa Rican:

"Each day the conditions in Costa Rica are more disastrous. Recently in five different parts of the country groups of the best class of men in the republic resorted to arms in desperation at the persecution and ill-treatment they have received. These fer-

vent revolutionists increase each day, and I fear that very soon the Costa Ricans, already tired of the torture inflicted by the Dictator, Tinoca, who is supported by the revolutionists of Nicaragua and other foreigners, will soon go to the sacrifice. My countrymen will be sacrificed because they are without arms and it is impossible for them to obtain any.

"From all accounts, the conditions in Costa Rica are very terrible. Tinoca, upheld and supported by foreign investors in Costa Rica and aided and abetted by the worst professional revolutionists in Central and South America, has inaugurated a reign of terror. Street meetings or house gatherings are prohibited; many common rights of the people have been abrogated; letters are opened in the post offices; taxes are beyond reason. Tinoca has succeeded in establishing what amounts very nearly to an autocratic and conscienceless monarchy. And the people are helpless!"

This little Republic is the field of the Central American Mission and of the Jamaica Baptist Missionary Society.

EUROPE

For German Prisoners in England

ONE of the most striking demonstrations of the essential spirit of Christianity in the course of the War is the work of the British Y. M. C. A. in the prisoner-of-war camps in Great Britain. Figures for one year give some idea of the extent of the activities.

During 1916 the Association was in effective contact with thirty-six camps, containing 33,580 men. In these camps there were, in 1916, twenty groups meeting for Bible study, with a total average attendance of 430; under educational work sixty-two subjects were taught in 329 classes to 4,729 men; at 1,339 educational and popular lectures there was an average attendance during the year of 206.

One secretary writes: "It is difficult to overestimate the value of the Association buildings. From the monotony

of the heterogeneous barrack-room life, with its lack of privacy or quiet, men have been able to find in these halls cheer, fellowship, quietness and congenial surroundings for reading, thought or meditation.

"Christmas time means more to these prisoners than it does to us. Right in the summer men talk of the Christmas festival of six months before. The Young Men's Christian Association was able to provide a number of Christmas trees and specially prepared hymn-books; and the prisoners themselves provided the music, the impressiveness, and the Christmas spirit."

The English Type of Islam

THE Mohammedan Mission to England continues its work, with headquarters at Woking. It has recently been pointed out that the form of Islam which is propagated in the Woking Mission is very far from being the accepted orthodox kind. The leader is a member of a sect known as Ahmadiya, founded by a Punjabi teacher some thirty years ago. It represents an endeavor to reconcile Islam to a certain extent with modern thought, so as to turn the edge of the chief objections to it on the part of Christians. Islam is represented as the religion of toleration and as being the rational form of religion best suited to the enlightenment of the twentieth century. The idea of the fatherhood of God, which is utterly contrary to the teaching of Mohammed, is frequently brought in. Polygamy is represented as temporary and partial, as a concession to the needs of human nature. The existence of slavery in Islam is bluntly denied. In its propaganda Christian methods are plentifully adopted.

Efforts have been made by Christian laymen, both English and Indian, to counteract the Mission on the spot. Tracts have been written to explain what Islam really teaches, and what the position of womanhood in Islam is, for these reformers boldly maintain that Islam has improved the condition of womanhood.

Among Dutch Students

A NEW spiritual current in the Dutch student world has been reported. The old days of materialism are passed and there is a pronounced tendency toward religion.

One of the evidences of this is the growth of the Dutch Student Christian Movement, affiliated with the World's Student Christian Federation. It has increased from 533 members in 1915 to 783 in 1917.

It is remarkable that this extension of the work has taken place during the war, when so great a proportion of the students are in the army and not in the university. One of the leaders writes: "Three years ago some members of our movement opposed the plans for extension, holding that this was not the time, as everything was too uncertain and there would be no money available. We held, however, that if God gave the opportunity, He would also give the means, and if there was work before us, we had to do it and not worry about the future. Certainly then, it was our duty to go ahead, so we have advanced until now we have had no failures to record but many things for which we can be thankful."

Missions in Italy in War Days

"THE war has greatly reduced our staff," writes Rev. B. M. Tipple, D.D., of the Methodist Mission in Rome. "Most of our ministers are at the front. The laymen of our churches—those between the ages of eighteen and forty-five—are either dead or under arms. The older men and those who have been rejected because of some physical disability, are doing home-guard duty or some work which makes it possible for the army to carry on the war. But those who are left are going on with the work and the whole attitude of the Government is one of deep sympathy and belief in us. It is eager for such educational work as we are doing to fit Italian boys for the reconstruction work which must soon come.

"The women of Rome, Genoa, Naples, Florence and Milan have organ-

ized themselves and are giving sacrificial service. Their work is nothing short of heroic when you consider their poverty, the high cost of living, the fact that all the bread-winners are at war and the meager amount of money received from the government, which does not provide the actual necessities of life."—*Christian Advocate*.

A Program for Jewish Missions

WHILE there have been at different times conferences on Jewish missions, a gathering in London in October of representatives of all British societies working for the evangelization of Israel was the first occasion on which representatives of all British Jewish missionary societies had assembled together for the definite object of having mutual counsel on their common work and seeking for ways of co-operation.

The following practical steps were agreed upon: *First*, the unanimous resolve to issue a series of present-day tracts, having as their object the enlightening, as to Christian truth, the minds of cultured, educated Jews and of those emerging from the darkening bondage of official Judaism; *second*, the carrying on of a periodical designed to reach all Jews in their own tongues—Yiddish and Hebrew—that the Christian view of things may be more fully set before them; and *third*, what is most hopeful and promising of all, so far as co-operative work is concerned, the establishment of a permanent body representative of all the societies, which would arrange for an annual conference on Jewish mission questions and take thought for further methods of co-operation.—*Record of United Free Church of Scotland*.

Given; Not Lost

A BRITISH SOLDIER invalided home with his arm amputated at the shoulder, it is related, refuses to let any of his friends refer to his having "lost an arm." Says the soldier manfully, "I did not lose it; I gave it." . . . It is the man who has consecrated himself to an unselfish use of

all that he is and all that he has, who can see any part of himself or his possessions taken for the benefit of that cause and still feel no sense of loss. In place of lamentation for what he is deprived of, he is conscious of a prideful honor in what he has been enabled to contribute to the purposes that seem to him worth more than his life.

In this high mood the word of Christ saying, "It is more blessed to give than to receive," rises into a mystic significance, cleared completely from the suspicion which among the selfish and uninspired treats it as a fanciful paradox. When one's giving, either of himself or what he has won and earned, becomes to him a title-deed of comradeship in the mightiest things that God is seen doing among men, then the joy of bearing a share in making the world better and mankind happier appears more than worth any price that it costs. The blessedness of giving is for those from whom nothing can be taken away because they have already dedicated everything.—*The Continent*.

AUSTRALIA AND THE ISLANDS

Prohibition in Australia

A NATIONAL Prohibition League has been organized in Australia, with headquarters at Melbourne. Its object is simple and direct: To secure total prohibition by the will of the people, expressed in due form of law, of the manufacture, importation and sale of alcoholic liquors as beverages.

At present the naval barracks, workshops, docks, etc., are under prohibition, but constant efforts are being made by the liquor people to violate the policy of the commonwealth and the League proposes to help stand guard. The military camps have a dry canteen, which also is being watched. The Minister of Defense closes the liquor bars at various ports when ships arrive with returned soldiers, but the protection needs to be extended.

Prosperity in the Philippines

ONE section of the world that is experiencing great material prosperity, with its accompanying spiritual

dangers, is the Philippine Islands. The *Philippine Free Press*, says:

"Here in the Philippines we have been caught up in the common whirl and are going faster than ever before. Automobiles are multiplying at an astounding rate; an aviation corps has been organized and aeroplanes with their 150 miles an hour will soon be humming overhead; then we have our National Guard and are talking big of a patrol on the Mexican border or a flutter in the great game in Europe; Japanese and Hawaiian capitalists are coming to our shores and spying out the land and finding it very good; fortunes are being made in copra and in coconut oil, and soon we shall have our sugar barons and our hemp barons and our tobacco barons; we are beginning to feel like a little world power, offering our destroyer and our submarine to the United States; and on every hand we are making more money than ever before."

OBITUARY NOTICES

John W. Butler of Mexico

REV. JOHN W. BUTLER, D.D., who died in Mexico City on March 17th, was one of the best known missionaries in the Methodist Church. His father, a pioneer missionary in India, was also the founder of Methodist missions in Mexico, and it was to the latter field that the son turned for his life work.

During the forty-four years of his service for the Methodist Episcopal Church in Mexico, Dr. Butler held various positions. Beginning as Publishing Agent, he became Presiding Elder of the Hidalgo District, the Central District and the Mexican District in turn, edited a Methodist paper called *El Abogado Cristiano*, acted as president of the Mexican Methodist Institute and of the Theological School and had oversight of the Juarez School for boys' and the girls' school of the orphanage. In addition to his regular work he was never too busy to take an active interest in every benevolence for the American colony in Mexico.

He was delegate for the Mexico

Conference to every General Conference from 1888 to 1916, and the Ecumenical Conferences of 1901 and 1911.

Since his death the Methodist Book Concern has brought out his latest book, "A History of the Methodist Episcopal Church in Mexico."

Dr. N. W. Clark of Italy

PROTESTANT forces in Rome mourn the death, in his sixtieth year, of Rev. Dr. Nathaniel Walling Clark, of the Methodist Episcopal Mission, which has occurred in New York City, on March 10th. From 1889 until 1896 Dr. Clark was president of the Reeder Theological School in Rome; in 1901 and 1902 he served as Traveling Secretary, for Europe and the Levant, of the World's Student Christian Federation; and from 1903 to 1904 he was president of the Methodist College in Rome. He then became superintendent of the Methodist Episcopal Church for the District of Rome, a position which he held until he returned to the United States for a furlough that ended in his death. Dr. Clark was an able organizer, and a ripe scholar.

Rev. E. P. Dunlap of Siam

ON April 4th word was received, at the offices of the Presbyterian Board of Foreign Missions, of the death in Siam of Rev. Eugene P. Dunlap, one of the ablest and most honored missionaries in Asia. Dr. Dunlap went to Siam in 1875 and has been successful in reaching many remote parts of Siam in his itinerations. He has founded many churches and schools. A fuller account of his life will appear later.

Dr. Paul Gottfried Frohwein

ON January 1st word was received of the death on December 17th of Dr. P. G. Frohwein, medical missionary of Wilna, Russian Poland. By his death there was taken away a rare missionary and Christian physician, who labored among the poor and sick, particularly the Jews, both orthodox and unbelieving. He was a representative of the British Jews Society.



The Conversion of Europe. By Charles Henry Robinson. 8vo, 640 pp. with maps. \$6.00 net. Longmans, Green & Co., London and New York, 1917.

The title, "The Conversion of Europe," in view of the present ghastly war, with its incalculable human sacrifice and economic waste, might be construed as the very quintessence of satire. But it is not so to be construed. Dr. Robinson, who is Honorary Canon of Ripon and Editorial Secretary of the Society for the Propagation of the Gospel in Foreign Parts, gives us in scholarly fashion the story of the spread of the Christian faith throughout Europe. He has gone back to the earliest existing authorities, and copious foot-notes and thirty-two pages of bibliography indicate the sources of his information. Let not the reader turn away from the title, "The Conversion of Europe," because of the shocking exhibition of persistent strains of unconverted humanity in Europe. There has always been an unpurged residuum of barbarism in every civilization which has been touched by Christianity, however deeply, as Canon Robinson says:

"The knowledge, for instance, that Christianity only displaced paganism in some parts of modern Prussia during the fourteenth century and that the people who were then converted, after being treated with every refinement of cruelty, were finally given the choice of death or conversion, may help us to understand, and should mitigate our denunciation of the barbarities that have been committed by descendants of these converts in the course of the recent war. If the British, the French and the Italians have departed less widely than have the Prussians from the dictates of Christianity in their conduct of the war, they have had resting upon them obligations created by the fact that Christian influences have been working amongst them for more than twice as long as amongst their northern foes."

It is amazing how few and fragmentary are the references in the writings of the Fathers to the missionary activities of the early Christians. The

author interprets as referring to missionaries the allusion in the third Epistle of John to those who "for the sake of the Name, went forth taking nothing of the Gentiles." Eusebius refers to the missionary work carried on by the Christians immediately following the apostolic age. At the beginning of the second century itinerant missionaries bore the title "apostle," but the name apostle presently ceased to be applied to them owing to the increased reverence felt for the original apostles. In the third century Origen declares that it is a distinguishing characteristic of the Christian to regard himself as a missionary. Thus he writes, "Christians do all in their power to spread the faith." (Ah, if this were true of us all in modern times!)

We admire the thoroughness of the author's discussion of Christian origins in Ireland, Scotland, England and Wales. It may be doubted whether any other book in any age has done finer justice both to history and tradition so far as they relate to this subject. The author makes no fanciful claims and allows none. He deals discreetly with the statements of ecclesiastical historians who give free rein to imagination and who are not over-conscientious in distinguishing authentic chronicles and the inventions of "poetizing clerks."

How the Gospel first came to France is vastly interesting, and the relation between the Christians in Gaul and Ireland in the first centuries of the Christian Era is much more intimate than the average reader may imagine. As God counts time, it is but yesterday that the same difficulties missionaries encounter now in remote parts of Asia and Africa confronted the men who undertook the evangelization of Europe.

"To plunge into these terrible forests, to encounter these monstrous animals . . . required of courage of which nothing in the existing world can give us an

idea. . . . The monk attacked these gloomy woods without arms, without sufficient implements, and often without a single companion. . . . He bore with him a strength which nothing has ever surpassed or equalled, the strength conferred by faith in a living God. . . . See, then, these men of prayer and penitence who were at the same time the bold pioneers of Christian civilization and the modern world. . . . They plunged into the darkness carrying light with them, a light which was never-more to be extinguished."

The story of Christian beginnings in the Balkan Peninsula is, perhaps, less known than that of any other considerable part of Europe. Dr. Robinson gives full space to the progress of Christian missions in Germany and Austria.

Not the least interesting section of the book relates to attempts to convert the Jews in Europe. But the chapter on Russia is most enlightening. The "conversion" of the Russians was in no sense less sincere than that of the Teutons.

All in all, this book is an indispensable aid to the student of Christian missions through the centuries. We believe that it will take its place among the first authorities on the subject. The implications of the story are both illuminating and startling.

The Soul of the Russian Revolution.

By Moissaye J. Olgin. Introduction by Vladimir G. Simkhovitch. Illustrated. 423 pp. Henry Holt and Company. New York, 1917. \$2.50 net.

The Russian Revolution is the absorbing topic of thought and conversation everywhere. Men are beginning to realize that it is not only one of the vastest, but one of the most significant, events of this extraordinary period in the world's history. As it develops, its aspects become more and more ominous, and it is urgently desirable that people in other lands should understand it. Unfortunately, the average man reads nothing but the newspapers, which cannot give more than partial and censored news. It is, therefore, exceedingly important that good books on Russia should be studied. One of the best of the re-

cent volumes on the subject is Olgin's "The Soul of the Russian Revolution," a title somewhat misleading, since the book does not describe the *present* revolution. There is, indeed, nothing about it except the barest outline in the last eight pages of what took place more than a year ago, even that outline stopping with the abdication of the Czar. The value of the book lies in the fact that it gives a historic perspective which enables the reader to interpret what is taking place today. Professor Siskhovitch, who writes the introduction, well says that when we are reading about our own political affairs, a simple narrative of events may suffice, for with the social and historical background we are presumably quite familiar. To the simple story of events we add our own knowledge of the background, and we unconsciously supply the social psychology that is behind the events and which make them intelligible. Quite different is the situation when we are dealing with the social and political events of a distant land, the background of which we know little. The mere narrative of the events, no matter how accurate, does not supply us with the means of understanding them. This is precisely the situation in which the English-speaking world finds itself in regard to the Russian revolutionary movement, and this is why Olgin's volume should be carefully studied. He is a Russian himself, thoroughly familiar with "the soul" of his people, in deep sympathy with the revolutionary movement, and able to explain it to the world as no outsider could do. He well says that the revolution is more than a change in the form of government or in the civic rights of the people. It is the awakening to self-consciousness of a great nation shaken to its foundations, the groping of vast masses toward a new social, political, and spiritual freedom far exceeding that contained in revolutionary programs.

The book is divided into four main sections. Part first treats of the social forces in Russia, such as industry,

labor, agriculture, the peasant and absolutism in theory and practice. Part second deals with "The Great Drama," the public beginning of which, save for sporadic outbreaks which had preceded it, the author places in the Revolution of 1905; that tragic but premature uprising of a revolution which had been long in developing, but which had not yet attained sufficient magnitude to carry it through to a successful termination, and which therefore ended in blood and apparent ruin, only secretly to gather a new force and intensity until it could break out again, this time to triumph. The next main section of the book is entitled, "Fighters and Dreamers," and effectively describes the portents of the coming storm; while the closing section deals with the incidents which found their culmination in the coup d'état of March, 1917. A special feature of interest in the book is its use of Russian literature, revealing sadly but vividly the sorrows and tragedies and aspirations of the people. The book is written in an interesting style, is attractively printed and bound, has twenty-six illustrations, seventeen of which are representations from revolutionary magazines which were promptly suppressed by the Russian censor, has statistical appendices, and is carefully indexed.

An American Physician in Turkey. By Clarence D. Ussher, M.D., and Grace H. Knapp. Illustrated. 8vo. 339 pp. \$1.75. Houghton, Mifflin & Co., Boston, 1917.

The story of the Siege of Van and the heroic labors of Dr. Ussher and his associates is already known in America. This is only a small part of Dr. Ussher's remarkable story. Adventure, service, pioneer medical missionary work, massacre, relief work, Gospel preaching and personal touches make this a wonderfully interesting narrative. Dr. Ussher tells of his own experiences. He gives incontrovertible facts concerning the Turks, the Germans, the Armenians and the Russians. It is not difficult to form conclusions.

Among the most notable features of the biography are the accounts of the fight against cholera and typhus; the illustration of "I stand at the door and knock"; the answer to Moslem unbelief; the work of the Boy Scouts; the Turkish game of bluff.

Dr. Ussher has given us a most readable book and a convincing argument to critics of missions.

The Manual of Interchurch Work. Introduction by Fred B. Smith. Edited by Rev. Roy B. Guild. 221 pp. 60 cents. Published by the Commission on Interchurch Federation of the Federal Council of the Churches of Christ in America; New York City, 1917.

We have often been reminded that the proper correlation of forces on the mission field would be equivalent to doubling the number of missionaries. Daily our attention is drawn to the waste of money and of manhood due to the overlapping in America. At Pittsburgh, October, 1917, there was held a Congress on the "Purpose and Methods of Inter-Church Federations." The main task of this Congress was to consider the reports of eight commissions, some of which had been working on their specific problems for years. The names of the members of the Commissions inspire confidence in their findings. Not content with sentimental hand-clasps and verbal, meaningless embraces, the 506 delegates from all the great Protestant organizations of the country set to work to see what had been done and what could be done. Recognizing the fact that "ideally the Church is the social unifier," they also confessed that in many places "the churches are themselves causes of faction and discord." The manual proceeds to show in concrete fashion how we can escape from our shame. Maine has achieved notable results through federation, and the principles of the Maine plan are given. A typical report from Ohio is inserted: "When the Congregational Union recently took an option on a Cleveland Heights property, the near-by Methodist and Presbyterian pastors made vigorous protests on the ground that

they had been diligently developing the field for some years, and had just come to a point of self-support, and that they needed the support of all the families in their parishes. In a fine spirit of Christian harmony the Congregationalists surrendered the option and made plans to secure a site elsewhere." One is not sure whether to be proud of the surrender or pained that such a report should seem to be worth recording.

Again, we have an expert discussion of community evangelism, and, again, the report goes into precisely those details which the interested pastor must understand. We are told that without the assistance of an outside professional evangelist, the churches of Indianapolis pursued a plan of evangelism by which "in the first year 3,500 people united with the churches, the second year 7,000, the third year 8,000, and the fourth year 8,000." The technique of shop meetings and open air meetings is helpfully described.

Dr. Worth M. Tippy, in a valuable report on Social Service, answers such questions as any city pastor would wish to ask: e. g., How far shall I try to co-operate with existing social agencies? How far shall I go in criticism of public officials? What shall be my attitude toward Sunday recreation? Can I use effectively the public forum?

Then Charles Stelzle and his commission give us an illuminating report on "religious publicity." The ecclesiastical advertiser has been so despised that we have failed to learn how, without the loss of dignity, the Church may win the attention of the crowd. Such practical suggestions as these abound in the report: "Handbills and dodgers have a questionable value and should be used only in cases of great emergency. They litter up the front steps, the letter boxes and the street, and ordinarily they are so poorly printed that people do not pay much attention to them."

There are excellent discussions of religious education and of home and

foreign missions. Dr. Gulick's Commission on International Justice and Good Will fittingly closes the reports. "Forty million professed Christians in America can make America's international policy Christian, if they will." But how? The report proceeds to show in detail the organization through which the Church of Christ may undertake "its great new task" of embodying "in international relations the spirit and the teachings of Jesus."

One of our most urgent needs is a propaganda, persistent, unconquerable, in the interest of a federated and effective Christian Church in America.

We believe that the manual might well serve as a handbook for the propaganda. Primarily intended for ministers the book should be studied with care by every theologian and by every layman in official position in the Church.

African Missionary Heroes and Heroines. By H. K. W. Kumm. 12mo, Maps. 215 pp. \$1.25. Macmillan Company, 1917.

Africa has produced some remarkable men and has been the scene of many heroic careers. Dr. Kumm, the author of a number of other volumes dealing with Hansaland, the Sudan and Nubia, tells in his present volume the thrilling stories of martyrs, explorers and missionaries. These include Perpetua, the martyr of Carthage; Cahina, the Christian queen of Constantine; Crowther, the slave boy who became Bishop of the Niger; Coillard, the French pioneer among the Barotse; Mary Slessor, the wonderful woman of Colabar; and Tucher, the lion-hearted bishop of Uganda—as well as other still better known missionaries. Dr. Kumm has a picturesque style and knows how to marshal his facts and select his incidents to create a deep impression. In some of the chapters the thread of the narrative is somewhat disconnected, but they are all worth reading. These men and women were those who have been used to transform Africa.

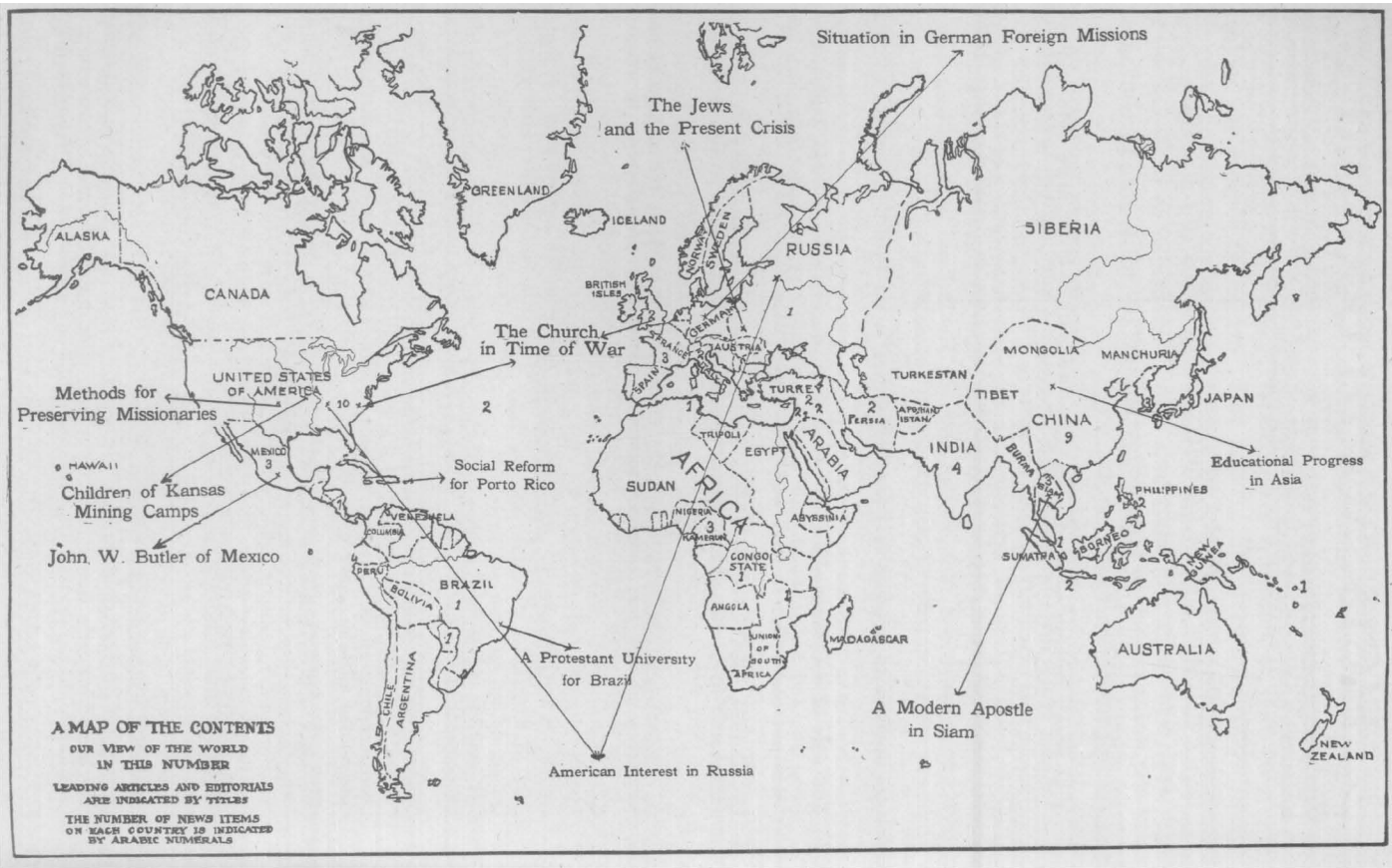
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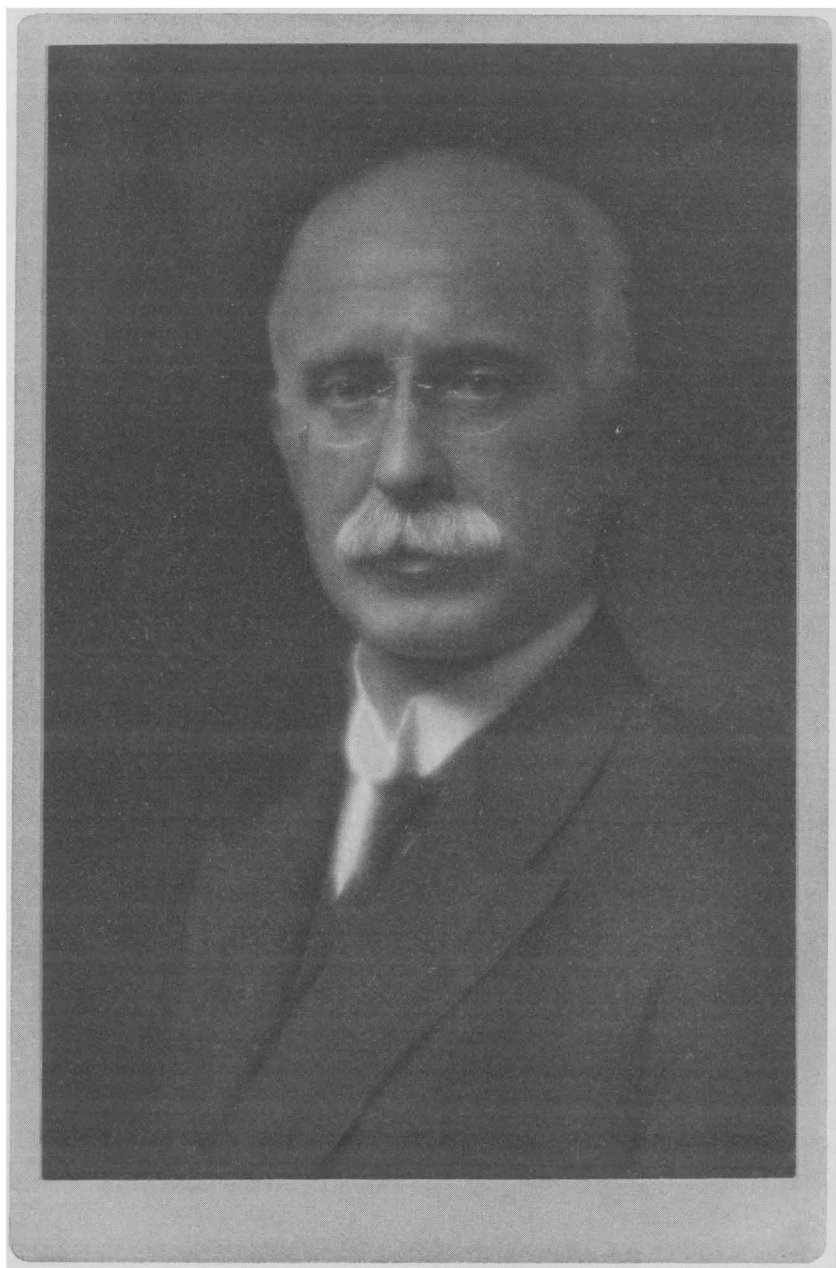


For Use on Church Calendars and in Missionary Meetings.

(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

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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.

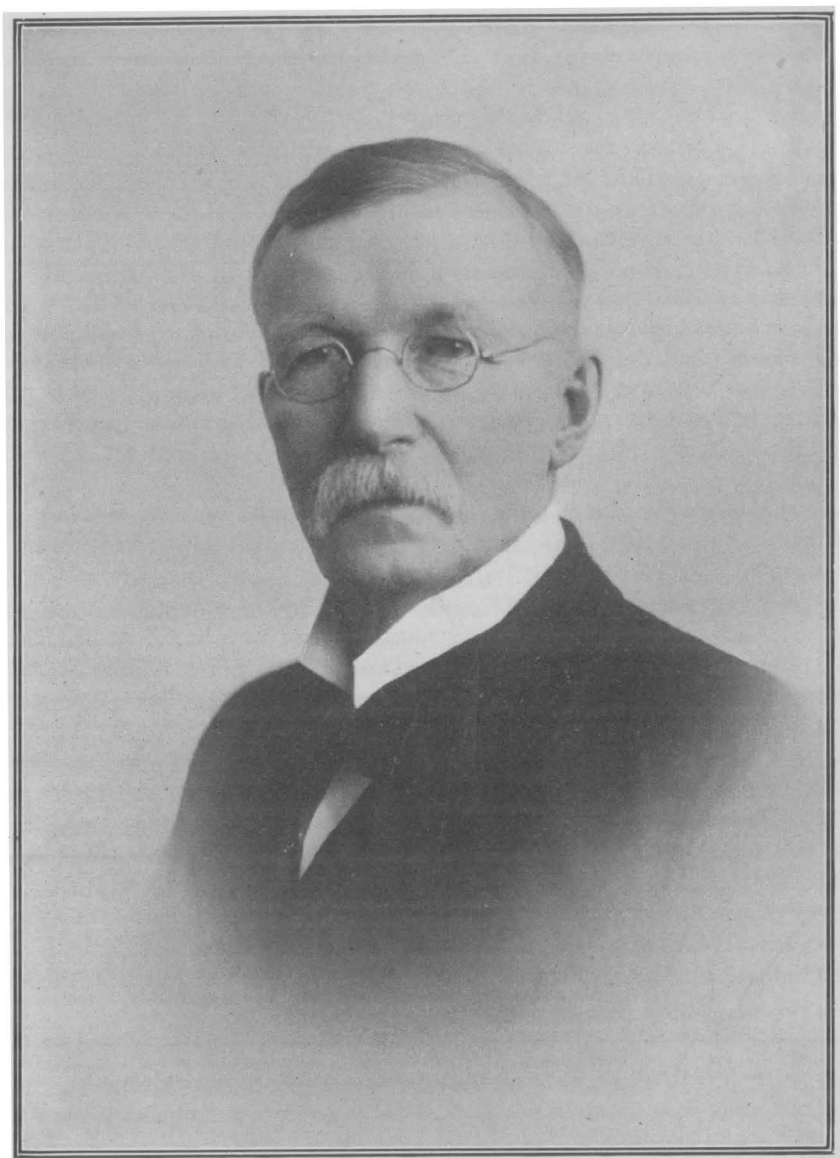
Statistics cannot indicate the result of Dr. Jowett's service, but it is interesting to note that the membership of his church increased from 2,280 to over 2,800 in the seven years. Among these were seven hundred who united with the church on confession of faith and five hundred by letter. He solved 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."

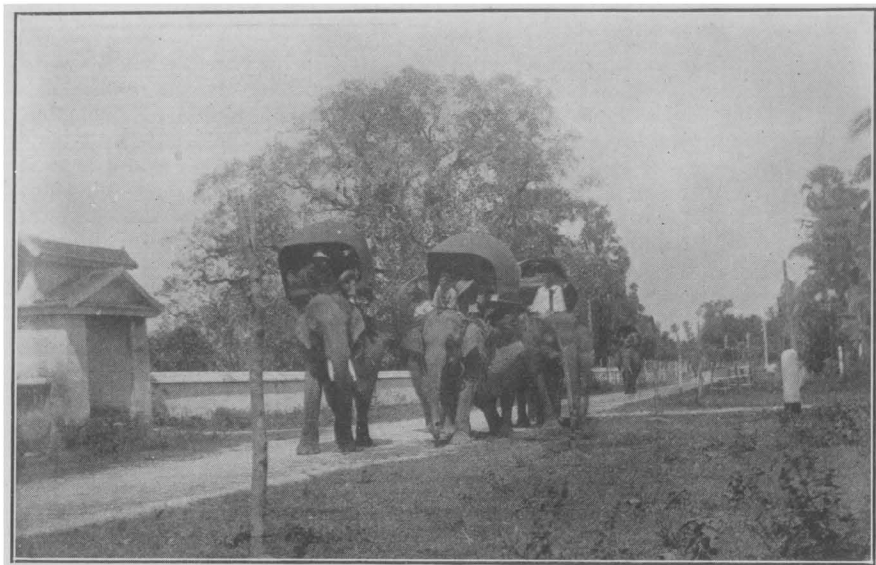
DR. JOWETT'S FAREWELL MESSAGE TO AMERICA.

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



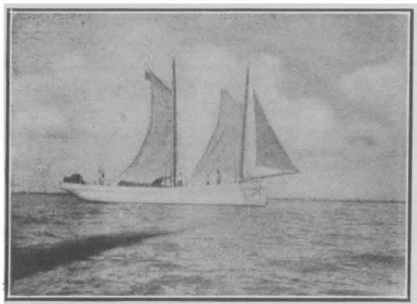
RIVER TRAVEL IN SIAMESE CANOES

[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 Councilors. Even Kiev, where Jews were excluded under the old regime, has so completely repented that she, too, elected eleven Jews as Councilors. 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.

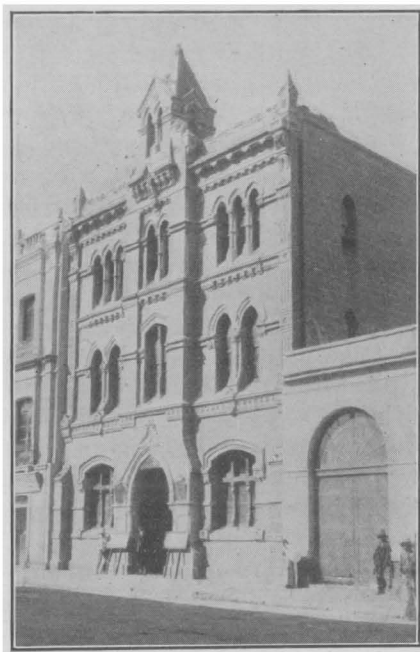
The Mexico of that day was in need of a message of hope. Its treasury was almost exhausted in the struggle with Maximilian; its country divided by political parties, chief of which was the reactionary clerical party largely composed of representatives of the Roman Catholic hierarchy which held such a 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.

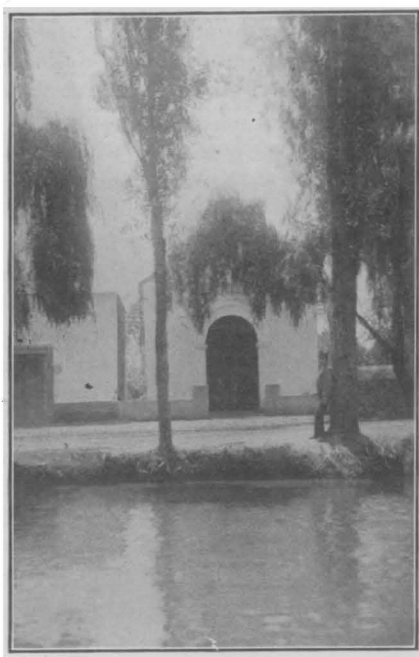
Besides work in Spanish, Dr. Butler was at the head of an English-speaking church and his ministry to the young Americans who went down in thousands for the industrial enterprises which unfolded so rapidly during the last quarter of a century was a large part of his work. When an American was taken ill 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.

FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA

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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 Fed-
eration 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 reinforced 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.

AL 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.

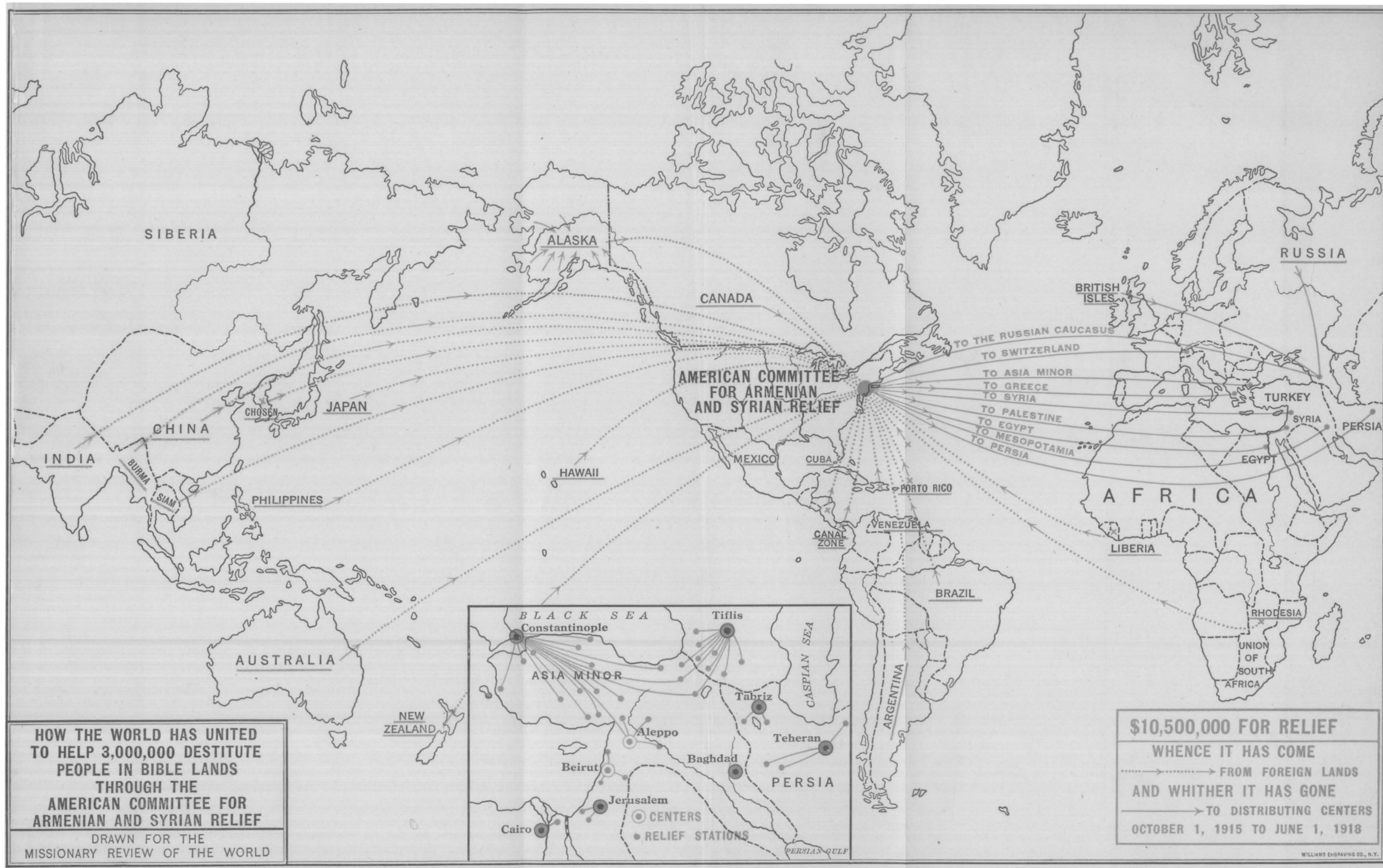
FACTS WORTH QUOTING



For Use on Church Calendars and in Missionary Meetings.

(Selected from THE MISSIONARY REVIEW OF THE WORLD for July.)

1. Over ten million dollars has been received and forwarded by the Armenian-Syrian Relief Committee to relieve the distressing need. Between six and ten thousand orphan children are being cared for in homes. The older ones are being taught useful trades and plans are being made for the reconstruction period. (See page 491.)
2. A soldier in a Southern camp summed up the work of the Y. M. C. A. by saying "It takes the sick out of homesick." (See page 507.)
3. The spirit of many who have suffered most is shown in a twelve-year-old Armenian girl in the refugee camp at Port Said, who enumerated ten reasons for thanksgiving, and concluded with the words, "The blessings God gives us are countless and innumerable." (See page 497.)
4. Idolatry is not dead in China. Even students from a government normal school were among the crowds of peasants who gathered at a Taoist temple and went through many idolatrous practices. (See page 500.)
5. The seriousness and extent of Mormon propaganda in these war days is seen in the fact that two prominent Mormons, one at least a known polygamist, have secured appointments as United States army chaplains. (See page 541.)
6. The president of the Philippine Senate recently said publicly to Protestant missionaries that, though a nominal Catholic, he was in favor of their work because of the results which the Protestant Church secured in transforming character. (See page 542.)
7. The decision of Columbia University to make knowledge of the Bible one of its requirements for admission is one of many indications of the prominence that is being given to the Bible by a world at war. (See page 543.)
8. There are said to be 30,000 young men in the city of Valparaiso, Chile, who have not had a school education. The evening classes conducted by the Y. M. C. A. are helping many of them to get a better start in life. (See page 547.)
9. A prominent British statesman of Asia Minor, declares that American missionaries must be foremost among those to whom is to be entrusted the task of regenerating Turkey after the war. (See page 549.)
10. In a form characteristically Indian, the gospel story is being put into popular song and is playing a remarkable part in the present stage of the mass movement. (See page 550.)
11. As the result of a remarkable movement, which is still going on under native leadership, some 10,000 of the Moslem population in Abyssinia have been baptized into the Christian Church. (See page 557.)



HOW ALL THE MONEY CONTRIBUTED WAS DISTRIBUTED THROUGH VARIOUS CENTERS AND THE PRINCIPAL FORMS OF RELIEF WORK.

Russian Caucasus (for 25 Stations via Tiflis). \$2,752,923 for about 250,000 Armenians. Orphanage, clothing and food relief. Spinning, weaving, carpentry, shoemaking.

Asia Minor (For 50 Stations via Constantinople), \$3,573,179 for Armenians in Asia Minor.

Egypt—via Cairo and Port Said. \$35,674 sent. Industries established.

Syria—via Beirut, Sidon, Aleppo. \$1,317,560. Food, clothing industries.

Palestine—via Jerusalem. \$420,000. Hospital, food, industries.

Persia—via Tabriz and Teheran. \$2,321,570. Food, seed, cattle, etc.

Mesopotamia—via Baghdad. \$50,000. Rescue homes, industries, supplies.

Armenians in Switzerland. \$10,000 for Relief.

Greece—via Athens, Salonica, Samos, \$2,500 for relief.

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SIGNS OF THE TIMES



NEW SIGNS OF LIFE IN CHINA

THE Chinese Republic has not yet settled down to a united program of improvement and progress in politics, education and religion. It is a large country with four times the population of the United States and only a small proportion are educated. There are, however, new evidences of spiritual progress in the response to the recent campaign conducted by Dr. Sherwood Eddy. Though China is rent by revolution and internal warfare, some seventy leading Confucian editors, governmental officials, business men and educators met Dr. Eddy at dinner in Canton to discuss the future of China. Among these men was the leader of the southern factions, the former head of China's navy. He attended the first two evangelistic meetings and showed deep interest in the message concerning Christ as the only Saviour. Dr. Sun Yat Sen, the first provisional president of the Republic, was also present. Sun Yat Sen invited Dr. Eddy to address one hundred of his officers and officials upon the subject of Christianity, and the Christians who were present started personal work among the non-Christian officials. Several, including a member of Parliament, gave themselves to Christ.

The unique feature of Dr. Eddy's campaign this year is that it centers in the Chinese church. The aim is not so much to hold large meetings as to vitalize and organize the Christians to go out and win their non-Christian friends. On the previous campaign large numbers of enquirers and converts from the non-Christian community were turned over to the churches that were often unprepared to receive them. This year a new standard and system was adopted that promises much more far-reaching and permanent results.

On the last night in Canton the Chinese pastors of the twenty-eight local churches were seated on the platform. As the name of each church was called, the pastor rose, then his workers in the audience,

then the new converts who had been won by them or who had made the decision for Christ during the week. What an inspiring sight it was to see each pastor lead out his little flock of twenty, thirty, forty or fifty to begin their weekly Bible class and to extend the work of winning the millions of China one by one.

Excellent preliminary work was done by Mr. Buchman, and others, who went in advance to prepare the way. Chinese pastors, workers and Christians have been quickened as a result and it seems that a new era of personal evangelism has begun in China. Twelve hundred Chinese Christians in Canton held a daily meeting to train in personal work. The century of seed sowing is bearing fruit. The fields were ripe for harvest. Specialists were kept busy night and day in interviews, organizing Bible classes, dealing with enquirers and hearing confessions of sin. This was the program in each of the cities visited. What does it mean for China when four hundred Chinese Christian workers meet to train for personal evangelism and each bring two non-Christian friends?

Dr. Eddy writes in a personal letter: "It is my belief that a new application of the method of personal work has been discovered and applied in the preparation for these meetings which will extend throughout the whole of Asia, with incalculable blessing. We are filled with thanksgiving because of what has already been accomplished. Let us not despise the day of small things. Robert Morrison landed in South China a century ago and preached the gospel in danger of his life, beaten by his own servants, publicly insulted, laboring for seventeen years to translate the Scriptures. After seven years, in secret and in danger, he baptized his first convert. The Chinese in those days stretched across the river a chain cable, forbidding access to all foreigners, like the great wall of exclusion which shut out the hated "foreign devil" and his new ideas and religion. Here in the city where Morrison seemed to labor so long in vain, we have seen gathered what was said to be the most influential audience of non-Christians ever assembled in an evangelistic meeting in the city. Here with open mind and earnest purpose they listened to a presentation of the gospel, and here several hundred non-Christian men have publicly taken their stand and entered the Christian life. A new day is dawning, a new Orient is being born, and the call comes to the West for us to enter our great heritage of opportunity for service and the regeneration of the Orient."

PROGRESS TOWARD UNION IN INDIA

IN INDIA, as in America, the branches of the Christian Church most nearly allied are taking steps looking toward organic union. Last January the General Assembly of the Presbyterian Church in India passed, with great enthusiasm, a resolution to the following effect:

"That in view of the universal readiness on the part of the Presbyterian

Church in India for organic union with other Christian bodies and in view of the present opportunities in different parts of India for re-opening this question, the Committee on Union be instructed in connection with the synod of Bombay to open negotiations with the Churches of the American Matathi Mission, also with the Welsh Calvinistic Methodist Presbytery of Assam, and, as opportunity offers, with other churches, and that the Committee be further instructed to approach the South India United Church as to the possibility of forming a United Church for all India."

The General Assembly of the Congregational Churches of Western India responded with a resolution as follows:

"Resolved that the General Aikya (or Ecclesiastical Union) of the Congregational Churches of Western India joyfully responds to the action of the Presbyterian Church, and directs its committee on Church Union to communicate with the Committee of the Presbyterian Church in order to consider possible organic union with that Church and other Churches in a United Church for all India."

The Welsh Calvinistic Methodist Assembly appointed a special committee and adopted the following resolutions at the meeting in Sylhet:

"Believing that it is the will of our Lord and Master Jesus Christ we resolve to unite; believing also that such a union will meet the approval of the General Assembly in Wales, we seek its sanction and ask for its blessing on our decision."

These are logical steps following the organization of the United Church of South India. The Protestant Christians on the various mission fields are growing more and more dissatisfied with any attempt to perpetuate denominational differences and divisions of Europe and America. They wish to emphasize allegiance to Jesus Christ and united effort to promote His ideals and His Kingdom.

THE POLITICAL FUTURE OF INDIA

IT IS difficult to define the political situation in India or to exaggerate its critical character. The British Government has declared that the policy to be pursued is to prepare India to govern itself and an installment of self-government is to be expected at the close of the war. The Secretary of State for India has recently visited that country with a view to learning the wishes of different sections of the people and his report will have a far reaching effect on the future of that land. The National Missionary Council has decided to issue an open letter to missionaries, calling upon them to consider afresh the great ideals for which, in the providence of God, governments exist; and to let those principles dominate and control their own thinking in these times of controversy and, when occasion requires, to make these principles clear to others. The Council declares that it is as much an ideal of good government to provide for every one of its subjects the opportunity for the development of his personality as it is to provide for the whole body politic the blessings of order, peace and justice. The missionary body is called upon to commit the issues of the present time to

God in the full confidence of faith and hope, knowing that He who called them to be fellow workers with Him is working in them and in others toward the fulfilling of His eternal purposes of good.

The present situation is made more difficult by the fact that not less than one hundred of the missionaries in India have left their stations to engage in active war service, some as combatants, some as chaplains, and others as doctors and nurses. A number of medical men and nurses have also offered themselves to the Government for local service, thus setting free others to go to the front. The missionaries realize the significance of the war and are loyally helping the government and have rejoiced to take their humble part in advancing the cause of human freedom.

The future of German Missions in India is a most difficult and delicate matter. When present arrangements were made, it was hoped that the war would have been at an end before this, but conditions have so greatly altered that many have grave doubt whether Germans will for many years be permitted to work in India. The great work that German missionaries have accomplished must be conserved and extended. It is, therefore, necessary that steps be agreed upon as to the course to be adopted as soon as the terms of peace are made known. The National Missionary Council is unanimously of opinion that those in temporary charge of German missions should discuss the question with Indian pastors and see if some working agreement can be reached.

FOREIGN MISSIONS IN GREAT BRITAIN

IN GERMANY, foreign missions have died from lack of nutrition during the war. Some believe that after the war Germany herself must be evangelized. French Protestant missions have become weak and almost lifeless because of the drafting of men and money for the great European struggle. In America, while some societies have suffered, there has been a general increase in giving; the Baptists have launched a million dollar campaign and the Methodists have adopted an \$80,000,000 centenary program.

Great Britain, with its great missionary enterprises, has been called upon to make immense sacrifices. Men and money have been poured out like water to redeem Belgium and establish a worthy peace. The missionary societies have naturally faced many difficulties and some have large deficits. Nevertheless the outlook is wonderfully hopeful. There is no drawing back but rather a forward program. Many of the German stations are now cared for by British missionaries and some new fields are to be occupied as soon as possible. Of the twenty-one Protestant societies having their headquarters in London about one-third report a decrease in incomes—the C. M. S. \$100,000, the Baptists \$35,000 and the Friends \$6,000. Others, however, show an increase in receipts. The Wesleysans report an advance of 5 per cent.; the Bible

Society has had the largest income in its history; the Tract Society, Presbyterians, and Mission to Lepers have received substantial increases and the China Inland Mission, with \$35,000 more than last year, has had one of the best financial years in its history.

The reports from many British mission fields are also encouraging. In spite of unrest in China, the China Inland Mission alone reports 4,629 baptisms during the year—the second largest in its history; the London Missionary Society reports increased self-support among its churches in the South Seas; the South American Missionary Society has found many new open doors in Latin-America; the C. M. S. reports Christward movements among Moslems in India and many societies are planning for new advances after the war.

The British Mission Secretaries report that they have every reason to thank God and take courage. With the nation putting every available man in the battle line, spending thirty million dollars a day for the war, and facing large advances in the cost of food and clothing, Christian people are still maintaining the work of God for the unreached millions abroad.

SOCIAL REFORM IN PORTO RICO

THE Committee on Social Reform of the Evangelical Union of Porto Rico has issued a most interesting report. The triumph of prohibition in Porto Rico, which took place a year ago, was celebrated this year on March 2nd by means of parades, meetings and addresses in evangelical churches and Sunday schools.

The "traffic of women" is recognized as an outstanding evil in Porto Rico, and innumerable unhappy girls, almost children, daily fall victims to this evil. Misery, lack of education, bad treatment in the home and above all the wickedness of men, cause the alarming increase rather than the decrease of this evil.

Municipal authorities are asked to pass laws to prohibit the establishment of houses of ill fame and the exhibition of unfortunate women in parks and plazas and other public centers. The Legislative Assembly is asked to pass a law like the one now in force in California, punishing the owners of houses of ill fame. Christian pastors are also urged to instruct their young people concerning the dangers and awful consequences of immorality.

Gambling is another evil dealt with in the report. The plan to combat it is through the Sunday schools, through literature and personal work among young people. An educational campaign for social reform is also to be conducted by means of lanterns and moving pictures. Slides of educational value are to be provided by the churches and young people's societies.

The committee further recommends that churches give particular attention to Porto Rican soldiers going into the war, enrolling them

in an honor roll conspicuously placed in the church and helping to look after their moral and social life in the camps.

The Evangelical Union also proposes to establish a new union theological seminary for Porto Rico, in which it is expected that eight churches will co-operate. These are some of the effects of the transfer of Porto Rico from Spanish to American control and from Roman Catholic to Protestant influence and ideals.

A PRESBYTERIAN PROGRAM OF PROGRESS

A "NEW Era Expansion Program" was launched by the Northern Presbyterian General Assembly in Columbus, Ohio, in May. The details were not decided upon but a large representative committee was appointed and expect to formulate a comprehensive plan to include emphasis on evangelism, religion in the family, Christian education, missions, social service and stewardship. Among the features suggested for this program are a million new members in five years, a seventy-five million budget for advance work, the enlistment of returning soldiers and Y. M. C. A. workers in Christian service and the adoption of a higher ideal of stewardship.

The Presbyterian Assemblies, north and south, and the United Presbyterians also took further steps toward union, though no definite decision was reached. In the northern assembly the committee on "Church Co-operation and Union" was continued and resolved to overture other evangelical churches of America to join in a conference looking toward the organic union of Protestant forces. The Assembly furthermore declared their "profound conviction that the time has come for organic church union of the Evangelical churches of America."

The General Assembly of the Presbyterian Church of the U. S. (South) meeting at Durant, Oklahoma, voted to continue the Committee on Union and Federation. While the Assembly was opposed to organic union at this time they approved the idea of Federal union of all Presbyterian and Reformed Churches of the United States.

The United Presbyterian Church, at their General Assembly in Pittsburgh, was sympathetic toward church union and will no doubt join in the conference which is to be held sometime this year. Unity is more important than union and co-operation than combination, but it is time for Christians to get together.



EDITORIAL COMMENT



WILL THE WAR BRING CHURCH UNION?

ONE obvious lesson that the war is teaching us is the necessity of co-operation and the value of a union of forces in the great campaign to win the world for Jesus Christ. The various branches of the church differ as to many non-essentials—in matters of church government, forms of worship, rites and sacrament and some matters of doctrine and practise. The great essential on which all Christians and all churches must be united is union with and submission to Jesus Christ as the divine Lord and Saviour of man. All who belong to Him should have no difficulty in uniting for the common task though they need not lose all individuality.

The soldiers at the front are also growing impatient at minor distinctions and divisions in Christendom. They are holding union services at the front. The Y. M. C. A. workers come from all denominations and have no distinctive labels. They are known by their fruits—by Christlike character, and by self-sacrificing service. On General Pershing's staff of Chaplain Generals are three men—Bishop Charles H. Brent, an Episcopalian, Rev. Paul D. Moody, a Congregationalist, and a Roman Catholic priest. Bishop Brent wrote as follows on Easter Sunday to a personal friend:

"Just as now is the time to strike for the unity of nations so is it the time to strike for the unity of the churches. I wonder how many people at home realize that our chief difficulty in connection with the morals of the army is due to the divided church. Many feel it so keenly that they can see no enduring or substantial good coming out of our purely physical or human effort without some movement *pari passu* earnestly aiming for a Kingdom of God among men not divided against itself.

"Last Sunday I was with our fellows just before they went into the great battle, some of them to die before the week closed. In one place the chaplain asked for the use of the French church. It was refused. The school house was refused. The little town was so crowded with soldiers that the only place we could find for service where we were welcome was a barnyard. There under the wide spreading eaves of a great barn we set up an improvised altar. The French peasants and the cattle that stood by were hospitable to us. The weather was bleak and dull. It was Bethlehem over again as the massed khaki knelt in the litter of straw before the Christ of Bethlehem. There was no room for Him in the inn. All that exclusiveness can do is to shut out men from itself and drive them nearer to God. Sometimes ecclesiasticism is so cold and cruel with its anathemas and lack of vision that one wonders how God can continue to use it for His Kingdom—if He does.

"It seems to me the time has come for us to do something daring and loving for the Kingdom's sake. It is antediluvian to continue thinking in mere terms of continuity or of yesterday. We must both think and act in terms of the new order, in terms of the Kingdom of God. Individual effort of course must be continued and has its effect. But the churches should act. The constitutional assembly of every one should meet for the definite purpose of moving for a Conference on the peace of the churches, with no other aim to

distract. Then the churches willing to share in such a Conference should do so, regardless of those which might choose to sit apart. The world is falling to pieces, the churches are tagging on behind the armies, and nothing is being done that is worthy the name of witness bearing for unity as Christ begs of us to interpret it. Happy the church that takes the lead in such an adventure of faith!

There is room for difference of opinion and for individualism in the church; there is even room for differences in types of organization, in kinds of work done, in forms of worship and even in emphasis on various doctrines and practices; but there is no room for antagonism, for unfriendly rivalry or disputes; there is no excuse for lack of co-operation or refusal to recognize other followers of Christ as brethren. Those who recognize and respond to the Headship of Christ are members of His Body; those whom our Lord welcomes to His table are members of His Family, those arrayed against His enemies are enlisted on His side; and those whom He uses to advance His cause are comrades in service. It is time to emphasize the great and crying need of all mankind for the life that Christ gives and not to dispute about sectarian clothing. Let us prove by word and deed that Jesus Christ does save, satisfy and empower His followers and make them different from others. Union with Jesus Christ brings true union among His followers.

AN APPEAL FOR CO-OPERATION

THE Home Mission Council, representing all Protestant denominational home mission and church extension boards and societies in the United States has sent out an appeal in the present world-crisis for loyal support and co-operation in the great spiritual work in which Christians are engaged.

"We must economize in money and in men for the sake of that spiritual integrity without which the nation must stand impotent before its great task. Nothing must be permitted to reduce the spiritual efficiency of the national life. The task committed to the churches must be prosecuted with a vigor and intelligence not hitherto known. Their work must become more extensive and intensive everywhere. For this reason the reproach of overlapping and duplication of money and leadership must be removed. Our efforts of recent years to achieve this must be redoubled and all remaining instances of waste resolutely eliminated.

"We therefore urgently appeal to the people in all home mission charges to practice those economies in their religious organization which are required of our society in every other department, to merge their groups in worship and community work, to save fuel when it may be possible by uniting congregations, to release for other forms of national and community service one or more of the ministers in overlapping parishes, to utilize emergency inter-church committees for the regular ministry of the churches and to project new plans of inter-

church community service, to release unused church property by sale or for temporary employment as may be required, to utilize all church buildings so far as practicable for continuous week-through service in temporary or permanent community enterprises, and in every other manner to conserve church resources and strengthen by co-operation the churches' programs."

The Council appeals to all local, district, State and regional denominational committees, societies and boards responsible for the dispensing of home mission funds to reach agreements with agencies of other denominations operating in the same territory by which all duplications of money aid in the same community shall be rigidly eliminated and workers shall be utilized for unhampered community work, no energies and resources being wasted by sectarian competition or duplication. They appeal to all churches located in rural communities, and to agencies aiding by money grants or other assistance in such communities, to institute and zealously to prosecute plans for the conservation of food and the quickening of production, inspiring our rural populations with the sense of the holy task into which the national mission in the world has called them.

All churches and missions ministering to communities or individuals employing alien speech and otherwise detached from our common American life and its purposes, and all agencies aiding such churches and missions by money or leadership, should redouble their efforts in a new and holier sympathy by way of extending the common use of our common language and an appreciation of those historic and forward-looking purposes which have made this nation what it is.

National boards and societies administering home mission funds should scrutinize their fiscal budgets with new zeal, to institute closer conference between one another in the organization of schedules of money grants and by every means practicable to see that their funds are not duplicated in aided communities or otherwise unwisely employed in aid of mission work. Let them organize all available forces under co-operative programs to help the nation meet the present emergency and to seek through the fiery trial of this world crisis those providential lessons designed to inspire a new ministry of reconciliation, a new and wider co-operative program among religious forces, and a new conception and realization of the Kingdom of Heaven on earth.

DEVELOPMENT OF AMERICAN NEGROES

THANKS to such institutions as Hampton and Tuskegee Institutes, Fiske University and other educational work for Negroes, conducted by northern and southern churches, the ten million American negroes have advanced wonderfully in physical, intellectual and spiritual lines. In the half century since the Civil War, the Negroes have more than doubled in population. There are now over 100,000 colored students in the 400 Normal Schools and 50 colleges

of the south, 26 theological schools, 3 school of law, 4 of pharmacy, 5 of medicine and 17 agricultural colleges—all for Negroes. The cost of this higher education in one year is over \$4,000,000, but it is training leadership for the millions of southern Negroes.

The most gratifying fact is that intelligent Christian leaders have been developed and are taking more and more responsibility for the training of their race. The Negro school teachers, physicians and lawyers are steadily increasing in number and influence. Their sanity is helping to solve the Negro problem in America. This is still largely one of education. Over 40 per cent. of the Negro children of school age are out of school and therefore growing up in idleness and ignorance. The criminal element is almost wholly in the ignorant class. There is a tremendous need for more adequate schooling facilities in the South and for an energetic grappling with the problem of the Negroes who have migrated northward from the south land, in order that they might better their condition.

WILL THE WAR DEMOLISH BARRIERS?

IN the midst of the horrors of war, we catch at a grain of comfort. While some races seem to be driven apart by the conflict, others are drawn closer together. While former friends were alienated, those who were beforetime enemies become acquainted. Not only are useless denominational barriers broken down, but the people of India and Africa, who have come to France, are learning to know the European and are having many prejudices and superstitions removed.

Indian Christian workers, who have gone to France with their countrymen enlisted in the Allied cause, are having some remarkable experiences. One of them tells of sitting down to eat with a group of Mohammedans. His statement that he was a Christian was at first received with horror, for their conception of a Christian was a blasphemer who ate pork, and to eat with whom would be pollution. But one of them exclaimed, "Christian or no Christian, you are our friend, and all of us are grateful for all that you people are doing for us. I, for one, am going to eat with you and deem it a great honor."

This Christian worker continues: "My best friends were a clique of orthodox Hindus, full of great resolves, but loath to give up the caste system. They had invited me to many dainty dinners, but never shared the food with me. They always waited on me, pretending that it was purely out of respect. I did not probe further into their motives. The day came when they were to leave for the front. The train was about to start, when one of them handed me a cup of water. I had taken a sip when he took it back and drank of it himself. Then he passed the cup to others and every man drank a little out of it. 'This is the seal of friendship,' he said, 'and we hereby break caste forever.'"

Are these Indian soldiers learning the true meaning of "Brotherhood"? If so, they may be more ready to listen to Christian teachers.



ARMENIAN WOMEN REFUGEES CARDING WOOL FOR CLOTHING

Ten Million Dollars For Relief

A BRIEF ACCOUNT OF THE WORK OF THE AMERICAN COMMITTEE FOR
ARMENIAN AND SYRIAN RELIEF

BY REV. JAMES L. BARTON, D.D., BOSTON, MASS.

Chairman of the American Committee for Armenian and Syrian Relief.

ALTHOUGH the Armenian atrocities began in Asia Minor in the spring of 1915, the fact did not begin to reach the outside world until past midsummer. Representatives of American missionary and educational interests in Turkey met in the office of Cleveland H. Dodge, in New York, that September, and sent two men to Washington who learned through the State Department that the conditions among the Armenians were even more horrible than had been imagined. The facts were given to the press, and a general relief committee was formed with Charles R. Crane as treasurer and Samuel T. Dutton secretary.* Charles V. Vickrey was assigned to the work by the Laymen's Missionary Movement and has served untiringly as directing secretary.

The need and opportunity to reach the destitute has increased and has extended over wide areas within the Turkish Empire. The original field, which at first comprised only the eastern section of Asiatic Turkey, soon came to cover the entire Turkish Empire, the Transcaucasus in

* The Committee was originally formed with Armenian relief alone in view, as they alone were then attacked. The then existing Armenian committees combined with this American committee, and later, as the atrocities extended, the name was enlarged to include relief among the Syrians, and still later among the Greeks also.

Russia, large areas in Persia, as well as refugees in Egypt; and since the Allies have made their advance in Syria, the committee has entered upon an effective work of relief in Palestine.

On account of the appalling conditions and the fact that no representatives of the Red Cross could get into many sections of the field, the war council of the Red Cross made a contribution of over \$2,000,000 to the work of the committee, which had the cooperation of all of the missionaries of the American Board already on the ground and scattered from Constantinople clear across Asia Minor to Persia. There were missionaries of the Presbyterian Board in Persia, Syria and Palestine; as well as of several smaller missionary societies; also the American faculties in the Syrian Protestant College at Beirut, in Robert College at Constantinople, and in other American colleges at Smyrna, Marsovan, Harpoot, Aintab, etc.

Ambassadors Morgenthau and Elkus, and the American Consuls in Turkey and Persia, rendered conspicuous service in ascertaining the needs and in inaugurating and promoting effective relief measures.

It is a noteworthy fact that in the work of relief distribution every cent of the money went to the field, as the expense of organization and collecting were privately met. Neither were the funds used in paying the salaries of the distributors, as the missionary societies and the colleges and the diplomatic and consular offices were supported from other sources.

The present treasurer of the committee, Mr. Cleveland H. Dodge, has not only furnished the funds to meet all the expenses connected with the giving out of knowledge and the cultivation of the constituency and the raising of funds, but he has contributed liberally to the general fund and has given himself unstintedly as a working member of the executive committee.

During the first three months after this committee was organized in the autumn of 1915, only \$177,000 were received and appropriated. During the year 1916 the amount collected and forwarded to the field (in round numbers) was \$2,100,000; in 1917 the amount received and appropriated was \$4,498,000, making the total receipts of the committee, for the first 27 months, \$6,775,000—including the \$1,900,000 appropriated by the Red Cross. For the first three months of the present year the receipts of the committee have averaged nearly \$800,000 a month.

The relief funds have been distributed as follows:

To Constantinople, for uses within the Asiatic section of the Turkish Empire, nearly.....	\$3,573,000
To Tiflis, in the Transcaucasus.....	2,754,000
To Persia	2,321,000
Directly to Beirut, for northern Syria.....	1,315,000
To Cairo, Bagdad, Jerusalem, etc.....	506,000

Total to May 31st.....\$10,469,000

This money has been sent by cable in the form of credits to the

committee's representatives in relief centers, and those credits have been converted into cash by the local sale of drafts on the committee's bank in New York. This method has put into the hands of the local committee without delay funds to use for the purchase of food and necessary supplies. Many drafts have not yet been presented for payment in New York and as the bank holds a sufficient balance to cover these drafts when presented, the committee in the meantime is receiving interest. This makes it possible for the committee to say that its expenditures for relief in the field are in actual excess of the amount received from contributors!

The entire destitute and needy populations in Turkey are now estimated at not less than 2,500,000. When the war is over and these people are able to return to their desolated homes, the larger question of reconstruction and rehabilitation will have to be faced. Many refugees are more than a thousand miles away from their homes, with no means whatever at their disposal. In a large number of instances their homes have been desolated and everything of which they were possessed taken from them. Large sums will be required to return these people to their homes and establish them upon a self-supporting basis.

The non-Moslem peoples of Turkey are probably more capable of recuperation after a disaster of this character than any other people on the face of the earth. They are not naturally helpless nor inclined to rely upon charity. Nevertheless they will need much help from outside to procure shelter for those whose homes have been ruined, tools and animals with which to till the soil, as well as seed for sowing. The committee is already giving attention to this great question of reconstruction. When the way opens, many experienced missionaries now in America, will be ready to go back and lend a hand in this reconstruction.

The work of relief will not be completed when the war is over. The large number of orphans and widows must be provided for for many years, until they can become self-supporting, and at the same time there must be developed in the country educational, industrial and sanitary institutions that will meet in an adequate way the requirements of a country that has remained so backward during the centuries and whose



AN ARMENIAN REFUGEE

desperate need has been revealed during the last few years. For this future we bespeak the cooperation of the people of America in the interests of a country which has suffered from misgovernment more than any other like area in Asia.

HOW THE MONEY HAS BEEN USED

The Relief Committee was organized into departments: The Orphanage Department to look after the children, the Clothing Department, the Industrial Department, etc. One of the missionaries, Dr. Geo. C. Raynolds, was put at the head of the Orphanage Department, whose business it was to get the orphans together into homes, to see that the homes were organized with a house mother and to provide food and instruction for the children. The last reports indicated that from six to ten thousand children had been gathered into centers and kept alive and given some instruction. Dr. Raynolds has selected the most competent, mature and capable boys for instruction in iron work, carpentry, shoemaking, tailoring and other occupations. When they are repatriated to different parts of Turkey they will be ready intelligently to begin the work of reconstruction.

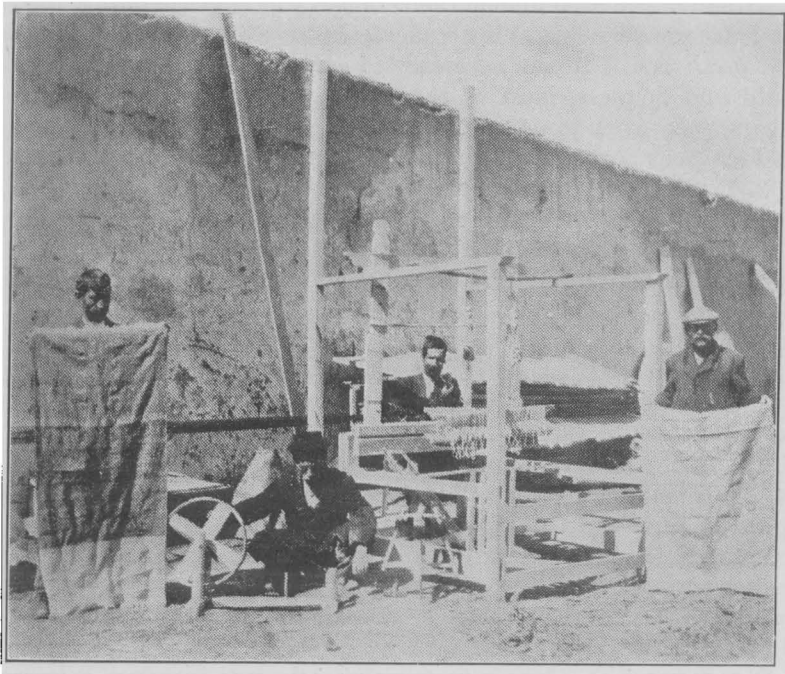
The great majority of the refugees that escaped into the Transcaucasus were women, so that industrial work was early organized among them. All of the refugees were destitute of adequate clothing. Wool and cotton were bought in the rough and in large quantities. The wool was washed and the cotton was prepared by the men and the women able to work, and who have been given a small wage for their services, enough to support them. The cotton and wool were spun and woven and made into garments which not only supplied the refugees with clothing but also the Russian military which paid a good price for them. Many thousands are engaged in this work and when communication was broken off everything was working successfully. The looms on which they did their weaving were made portable so that when the time should come for these refugees to return to their homes the looms will be a part of their household furniture.

In Persia much has been done in returning the peasants to their homes from which they have been scattered. Relief money has here been used for seed and tools and cattle.

In Turkey, relief is now being distributed in the following centers: Constantinople, Brousa, Bardizag, Smyrna, Marsovan, Konia, Cesarea, Sivas, Adana, Hadjin, Marash, Tarsus, Aintab, Aleppo, Harpoot, Erzurum, Trebizond, Van, Beirut, Erivan, Etchmiadzin, Tiflis, Urumia and Alexandropol. In each of these places the committee has a foreign representative, most of them Americans. In other places in the neighborhood of the large distributing centers the relief work has been handled through trustworthy agents, generally former teachers in the American schools or pastors and leaders in the churches.

In Persia the relief work is carried on at Teheran, Urumia and Tabriz. Presbyterian missionaries in that field are working in the

outlying districts through the cooperation and aid of their various mission agents. Work has recently been begun in Palestine and Syria. A relief commission has also recently gone to Persia, with twelve members under the leadership of President Judson of Chicago University.



REFUGEES WEAVING THE CLOTH USED FOR THEIR CLOTHING

For two years and a half the committee has endeavored to supply the needs in this respect of from one to two millions of people and to keep them from death. Very little that is permanent has been accomplished. The real permanent work must come when repatriation can begin.

AN INVESTIGATOR'S REPORT OF RELIEF WORK IN ARMENIA AND PERSIA

Charles E. Beury, Esq., who went last year, with Dr. William T. Ellis, and made an investigation of the conditions and needs in the Caucasus, Persia and Eastern Turkey, has sent us the following statement of their findings:

"The Armenian relief work observed by us is administered from the city of Erivan and a half dozen other centers in Southern Russia. It is under the supervision of some fifteen faithful and efficient foreign workers, mostly missionaries of the American Board. Under them are hundreds of tried and trusted native workers carrying out the systematized plan of administering help of one kind or another. It is questionable whether anybody except the missionaries could have undertaken

effectively this tremendous task. That the work has been carried on so successfully and without any graft is due to the providential circumstance that the missionaries and their native workers, who know the people and the country, have been in charge.

Although the need among the refugees was overwhelming, the relief force from the very beginning undertook the work of saving in a systematic way. While it was necessary to care for the orphans and to feed the old and helpless, most of the relief effort endeavored to give the refugees some work to do. Through the American Committee weaving mills have been constructed by the workers so that today one sees cotton and wool taken in its raw state, washed and bleached and combed and spun and woven on looms made by the refugees themselves into durable cloth which is tailored into garments and used for clothing the needy. Many of these mills are very pretentious, containing scores of looms. They not only give the people employment but prevent them from being pauperized.

The whole relief plan with its index system and its checks on graft has been so efficient and successful that one cannot but heap praises upon it. It would satisfy the investigations of a Rockefeller Foundation. In addition to the money allowance to orphans and the establishment of orphanages, milk is furnished the children, and doctors with hospital facilities are ministering to the sick. The honesty which characterizes the administration and distribution of relief has also been a great lesson and example of how a big humanitarian undertaking can be conducted with fidelity even in an Oriental country that for generations has winked at graft.

The Armenian refugees in the Caucasus are in a much improved condition as the result of the constant administration of relief but the problem of saving these people has become increasingly acute. A stipend of six rubles per month, allowed by the Russian government to each person, has now ceased because of the collapse of Russian finances. Consequently the one hundred and eighty thousand dependent people in the Caucasus who were receiving aid from this source are now in dire distress. They must be cared for by America, who alone has the wealth and resources sufficient to assume this added burden.

It is only necessary for one to travel—or struggle, for it is hardly traveling—down through the devastated zones of Armenia to appreciate fully the sacrifices which the missionaries are making and the perils which they are constantly confronting. They come in daily contact with deadly disease and live among the people who have lost most of their families and friends. Moreover, conditions are unstable and the menace of massacre and a 'holy war' constantly o'ershadows their lives. But despite these facts and the additional circumstances that nearly all these workers have struggled through the years of trial, they are with rare heroism and fortitude protecting and saving the lives of the refugee Christian host."

Glimpses of Relief Work in Turkey

BY MARY W. RIGGS, HARPOOT, TURKEY IN ASIA

Missionary of the American Board of Commissioners for Foreign Missions

FIRST

NATIVE HELPER.—Here is an Armenian exile who has been driven all the way from the Black Sea coast and is now allowed to stay here in Harpoot. Have you a place where she can live?

Lady Missionary.—What would you think of our putting her in the room over our bakery? She will be warmer there than in any other place. (To exile) Sister, if you take this bread ticket to the baker every day he will give you bread which will keep you alive. I will give you a mattress and quilt. The room where you are to stay is close to our gate and God will take care of you there. Do not be afraid. Where are your children?

Armenian Exile.—The little three-year-old boy is down in the street. Little Rosa was very sick in the camp where we were staying last. One of the guards who was a little kind was persuaded to take me on his horse to the American Hospital where we found a kind American doctor. I told him many women and children were sick and dying at the camp and how nothing was being done to relieve them. He ordered a wagon and went himself to the camp, having procured from the governor a written permission to bring the sick to his hospital. He has Rosa under his care now.

Lady Missionary.—You must make this one bed do for all three of you.

Armenian Exile.—I kiss your feet. God bless you for your love.

SECOND

Armenian Exile.—I come from a village far away. I was rich before I left home but now I shall have to eat the bread of others. God grant it may be for only a short time. My son went to America several years ago and if he can get word of my being here he will send me enough money to make me comfortable. Then I shall repay you for all your kindness. I am ignorant and cannot even sign my name. His father always wrote, but alas, they killed him.

Lady Missionary.—Come inside the Girls' School door where a teacher is sitting all day writing letters for just such as you. Let us pray that God will give your letter wings to reach your son quickly.

Armenian Exile.—Ah, let me love your hands. God reward you.

THIRD

Native Helper.—This morning the sick refugee woman just outside our upper gate died, but no one has done anything. I am going to wash her body and I hope you will arrange for burying her. She was just

a young bride when they took her husband away to kill him and drove her away with all her neighbors. She is nothing now but skin and bones.

Lady Missionary.—I know it will be hard to enter that room where she died all alone, but you go for love of Christ and He will help you. Send the gatekeeper to me. (Enter gatekeeper) Ohan, you must help me to know how we can bury the poor woman who died.

Gatekeeper.—She must be buried immediately or we cannot live there today. But who will dig the grave? Manoog and I would gladly dig it but you know we do not dare step out of the Mission compound. We are almost the only Armenian men left alive and we are here only because we are your servants.

Lady Missionary.—There is no one else to dig the grave. I will go with you and if the police come I will tell them that you are mine. I will dig with you and we can do it quickly.

Gatekeeper.—I will trust Christ and go with you.

FOURTH

Lady Missionary.—What baby is that who is crying so weakly and so steadily?

Native Helper.—The poor little thing was born on the road just after her mother was driven from home. She has survived a long and terrible journey, but she will not live much longer. The baby is starving because the mother has nothing to eat but dry bread. The Little Mother (the missionary's wife) has ordered a bowl of milk or soup to be given from her own kitchen every day in the hope of saving the little one's life. The poor mother has only this one left of her five children.

FIFTH

Lady Missionary.—Look at that poor child standing in the snow in this bitter wind with nothing on but a ragged cotton shirt. Bring her in and see what we can find for her. I am afraid there is nothing left, unless I take that old faded curtain that I used last summer and make something for her.

Armenian School Girl.—While you are making her dress we will take her to the wash room and give her a bath. She needs one desperately.

SIXTH

Armenian Exile.—This is my child. Her name is Dziadzan (Rainbow) and she was in an American school in S—— before we were sent away from there. God protected her until now but she is not safe with me. A Turk is asking for her to make her his wife, but I cannot allow her to become a Mohammedan. When he comes again I will tell him she is dead.

Lady Missionary.—But that will not be true.

Armenian Exile.—Who cares for truth? But it will be true be-

cause I am giving her to you and she will no longer be mine, she will be dead as far as I am concerned. By taking her you will save a soul.

SEVENTH

Lady Missionary.—Zabel, please take this note down to the Little Father and bring me an answer.

Armenian School Girl.—He is not there now. We were in the yard when a little boy came running and crying bitterly. We heard him tell the Little Father that the police had just carried off his mother, that they would not look at the paper she had always in her bosom—the permission granted her by the governor to stay here after weeks of wandering over mountains and through deserts. She is a Syrian and they were not to be deported like the Armenians. The Little Father put on his hat, closed up his office, putting out a dozen or more people who were waiting to see him, and started off to the government building. These cases always take hours. How tired he will be when he gets home! And how that Syrian woman and her little son will bless him if he succeeds in saving them!

An Armenian Refugee's Thanksgiving

THOUGHT out and written down by Surpouhi, a girl twelve years old in the Sunday-school of the Armenian Refugee Camp, Port Said, and translated word for word into English by Miss Mary E. Kinney:

(1) "In the first place I am grateful to God for giving me a mind, because without that I could not think, or learn anything, neither could I tell Him of my gratitude for all the many blessings He has given me.

(2) I am thankful because He has given me parents. When I am in trouble they help me.

(3) I am thankful to Him because He helped us flee to the mountains and helped us out of all our troubles.

(4) I am thankful because when the Turks attacked us our Father saved us from their hands.

(5) I am thankful because God sent some ships and rescued us from danger.

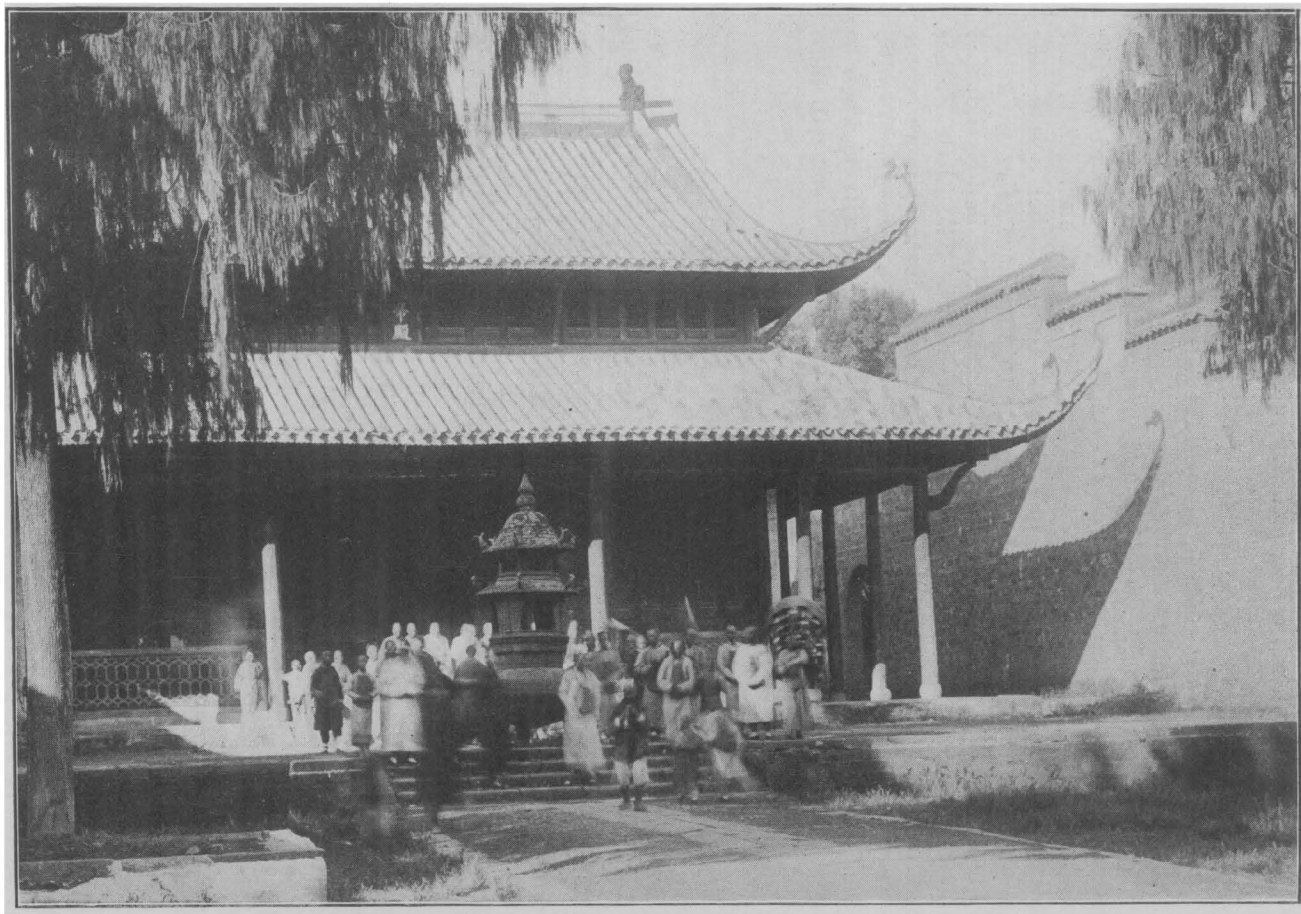
(6) I am thankful because after God brought us here He moved the hearts of many races, Americans, English, Europeans and other nations, to serve us in many ways. They opened schools, and gave us clothing and many other things.

(7) I am thankful because when the German aeroplanes came God saved us from harm.

(8) I am thankful because when the Tempter comes to tempt us God saves us from him.

(9) I am thankful because God never forgets us and we believe He will help us resist temptation.

(10) I am thankful because God always gives us food. We ought to thank Him each time before eating."



PILGRIMS COMING FROM THE ALTAR OF THE MAIN TEMPLE OF WAN SHEO KUNG,
LEAVING THEIR OFFERINGS AT THE INCENSE BURNER

Is Idolatry Dead in China?

BY REV. CARL F. KUPFER, KIUKIANG, CHINA

President of William Nast College

IT is quite possible today for tourists to land at Shanghai and travel six hundred miles up the Yangtze river, calling en route at Chin-kiang, Nanking, Wuhu, Tatung, Nganking, Kiukiang and Hankow, and from there take the train to Peking, and then down to Tientsin and back to Shanghai, and not have seen even a vestige of idolatry, nor carry away with them any true impression of the real life of the Chinese people. And it is also quite possible that foreign evangelists may spend some months in China, have large meetings, and receive the names of multitudes who pledge to study the Bible, and yet have no conception of the rankest idolatry within five minutes' walk of the tabernacle where the meetings were held.

Missionaries who are in the midst of the struggle against false gods have no such visionary impressions.

Soon after the easy victory of the rebellion over the Manchu Government in 1911, *in some places* temples and idols were wantonly destroyed. This, however, was not done by those who had been in closest touch with Christians and who wished to see idolatry supplanted by Christianity, but by those who care little for idols and less for the true God. This zeal against idolatry has completely disappeared, and in its place a revival of idolatrous worship is developing. In some places even missionary methods are being adopted to promote idolatry.

Some years ago I visited most of the great Buddhist and Taoist pilgrim centers in Mid-China, but to convince myself of the present tendency, I recently visited a Taoist center in the Western hills, twenty miles northwest of Nanchang, the provincial capital of Kiangsi.

Pilgrimages to these shrines usually begin as soon as the rice harvest is ended, and last about six weeks. The place described here is familiarly known by all Chinese as *Hsi San Wan Sheo Kung*—Western Hill Temple of Ten Thousand Ages. The name of the man so devoutly worshipped here is *Shü Sün*, meaning "Promise Obedience." He was born in Nanchang 338 A.D. Mythical and whimsical indeed are the stories on record about him—all ardently believed.

Before *Shü Sün* reached the age of manhood he delighted to practise religious ceremonies, often wandering aimlessly about seeking for good spirits and a pleasant state of mental abstraction. During his wanderings he came to a place named *Hsiao Yao*, a low hill gently sloping to the south where he abode for a time as an ascetic. At the age of forty he accepted an official position as magistrate in *Chin yang Hsien, Szechuan*, where he soon gained the love and respect of the people. When the *Wu* Dynasty had fallen and the Western Dynasty had be-

come degenerate and evil, he retired from official life and returned to his home at *Hsiao Yao*. The people of Szechuan erected a temple and placed in it an image of him as a god. The legend says that at the age of 105 he and his family of 42 persons ascended to heaven with all of his domestic animals.

From that time, a temple in the Western Hills was developed, until the Emperor *Ta Chung* of the *Sung* Dynasty in 1008 made an imperial grant and the "Jade Surpassing Temple of Ten Thousand Ages" was erected, and the people took great interest in worshipping there.

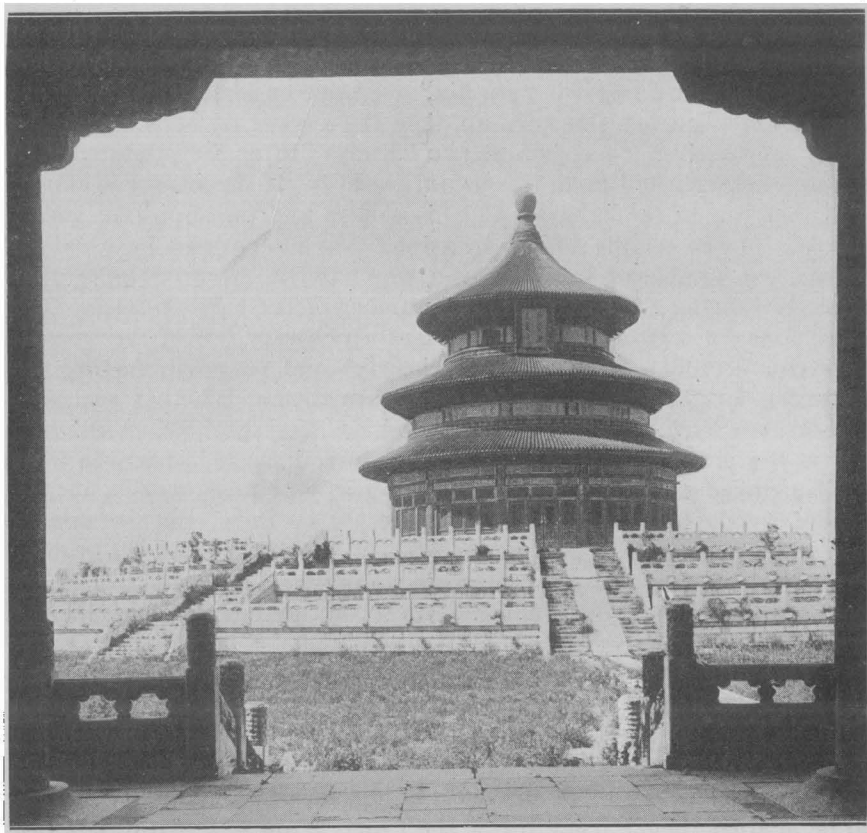
In the year 1368, during the Ming Dynasty, this temple was rebuilt, and again, after 400 years, Emperor *Chien Lung* rebuilt it, making it more beautiful than at first. In 1862 Emperor *Tung Chih* again renovated and beautified it. The present temple was last repaired in 1905, and may be considered one of the fine temples of the Taoist religion.

On the east is the temple of the three gods—heaven, earth and water—where the idols sit enshrined, but receiving scant attention compared with the main temple. The second temple, though covered with white and green porcelain tiles, is only of medium importance. The chief god here is *Kwan ti*, the god of war, a most ferocious-looking image. The three "Pure Ones," who have a place here, stand for the principles: "We must have pure men and then only can we have pure knowledge."

In the main temple called: "The Eminent Illustrious Hall," sits enshrined *Shü Sün*, also called the "True Filial Sacred One." He is clothed with a yellow satin robe, and in his folded hands he holds a tablet before his breast as if at audience with the emperor. Upon his head he wears a gold-embroidered crown. Over the entrance to his shrine there is an inscription: "They who pray to him in truth and sincerity will receive an answer." In front are two large incense burners in which the offerings of the worshippers are consumed by fire.

In front of this altar, in full view of *Shü Sün's* image the pilgrims present their petitions and receive their answer. They come by the thousands from far and near during the months of September and October. They always travel together in clans or societies, with the name of their organization embroidered on silk banners and sashes of different colors, chiefly yellow, the leaders carrying a dragon grotesquely carved from a bamboo growth, with a burning incense stick in its mouth. The dragon is always held horizontally while in the procession. This fictitious animal is usually considered an emblem of power, for even his breath has geomantic influences. The banner bearer follows the dragon. Then come the musicians who make the air scintillate with their cymbals, fifes, bugles and drums. Wherever they come from, they all keep the same time and make the same nerve-racking noise.

At the rear of the main building is a plain, humble, much neglected temple where the wife of *Shü Sün* officiates. The image is of human



WHERE THE PRESIDENT OF THE CHINESE REPUBLIC GOES TO WORSHIP

The wonderful temple of Heaven at Peking. The work is done in marble, most intricately carved. The woodwork is marvelously executed. The roofs are of brilliantly colored tiles of purple blue.

size seemingly made of white porcelain. To her right and left stand two female servants. At her altar only women quietly gather without fifes or drums.

One Sunday in October I sat the whole day at a side nook in plain view of the great temple-altar, watching the continuous procession of societies coming in rapid succession through the main entrance increasing their speed and the volume of their music as they approached the altar of *Shü Sün*, crowding up as closely as space permitted. Arrived there they dropped upon their knees and began with their Kotow, bumping their heads three times upon the stone floor, while the musicians were keeping up the noise. Upon the floor were bamboo sticks each with a different number, and the *Chiao Kua* for the free use of the suppliants. Now these *Chiao Kua* are two small pieces of wood or bamboo shaped like kidneys with one side convex and the other concave. The suppliant

chooses a pair of these, and tries his luck. If both convex sides turn up, the answer to his petition is "*yang yang*," indifferently good; if both concave sides turn up, it is "*yin yin*," negative and bad; but if one convex, and one concave side turn up, then the answer is "*shen kua*," absolutely affirmative. There is always a "Kotow" after the pitching of the *Chiao*, whether it fell favorably or unfavorably. If the answer is affirmative, then one of the bamboo sticks is chosen and the suppliant goes to the rear of the temple where, in a long porch separated by a railing, there are a number of Taoist priests, who hand to the worshipper a slip of paper bearing the corresponding number of the bamboo stick. Upon these slips are written a few characters which very few of the worshippers can decipher. They return cheerful and satisfied, feeling well rewarded for the sacrifice it cost to obtain them. Whether successful or not, they leave an offering to the god.

A few steps below the altar are two huge incense burners in which are consumed the sacrifices, consisting chiefly of mock-money, incense, sandal wood, rockets and fire crackers. This done, the worshippers make one more gentle bow to the idol, and leave the temple grounds. Scarcely have they disappeared, when young men and middle-aged men pounce upon the sacrifices and rake them out of the burning embers, to resell them to other pilgrims.

The unfavored petitioners disclosed something of the inner life of the idol worshippers. Among these I noticed a man and his wife, neither of them over 30 years of age, who had doubtless come to the altar of *Shü Sün* with a very definite object. They knelt at one side of the altar by themselves to try their luck with the *Chiao Kua*, but the god seemed to be against them. They threw the *Chiao* again and again, but it always answered indifferently or negatively. After a stoical look into each other's face, as if to give the idol time to think, the man cast once more. A painful look crept over their faces when they saw the result, and glancing up into the large placid face of the idol, they quietly walked away. From all that can be learned, the object of the pilgrims' visits to the shrine is always some temporal blessing—either wealth, position or heirs to perpetuate the family name. Some petition the idol to choose a blessing for them, and so reveal a belief in a guiding spirit. They show their sense of need for something they cannot obtain for themselves, and thus are more hopeful from a missionary point of view. The most successful can hope to carry away nothing more than a slip of paper with a few enigmatical words written upon it.

Here is a free translation of a few slips chosen at random :

NUMBER TWENTY PROTECTS FROM MISFORTUNE.

"The firefly coveting light throws itself into the fire. Unexpected death comes to it because of its foolishness and lack of knowledge. Being ignorant, it delights to be where there is pleasure not knowing its danger; nor does it know of life and death. If its life is to be saved, it should not forget kindness, nor should it again go into danger. Only then it can have peace."

NUMBER FORTY-SEVEN IS A SECOND-CLASS FORTUNE SLIP.

"To select a good place for a home, it is well first to choose good neighbors; for frequent moving is wasted energy. When the plant by the side of the porch gives the appearance of spring, then the yellow birds in the bushes will sing to us of the good news of joyful days."

NUMBER FORTY-FIVE IS A FIRST-CLASS FORTUNE SLIP.

"The green meadow outside of the porch is thick, and the green leaves on the willow branches are large. There is nothing to separate us from the clouds or mountains, and we can easily see the new moon from the west window of our home."

An interpretation of this is: "Blessings will be bestowed from heaven when the opportune time comes. In its own good time prosperity will come like the grass in the meadow and leaves on the willow in summer season and the shining moon."

Such are the answers from the god in whom they believe, yet during each season, between 700,000 and 800,000 worshippers come to this shrine. Let no one in the home lands think that this belief is waning among the people at large.

Less than a year ago, we thought that Confucianism, as a religion, had received its death blow; for parliament declared itself against it as the State Religion, the argument rightly being that it could only be considered as State Ethics. But the tendency of the present government is seen in the fact that on September 22d, a little after 6 o'clock in the morning, the President of the Republic and all the officials assembled at the temple of Confucius in the north-east part of Peking and paid obeisance to the spirit of Confucius. It was a dress-parade. Military and naval attire and decoration almost equalled the Manchu days of mandarin robes, yellow jackets and peacock feathers. The route for the President was lined with soldiers and police. He rode with speed in an iron-clad automobile. At the ceremony, Confucius was duly honored by Peking officialdom under the Republic.

In localities where there are military operations the Buddhists, Confucianists and Taoists are laboring under great difficulties. The soldiers occupy the temples, desecrating and mutilating idols and shrines, and the priests have no redress or appeal. Yet Buddhists and Taoists still have a firm grip on the common people, while Taoism is unquestionably putting forth strong efforts to bring about a revival of its religion. In the southern parts of this province, the priests are beginning to imitate the methods of Christian missionaries. They distribute tracts on the *Tao* ("the Word"); they organize societies and have preaching halls for members in crowded centers.

While many individuals and families have been won to Christianity, and have become happy, cheerful followers of Christ, the people in general have no conception of spiritual things. There is no contrition for sin; nor is any petition for pardon ever brought before the gods. Spiritually, they are as dead as the bones which the prophet "saw in

the open valley." Heathenism dies hard. Double and fourfold should the efforts of the Christian Church be in this political transition period. The danger is that, after these upheavals of revolutions, the temporal conditions will improve, and the people will become so engrossed in their efforts to gain material blessings, that even their religious acts will be more and more centered in that one supreme thought of rank, wealth and progeny.

Have the Chinese lost faith in their gods? Not yet. In Nanchang there was a large beautiful temple to this same god *Shü Sün*, bearing the same name: "Temple of Ten Thousand Ages." It cost them \$120,000. Last year, this temple was destroyed by fire. Now it is to be rebuilt, far more beautiful and substantial than the first one. It is to cost \$230,000. The directors are asking the people to contribute \$100,000, and \$130,000 are to be taken from the temple endowment fund. The subscriptions have already reached \$140,600. Such is the zeal for the maintenance of their places of worship.

Idolatry is not dying out even in centers where strenuous missionary efforts have been pursued and the power of the Gospel has mightily worked. Here within sight of Kiukiang, where mission work has been going on uninterruptedly over fifty years, and where there are more than 1,000 children in our schools, three churches, a Christian hospital and daily distribution of Gospels and tracts, the rankest heathenism has been developing.

Last summer, when there was a lack of rain in certain places in North China, the men of thirteen villages near Peitaho marched through the full length of this fashionable summer resort, carrying with them their domestic gods, and displaying flags and banners, beating drums and blowing trumpets, in the belief that this would cause the clouds to send the needed rain.

The most painful sight at the Western Hills was not the crowds of ignorant peasants that thronged around the shrine of Shü Sün, but the 101 intelligent young men who had come up from the provincial capital Normal Academy, worshipping in the same way at the same shrine with the most illiterate and ignorant peasants. The normal schools in China are new, but the professors and teachers are chiefly either heathen or atheists. Idolatry will not be abolished by edicts and revolutions wantonly destroying idols and temples. So long as only seven in a thousand can read and write, and even these few are taught by heathen teachers, there is no hope. As well may we attempt to irrigate the Sahara Desert with a sprinkling can, as to look for spiritual results through political changes and secular education. The only hope for China is in the Christian education of the children.

We have long heard of China as topsy-turvy land, where everything is done by contraries, but we were hardly prepared for this item regarding the attendance at church services of a Chinese congregation: "There were present two hundred and thirty-five men and twenty-seven women."



THE BODY OF AN AMERICAN ARMY CAMP.

The 112th Engineers, Col. J. R. McQuigg, commanding, on parade at Camp Sheridan.

The Body and the Soul of An Army Camp

IMPRESSIONS OF THE CONDITIONS AND OPPORTUNITIES IN AN
AMERICAN CAMP

BY PROFESSOR WILLIAM J. HUTCHINS, OBERLIN, OHIO.

A WRITER in the *Atlantic* tells of an English lad, who on his return from the trenches listened for an evening to the family talk about the war. At the close of the evening he said to a friend, "I wish they would all shut up." We have shared at times the boy's desire. And yet our hearts are in the camps of America or France, and any words may be of service which will help us to enter sympathetically into the lives of our soldiers. I speak of impressions gained from four months of work in one of our Southern camps and from some weeks of work among nine other camps of the Southeastern Department, in which are gathered approximately one-third of the American army.

THE BODY OF A CAMP

The camps of regulars at Oglethorpe and of marines at Paris Island are equipped with mess shacks and one story barracks or sleeping sheds. The camps of the National or Draft army are housed in large barracks. On the first floor of a given barracks is the mess room, accommodating perhaps 150 men. On the same floor are sleeping quarters for fifty men. On the second floor is a large room, sometimes divided into two rooms, in which may be sheltered seventy-five or a hundred men.

To speak more particularly of a typical National Guard camp: I think of it as resembling a great American flag covering 2,200 acres of land. Marking the bottom of the flag is the long street of the regiments of artillery and engineers, and the ammunition and supply trains. Along the stripes run the regimental streets of some of the infantry and machine gun battalions, and of the signal corps and medical units. At the top of the flag is the brigade street of other infantry. An Association hut serves each unit of 5,000 men. In the center of the camp is a great auditorium, the largest to be found in any camp in America.

This Red Triangle Coliseum is open to speakers like President Taft, and to entertainments in which the whole division may be interested.

A mile from camp lies the great base hospital, accommodating twelve hundred men. Five miles away are the emplacements of batteries for the three artillery regiments. Over yonder are trenches, miles of them. In these trenches, the boys of the infantry propose to spend certain nights, while from their emplacements the batteries shoot actual shells over the trenches to the "German" positions beyond.

Nine miles from camp, in the wilderness, are the sleeping and mess shacks of the rifle range. Here too are trenches, in which for three or five days a battalion of men will take turns firing at targets at different distances. Some of these targets are great squares, others of them are the dark field-gray silhouettes of "German" soldiers, just visible above the ground.

Here too is an Association shack, with its writing tables, its victrola, its piano, its evening entertainments.

On one side of each regimental street are the officers' mess shacks, the headquarters and infirmary buildings, and the officers' little huts or half tents. On the other side of the street are the mess shacks of the men. Each mess shack is a shed about 125 feet long. The floor within is of earth. Two tables stretch the length of the shack, with plank seats such as you have used at picnic parks. Each boy has his own mess kit. At the bugle call, he takes his place in line and passes before the cook's counter. Here one man supplies him with meat and gravy, another man with potatoes and perhaps tomatoes, another man supplies him with coffee. To a refined taste the coffee is rank. In general the food is abundant and good. A piece of *verse libre* appeared in one of the camp papers to this effect:

"The next time
Our mess sergeant
Cuts
Up a horse
For steak,
I hope he
Won't forget to
Take off the harness."

But the food is far better than that to which fifty per cent of the boys have been accustomed. It is of course monotonous. The next time you are tempted to write a letter to a friendless and homeless boy in camp, don't do it; but send him rather cookies or candies or chocolate, and he will be far more grateful than he would be if you wrote him a ten-page letter.

The following note may be helpful to those who have friends in France. It is a clipping from the Ohio Rainbow Reveille, official organ of the 166th Infantry:



WHERE THE BODIES OF SOLDIERS ARE MENDED—AND SOMETIMES THEIR SOULS

Hospital scene at Camp Travis, San Antonio, Texas. Y. M. C. A. secretary visiting and bringing books for the convalescent patients.

"Will trade: One pair of heliotrope hose-supporters in a holly-covered box, two pairs of gold cuff links engraved, 'To our soldier,' a dead wrist watch, seven neckties, color schemes ranging from cognac crystal to plain black, together with six classy Christmas greeting cards and some sob stuff about the brave lads in khaki, three old copies of the Reveille. Will trade the whole batch for a can of perfectly reliable insect powder."

Behind the shack is the double row of tents, opening upon the company street. The street may be running mud, but usually it is immaculately clean. Each tent is boarded up at the sides and is floored. Sometimes beneath the floor the boys have dug a little wood cellar. In the tent are from eight to twelve cots—twelve are too many. Through the winter there has been a little Sibley stove in the middle of the tent, a stove which heats the tent thoroughly when it is well fed. At ten o'clock at night the fire must be put out, the tent flap opened.

Speaking still of the body of the camp, I may say that I hold no brief for any man or any group of men; but I think that with reference to camp conditions several things should be said.

1. At any rate in the Southeast, the War Department has performed

a miracle in the establishment and maintenance of the camps, and in the feeding, clothing and housing of our boys. Consider the complete breakdown of the transportation of the country. Consider the difficulty of getting lumber. Consider the difficulty of getting labor, in view of the enormous exodus of Negroes to the North. Consider the difficulty of getting clothing. One is amazed not that so little has been done, but that so much has been done.

2. Some of the undoubted defects in the conditions of our army camps are a reflection not upon one man or group of men. They are a reflection upon the great American people. At seven-fifteen one Sunday morning I proposed to lead a brief devotional service in the base hospital for some 150 convalescents. It was a cold morning. The stove was there, the fuel was there, but there was no fire in the stove. I did not feel like blaming the War Department. When an orderly fails to build a fire or when an orderly treats with sacrilege the body of a dead soldier, I regard it as a reflection upon the city schools and the American civilization of which the orderly is the product. When five hundred southern boys get pneumonia, it is a reflection largely upon the unsanitary conditions in the midst of which in their southern mountains and southern towns they have grown up, conditions which have now rendered them powerless to resist the physical evils of a camp environment, in which other men have thrived, gained weight and strength.

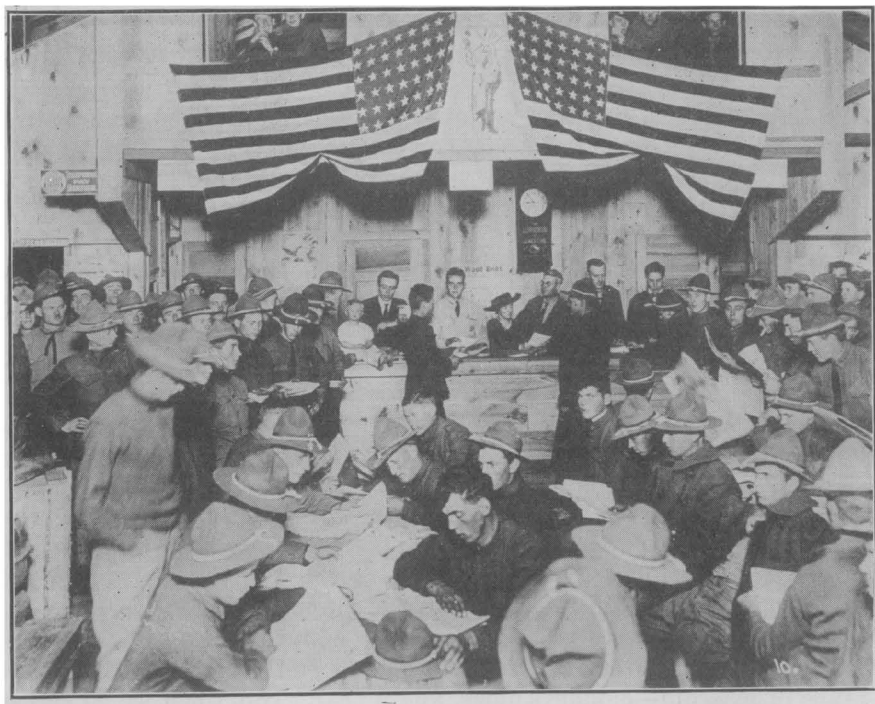
As Americans we have been living easy-going, happy-go-lucky, selfish lives, we have served spasmodically and got our pictures into the Sunday papers; we have only begun to learn steady, steadfast, sacrificial, universal, coordinated service,—the service which does not advertise, which does not demand stripes on the sleeve, bars upon the shoulders, medals upon the breast.

THE SOUL OF A CAMP

This is not so easily discussed or described. Each camp has a soul of its own. A rather sharp distinction has been drawn between the camps of the Regular Army, those of the National Guard, and those of the National Army. A certain amount of mutual jealousy has been felt, but this is not very virulent.

There is a radical distinction between the soul of a camp of southern boys and one of the northern boys. Among the men of the southern National Guard, there is scarcely a foreigner, or a man of foreign parentage. It is said of Camp Sevier that it is the most American of all the American camps. Here we need no educational classes to teach the men English. In Camp Gordon we need to have the Testament in nineteen different languages if it is to be reasonably intelligible to all the soldiers there.

Among the southern soldiers, educational classes are conducted for illiterates. In one regiment there were reported three hundred men



WHERE THE "Y" MEN GET INTO TOUCH WITH THE SOLDIERS

A scene at the desk in a Y. M. C. A. "hut" at Camp MacArthur, Waco, Texas.

who could neither read nor write. One man was induced to enter an educational class in order that he might read and reply to the letters which he received from his little seven year old daughter.

The Southern boys have a very strong religious interest. One Sunday morning in one camp of Southerners, I walked through streets whose mud in places was actually up to the hubs of an army truck. A dense mist covered the entire camp. As I approached one of our Association buildings, I heard singing. And there at nine o'clock I saw the largest Protestant gathering I had ever seen at that time on a Sabbath morning. A Southerner was leading the singing. The boys all knew the old hymns, and they sang and sang with the utmost fervor. The great majority of the southern soldiers count themselves Methodists or Baptists. Their religion does not invariably tie itself up to morals or to the Church. But among these simple-hearted southern boys we have an opportunity absolutely unique.

Within the ordinary camp life, each organization, each company indeed, has its own soul, its own habits of thought, its own outlook upon life. Speaking with the inaccuracy of all general statements, I would say that these great splendid-looking fellows are children. I have seen a soldier on Hallowe'en carrying from town to camp an immense teddy

bear. I have seen three soldiers on a train playing by the half hour with a toy climbing monkey. Like children and collegians they grow homesick.

Like children, too, they are at once most responsive and most irresponsible. I was asked to teach a company Bible Class in a mess shack. I arrived on time. No one else was there. Finally the captain came in and remarked, "This is a heck of a place for a Bible Class. Let's go up to the Association building." And he marched most of his men by twos to the hut. At the Bible Class, there were present two majors, a captain and perhaps 125 or 150 men. At the close of the class, the Building Religious Work Secretary said, "How many have enjoyed the class?" "I," so as to raise the roof. "How many will come next Sunday if Mr. H.—— will teach the class again?" "I." The next Sunday the teacher was there, and not another living soul. In about fifteen minutes perhaps fifteen or seventeen strolled in, but by that time we must prepare for a chaplain service, and nothing happened.

But while the soldiers are in many ways as children, they impress one as on the way to manhood. Among them, there is a growing earnestness, soberness, I had almost said somberness. There is little of spread-eagle optimism, such as is revealed by the supposedly comic pictures representing the soldier prodding the kaiser with his bayonet. A colonel won applause by a remark like this: "Down in the artillery we have all kinds of mascots—monkeys, dogs, and a bear. But when we go across, we can't take any mascot, but we are going to bring back one, the kaiser's goat!" But usually the speaker who proposes to "can the kaiser" wins feeble response. On the other hand there is a dogged determination to see the thing through. They are not coming back "till it's over, over there." I was interested in a drafted man, who was explaining his own attitude, and that of his tent mates. He said, "We have talked it all over, and have realized that we are in it, and the only way to get out of it is to go through with it, and we are going to go through with it as fast as possible."

But perhaps the manhood of the men revealed itself to me completely in what I may call the triumph of the human spirit. One who has not been in camp can scarcely realize the monotony of the soldier's life; but seldom did I hear any real complaint. Like Micawber the boys are always waiting for something to turn up. A southern officer remarked to me, "A soldier learns neither to wonder nor to worry." As few things ever do turn up, the monotony palls and keeps on palling; but it cannot conquer the truly indomitable spirit of the boys.

Conquering monotony, the spirit of the men conquers the emergency. We had a perfectly frightful tornado at the very beginning of the camp. Tents went down, floods of water drowned kits and equipment. Through much of the night the boys worked, some of them stark naked, and then went to sleep on the tables of the mess shacks. While

there was a vast deal of swearing, there was far more humor and laughter, and the next morning the boys were charmed at the thought that they had an adventure to write home about.

The sins of the soldier are coarse, obvious, man sins. Profanity is profuse and promiscuous. I remarked to a group of tent-mates, "You fellows will forget how to talk to ladies after a while." One boy said, "That's true enough. I was down at the Baptist social the other night, and found myself swearing at the girl I was talking with." A good many boys are entirely free from profanity. The officer who doesn't swear is profoundly respected. One sergeant has a swear-box. Any man who enters the tent and swears has to put a nickel into the box before he leaves the tent. I am persuaded that profanity, while highly undesirable, is a skin disease, and not a cancer eating at the heart.

Gambling has been and is in parts of the camp still very common. But it is not a mania, it is rather a means of varying the monotony. Some of the officers and all of the secretaries are quietly at work trying to stop the gambling, for it does injure the morale of the men. One of our secretaries said he had always envied the priest his confessional; but no longer. He has a little hole in the wall, where he sells money orders. A boy will come up and wish to send sixty dollars home. The secretary of course knows that he never got that sum of money lawfully, and sooner or later he gets the chance to say the word which will stop the gambling.

Drunkenness can scarcely now be called a sin of the American soldier. I have been almost continuously with the enlisted men for five months. I have seen them at all times of the day and night, in the camp and down town and on the train. I have seen typical representatives of camps containing four hundred thousand men. In that period I have seen only one drunken soldier. I believe that there has been no previous epoch of the world's history when a reasonably intelligent observer could have made such a statement. The statement is a tribute not altogether to the virtue of the soldier. It is a tribute to the efficiency of our military police, a tribute to the wisdom of our War Department, in bringing so many of our camps into dry territory. After a long hike, a major spoke proudly of his battalion. He said, "There is an argument for dry legislation. It is just after pay day. The soldiers have marched ten miles. Not a man has fallen out. See how fine they look. That could never have happened down on the Border."

The last enemy of the soldier, the last Hun of the spirit, is licentiousness. I wish to say one word for the comfort of Christian parents. The boys who have grown up clean in clean homes, and wholesome church life, are almost invariably clean. Indeed the camp life seems to strengthen and purify. And there are thousands of men now fighting a victorious fight against impurity, who in civil life knew defeat.

At first I was profoundly depressed by the soldiers' sins, but more

recently I have been profoundly stirred by their virtues. They have been taken from their homes, from their loves, from their life plans. They are held under irksome discipline, which to their restless hearts seems needlessly long and tedious. When we do a hard piece of work, we look forward to a change, a vacation. The only change our boys expect is the journey overseas. Their only vacation is in the hell of France.

Frequently you will be asked about revivals of religion among the soldiers. I discount such reports. The boys are anxious to be courteous, eager to please the speaker, and to do their part in a ladylike fashion. One speaker from the North said to a crowd of men, "How many of you will permit me to go back to New York to tell the people of the North that you will come home clean?" Practically every man in the room raised his hand, not because he had thought through what it meant to go to France and to serve in France and to come back clean, but because he was anxious to do his part to make the evening pleasant all around.

But while I cannot tell of revivals of religion in the army, I can tell you of officers who respect their men, and whom their men respect, officers who are Christian gentlemen. I can tell you of chaplains, men who love Christ and love their men, who become the fathers confessor of their regiments. I can take you into one of six large buildings, in our camp, each painted green, an oasis in the barren brown of the camp. Each building will accommodate or rather hold eight hundred boys when packed tight. In their leisure times the men will line the desks around the room, writing letters on the paper furnished by the Y. M. C. A. The average man is always behind in his correspondence, but he writes voluminously. Said an officer to me, "If I were an Association secretary, I should never preach to the boys, I should simply say, 'Write home.'"

In a Y. M. C. A. building, two nights a week, there will be movies; one night a week, friends will furnish entertainment. One night a week is devoted to stunts or performances by soldier talent. Sunday night and one week night are called "religious" nights. Let me tell you of one of these nights. Upon the screen there will be thrown the stirring words of some camp or trench song, "There's a long, long trail a-wind-ing," "Over There," "Indiana"; then the words and music of some familiar hymns. Then a man will speak for fifteen minutes, holding the soldiers spell bound as he tells them about the allies of the soldier of Jesus Christ, or about Jesus who will save his people from their sins. At the close perhaps he will say, "Boys, I have here a war roll. It is being signed by thousands and thousands of soldiers in this country, in England, in France. Listen to it. 'I hereby pledge my allegiance to Jesus Christ as Saviour and Lord, and promise to fight His battles for the victory of His kingdom.'" Isn't that great? Now I am not going to arouse your emotions and get you to come up here *en masse* to sign this card, but down there are some secretaries, friends of yours, who will be glad



A RELIGIOUS SERVICE WHEN NO "HUT" COULD HOLD THE SOLDIERS
"Billy" Sunday preaching to the soldiers at a Camp in California.

to talk with you after the prayer, and I want to shake hands with as many of you as I can. And I want you to stay."

After the meeting, possibly fifteen or sixteen soldiers will talk with their friends about the most precious things in life. There may be gathered up fifteen or more war rolls on such a night. Each war roll is sent to New York. From New York a letter is written to the boy who has declared his allegiance to Jesus Christ, congratulating him upon his new or renewed purpose. Another letter is sent to the pastor of his home church, and the original card is sent to the parents of the boy, that in the days when he is over in France, or perchance lies buried beneath the flowers of Flanders, they may have the card which speaks of their boy's purpose when he was down in a southern camp. Now this sort of work is being done in every camp of our country.

The one special contribution of our camp Association to the solution of the religious problem has been made by the adoption of Augustus Nash's plan of the squad interview. With the cooperation of some of the ablest men of the neighboring cities, we were able to have interviews with the representatives of eighteen thousand out of twenty-five thousand men at our camp.

Ten or fifteen fine laymen might go down a company street. The

boys who knew they were coming would for the most part be in their tents to welcome the friendly invaders. If you were one of these, you would stop at one of the tents and would soon get into conversation with the boys, and would lead up to some such idea as this:

"Boys, I have wanted very much to go along with you but Uncle Sam won't let me, he tells me I'm too old; but I want you to know that I am with you down to the ground. I have had an idea that the only man who can beat the Germans is the man who has conquered himself first. Now I heard a corporal say that you can pull off this Christian stuff in civilian life but you can't pull it off in the army. Do you believe that?"

And a little Greek will say,

"I am a Christian. I was baptised. I am a church member."

An American boy will say,

"Oh, it's one thing to be a church member and quite another thing to be a Christian."

"Is that so? What's the difference? Did you ever see a Christian?"

"Not around these parts."

"Are you sure? Did you ever meet Doc?" (One of the Secretaries.)

"Yes, by George, I believe he is a Christian."

"Did you ever see General So and So?"

They all know him.

"Well, do you know what that man said in public a while ago? He said, 'I read my Bible every day and pray to God that I may be a better man.' Now I suppose if one of you fellows happened to read your Bible, the rest of you would throw your boots at him, wouldn't you?"

"Well, we might make it rather unpleasant."

A Catholic will say,

"I have a Bible here," and he pulls out from under his pillow a Douay Bible, and you turn to the chapter about the Good Samaritan.

"There was a certain man going down from Jerusalem to Jericho and he fell among robbers, which stripped him of his clothing and left him half naked, and there was a certain priest came down that way, and what do you suppose he did?"

"I don't know. I guess he helped him."

"No, he passed by on the other side; and then there was a Levite, a kind of janitor around the temple, and what did he do? He passed by on the other side; and then there came by one of those poor devils of a Samaritan, and what did he do?"

"I don't know."

"Well, he got off his beast, poured oil and wine into his wounds, took him to a hotel, paid the landlord two dollars, and told him that when he came back again, if there was any extra expense, he would pay it."

By this time, the boys would be looking at you as if they were

listening to a novel, one boy lying on a cot, another lying under the upturned knees of his comrade, gazing at you like one of Raphael's cherubs.

"See here, fellows, have you thought what would happen if one tent cleaned up? You know what happens when measles or meningitis or mumps gets into a tent; how it sweeps down right through the company street. Now, I think that there is a contagion of health that works in just the same way. If one tent cleans up, the next tent on each side will clean up, and then another tent, until the whole company street will be well and clean and strong."

"Oh, that's not so. Men ain't molecules."

"True enough, but it's worth trying, don't you think so, Corporal?"

"Well, I think I should like to try it for a while."

"Will you promise me?"

"No, I won't promise nothing."

"All right, old man, but you have told me you would like to try."

The work did not end with a single visit. Those business men followed up the boys whom they had visited, with letters, invitations to their homes. Not a complete success, but the plan was amply justified by its results.

A friend asked one of the boys what he thought about the Y. M. C. A. He said, "It takes the sick out of homesick," and a little foreigner replied to a similar question, "She our mother." Now by helping a man who has got in wrong, now by helping a spendthrift save his money, now by distributing the gracious gifts of the women of the North, now by friendly counsel to a boy who has not written home for months, now by kindling again the fires of purity in the heart of a tempted man, the Association tries to mother our boys.

The most impressive hour of our camp day is at evening either just before or just after mess, when the bugles call, and every soldier in the entire camp stands at attention, still as a statue, the busy hum of the camp is quieted, the "Star Spangled Banner" is played, the flags are lowered. No man can participate in this act of reverence night after night and remain unstirred.

Chaplains and Association secretaries have tried to bring to the hearts of our boys the great stillness in which they shall turn to their God, who has made our flag worth saluting, worth fighting for, worth dying for.

I close with two considerations. First: There is not a boy down at camp whose attitude toward the war and toward life is not being influenced by some friend at home.

Second: President Wilson's program can be put through only with the eager concurrence of the public opinion which you have so large an opportunity to form. This program means such suffering to us as a social organism, such anguish as we have never dreamed. And those

at home will do much to determine whether the "rivers of pain" shall flow fruitless through the plains of Europe and over the prairies of America.

Every gun was once a thought, every submarine was once a thought, the ruin of Belgium, and of Poland and of Servia, the assassination of Armenia, the war itself, was once a thought. The Red Cross movement, the Association movement, the philanthropies which dry the tears of thousands, all these were once thoughts. One suggests that "an internationalized world must first exist in the minds, hearts and consciences of the trained men and women of the civilized world." So our thoughts turn from our boys in the camp to the thought of America's program as it relates itself to the internationalized world, as it relates itself to the Kingdom of God, that we and the boys we love may go with unbandaged eyes to the supreme sacrifices of this supreme crisis of the world's history, that we and they may not have suffered in vain.

Religion at the Front

A Letter from a Y. M. C. A. Secretary Somewhere in France.

If you hear that the Y. M. C. A. is neglecting the religious work in France, just tell people this from me: We have two religious services at the principal points every Sunday; at all points a mid-week devotional hour; Bible classes in several places and soon will have them in all. We give out many Testaments. That means we have the military address, the home address and church relation, and it very often means a definite decision for Christ. We are also arranging for Bible classes on all the boats. We have services in the Hospital and occasionally administer communion there. We keep a record of all personal work and there is much done. What is more important, our chief is a strong, Christian man, and the work, as a whole, is viewed from the religious point. He gathers all the secretaries once a week for conference and prayer. The longer I am here the more I feel the possibilities of the work. Back in California I preach to a nice, comfortable Christian congregation, but here I have the direction of the religious work that is undertaken for all the men in a division and which touches, by reason of the fact that this is a port city, a great number—a number that I cannot mention.

I like the spirit of the men here and I like the religion that convinces them—it is the simple truth of God—Christ—righteousness—decency—love. It must be free from cant, it must be dead earnest, it must be cleansed of all sectarianism, insincerity and machinery. The men are religious, however rough they may be, and if the Lord Jesus Christ is not given to them, it's our fault, and if we fail to present the religious message we are losing the big chance of the war. It's a war for the Big Things of our faith and we must know that faith that we may prove it right; that we may gain Christ for the world.

One Touch of Jesus

BY S. D. GORDON.

Author of "Quiet Talks on Prayer," etc.

ONE touch of Jesus makes the whole world akin. Or, rather, it would be better put in this way—one touch of Jesus reveals the fact that all the world *is* akin.

When I went to the Orient I was bothered quite a bit, sometimes, in thinking that perhaps I would not fit into the Oriental way of looking at things. Could I really get into human touch with them? Would my American way of putting things fit in? The American has such a distinctive way, all his own, of putting things.

And would my interpreter "get" my American English? For American English is so distinct from English English. And most of the English-speaking people of Europe and Asia have been trained in the literature and verbiage of Great Britain.

Then I had read a few of the books that insist that the Orient and Occident have no point of contact. Kipling's insistence on this is familiar, that East is East, and West is West, and the two never get together.

I recalled how the American puts his coat on over his vest, and the Chinese his vest on over his coat. We read a book from left to right, and our olive-skinned brother of the Orient from right to left. And when one tries to get hold of a Chinese sentence through some expert linguist you feel that if you could stand on your head for a fresh point of view it might help things out a bit, linguistically.

But to my delight I found that my misgivings were all awry. Once again my fears did not have good footing. I made a great discovery that still makes my heart burn—*all the world's akin!* And a touch of Jesus, the world's divine Kinsman, reveals the fact.

The East balks at our rule of the clock. Our Western way of organizing is a puzzle to them. The highly inflectional languages of Europe are in strange contrast to the agglutinate languages of China and Japan. And our highly polished, abstractly phrased book sentences are in as sharp contrast with their pictorial languages. And our theology! Our intricate, nicely mortised together systems of theological philosophizings are bewildering to them.

But, *but*—one touch of Jesus, one warm living touch of the divine Man who belongs to all the race, Son of God, Son of Man, Brother of Man, this draws together all the world, East and West, North and South, Arctic and Equatorial, yellow skins and brown, blue eyes and black, round heads and long.

Then the differences become incidental. By themselves they seem as big and hard as the book makers say. They tower to Alpine heights that bar people from each other. But as one gets into this Jesus-touch of heart it is quickly seen that the world's more alike than it is different.

It is striking that as men come to know, in a simple warm human way, about Jesus Christ, they are drawn to Him. They never think of Him as a foreigner. He is one of themselves, they instinctively think. Wherever I went I felt that I was a foreigner, but Jesus was never a foreigner.

In the south of Japan I went into the churches founded generations ago through the Portuguese priests. I listened as the people were praying. But they were not praying in Portuguese. They had no idea that Jesus was a Portuguese, though the Portuguese had taught them of Him. They were praying in Japanese. To them the Man Christ Jesus is a Japanese. He talks Japanese. He is one of themselves. The same is as true in the churches founded by the Americans during the past sixty years.

And so it is everywhere. The Chinese think of Jesus as having a round head like their own, and slanting eyes, and olive skin. The flaxen-haired Hollandish maid praying by the side of her single cot pours out her petitions in Dutch. And that, not the Dutch of the books and the scholars; no, the Dutch of the cradle and the fireside, of the street corner and the market place, the Dutch of love-making, the real language of any people. And if you could listen you would *feel* that she *knows* down in her heart that *Jesus talks Dutch*.

I recall an old Lappish woman far up in northern Sweden, where the nomad Lapps still thrive, and reckon their wealth not in gold but in reindeer. Despite her seventy years she had come three days' journey, alone, over the snow on her long wooden snow shoes or skees, to be at the week's meetings. She used to sit about midway down the hall, with the drapery of white hair over her black eyes that glowed and deepened and flamed as she listened.

Of course I talked through interpretation, as I did almost wholly for about three years. Sentence by sentence, short, terse, simple, the message went in a steady stream, from my lips through those of the man by my side, to the people.

One night these simple-hearted, earnest Laplanders asked to have an open prayer meeting following the speaking. And so it was quickly arranged. And they spent two or three hours in prayer, one after another pouring out the heart, with intervals of silence. I stayed and listened and joined them in spirit. It's surprising how much you can know of things going on *by the feel of the spirit*.

By and by, I thought it was my old black-eyed, white-haired woman friend praying. We had come to know each other just through the intercourse of our spirits, during the speaking. I glanced up to see.

Yes, she was praying in a low hushed vibrant voice. But she had no need of an interpreter. She was face-to-face with a Friend, a Kinsman. You could tell by the feel of her voice in the still air that she *knew* that *Jesus talked Lappish*. They were alone together in closest kinship of spirit.

I recall a Swedish friend telling me of an experience he had up in the Baltic provinces of Russia. He was speaking in German, the common speech of most of the crowd of those parts. And in that my friend was quite fluent. But it was the high German he spoke, the language that Luther of the highland country of Saxony had made the standard language of all Germany by his Bible translation.

One day, at the close of the meeting, a woman came to ask my friend a question. She was one of the common, unlettered people, and spoke the low German still used by great numbers of her class. But my friend couldn't understand her. At length, after many attempts to make herself understood, the woman simply said, "Ugh, well, I'll just ask Jesus. He'll understand. He talks low German."

She felt in her heart that she would get what would satisfy her quest. So often the common, unlettered people have in freer degree, the spirit discernment which our Quaker friends call "the inner light." Unhampered by the elements in learning which sometimes hinder, though they need not, they seem more open oftentimes to Spirit influences.

Now Jesus has a universal human heart. Men of all the race come to feel that Jesus understands them. As they kneel in African kraal, or Chinese village, in Indian tepee, or amid Western civilization, they look up, and they know that there is on the throne yonder One who is bone of our bone, whose experience is our experience. He bends over listening with a man's sympathy, with human understanding.

There is more of God since Jesus came down here, and lived our human life, and went back again. He has taken human experience up into the heart of God. And all the world comes to understand it so, when once they get into simple warm human touch with Jesus, without being hampered by some of our over-conventionalized and abstract Christian philosophies.

It's striking, too, to notice everywhere what it is in Jesus that draws men. They admire His teaching, its freshness and originality and comprehensiveness, and its high ideals. They stand in awe of the character of Jesus, its purity and strength. But these are not the things in Him that take hold of their hearts most, and compel the devotion of their lives.

It is this: that He *loves*, really loves them; that He pledges His love in the one unmistakable way, by giving His life, and giving it clear out.

Here is the clue to fine missionary strategy. This attitude of men everywhere, east and west, north and south, toward Jesus when they get the warm human touch with Him, this gives the strategic clue. Take

to them the story of the Man who died for them, when He was not obliged to do it. The only necessity was the driving power of His great human divine love. This is the finest, the shrewdest strategy in all missionary propaganda.

Of course other things go with this, hospitals and medical colleges, with the best equipment and the latest of western science. Of course we will take these. Educational activities, and industrial, and humanitarian, grow naturally out of the Gospel spirit. We will teach them all about better selection of seed, and how to get larger, finer cabbages, and the like.

And we will seek to coordinate all missionary effort, so that the field may be studied and planned for in a thoughtful statesmanlike way. We will naturally insist that men of nations classed as Christian shall at least not be untrue to the more dominant truths of the Christian faith in their contacts, commercial and otherwise, with the non-Christian people.

Yet, of course, all this is part and parcel of the brotherly spirit, the Jesus spirit. It is possible to do all of these good things, and utterly miss the mark in the chiefest thing of giving them warm close human contact with the Man who died. It is the tremendous subtle influence flowing out of, not Jesus' life merely, but His death, His peculiar distinctive death, that makes the western civilization so different from the characteristic Oriental civilization.

It is not possible to give them Jesus, in the warm living human way suggested, without giving them these other things, too. That is, it is not possible where His spirit in its breadth, its humanness, its practicality, has sway.

These other things in themselves are secondary. They are of incalculable value in themselves. They are well worth doing in themselves from the humanitarian, the brotherly, standpoint. They fully justify all the millions involved. But from the point of view of the Book, of our Lord's great commission to His Church, from the real Christian point of view, to give these, with the other as incidental, is wholly missing the mark of missionary propaganda.

And it still remains true that the one chief thing that fits a man for any part in missionary service is that he has been caught by the Jesus' passion, which comes only as his life and powers and training are flamed and swept by the Holy Spirit. He may have the best that academic course, and specialized technical training, can give. And the more the better. But if he have not the other simple fundamental essential—well, the least that can be said is to question the value of his going as a Christian missionary, however useful he may be in other ways.

This attitude of men toward Jesus when they really get in touch with Him, gives the unfailing clue to missionary qualification, and to missionary strategy,



PRIMITIVE METHODS OF LIFE AND TRAVEL IN THE PHILIPPINES
A roadside scene—a native shack, carabos and two-wheeled cart.

Leaves From a Physician's Note Book

PEN PICTURES OF MEDICAL WORK IN THE PHILIPPINES AND DEVELOPMENTS
IN THIRTEEN YEARS

BY R. C. THOMAS, M.D., ILOILO, PHILIPPINE ISLANDS
Missionary of the American Baptist Foreign Missionary Society

CAPIZ, P. I., 1904.—The dispensary was crowded today. It is not much to boast of; just a corrugated iron partition screening off a corner of the basement of one of the upper-class houses typical of the Philippines. These houses are two stories in height, with corrugated iron roof, wooden superstructure and coral stone basement. We share our quarters with the native “quilez,” or two-wheeled carriage; and we are already accustomed to the neigh of the pony stabled just behind us. It is primitive indeed, this dispensary, but no more so than the assistant, Sr. X——, who assists me in the clinic. This morning he gave me another sample of his perspicacity. A native woman of the “tao” or peasant class came in with a child on her hip—the national method of carrying infants. After a painstaking ten minutes spent in recording her age, pedigree and past history, and a few more minutes consumed by a physical examination, I inquired of Sr. X——, who acted as interpreter, the nature of her present illness. “She is not ill,” he replied. “Not ill,” I queried in amazement. “Then why is she here?” “She is not ill,” repeated Sr. X—— with dignity. “Her child is ill.”

This was characteristic of Sr. X——. He would not presume to offer the suggestion that I was examining the wrong patient.

The group of "infirmos" or "masakit" (as they call the sick in the Vizayan dialect), at the clinic this morning was fairly large, which is somewhat to be wondered at, as rumors persistently circulate that the Americans poison the wells, when cholera breaks out. Indeed, a fellow missionary in Iloilo heard that the people were so suspicious of his methods, that they waylaid one of his patients and forced him to take all his medicine in one gulp. Fortunately it was not a fatal dose. Some native remedies are quite harmless and equally valueless. One of the men had a white cross on his neck traced in lime; another had a plaster disc pasted on his temple—"Chinese medicine; warranted to cure malaria."

VICTIMS OF AN EXPLOSION

Today a casualty occurred. A "tao" laborer was fatally injured by a blast. I met the priest coming out as I arrived, for the priest is of more importance than the doctor on such an occasion. Climbing the bamboo ladder, I stooped into the little nipa shack. The customary crowd of natives filled the room. A single glance revealed the poverty of the owner. The furniture consisted of a chair or two, a bamboo table, and in the adjoining kitchen the hollowed log for pounding out the rice, and the primitive stove, consisting of a wooden table with two large stones on it to prop the rice kettle.

The man lay on the floor unconscious. My assistant who had formerly been a choir leader in the great Roman Catholic church nearby, was on his knees in an instant beside the dying man, hoping to reach him with the Gospel message. It was too late, but by his side was his little daughter, who had also been injured in the accident, and to her we both could minister.

During the night I watched over the child, and this vigil became a weird initiation for me into the ways of these people—ways that have continued ever since the coming of the Spaniard. The dead man was lying in the adjoining room, and near him was a large picture painted in oil—a crude attempt to represent the "Way of Life." In the foreground was a roadway, a typical road of the Philippines, with its rich foliage and palm trees on either hand; but in the background this pathway ended in a blaze of light to represent heaven. On either side of the picture tallow candles spluttered all night long, and before it, on their knees, little groups of mourners dressed in black, droned over their beads, saying prayers for a dead man's soul. How sad it all was!

A few days later the mother of the little girl whose life had been saved paid me a visit, and showed great emotion. A votive offering of dozens of eggs, ducks and a goat testified to the genuineness of her feeling.

A NOVEL EXPERIENCE

Tonight a fellow missionary helped me with an operation in a shack. It proved to be a race with the dark, as the small tin lamp with

wick immersed in cocoanut oil is not to be tolerated near ether vapor. Night falls rapidly when once the sun sets, and we had little time, but working in the dark is to be preferred to the flickering flame and acrid smoke of these little tin lamps. Such primitive attempts to do clean surgery in an unpromising environment remind me that the other day I helped a fellow practitioner to amputate an arm with an unusual instrument—a buck saw. The operation was successful. It was no worse than my attempt to pull a tooth with a bicycle wrench.

A TRIP INTO THE COUNTRY

At dawn the carriers shoulder their bamboo "teter poles" with the packs swinging at either end; the ponies are saddled, and an extra cinch is taken in the girths, for these native ponies frequently are frisky. The road leads across a dilapidated wooden bridge, and then straight away for miles into the open country. On either side tower palm trees, and clustered at their bases, bananas and tropical plants add grace and color. Frequently herds of carabao or water oxen are seen grazing, with flocks of the pure white carabao birds hovering over them or perched on their shaggy backs. The native nipa shacks, singly and in groups or barrios, are scattered along the route in large number. They are artistic in the distance and not so filthy as one might expect, when one considers that the occupants are of a race who had no word for soap until the Spaniards came. Inside these shacks there is little in the way of conveniences; and practically nothing whatever in the way of reading matter.

This is the open door for the itinerant "medico," and we use it. Here and there brief stops are made at the barrios, and, after short clinics, Bibles are sold and the Gospel is preached. At nightfall we put up at a native house. These people are the soul of hospitality, willing to sleep on the floor, and give their beds to the unexpected guest. Rice and "doubtful" eggs and water boiled in a rice kettle, smoky but germless are served; and then we retire beneath the protection of the friendly mosquito net.

At break of day we are off again, and by noon are winding over the trails in the hills, with the feathery tassels of the "tigbaw" grass waving over our heads. Here the verdure is different, and so are the people. These mountaineers are free limbed, strong-bodied and large-souled. They give us a hearty greeting and guide us to their little bamboo chapel on the hill top, after a rough scramble through the stiff kogan grass. The chapel is ready for the clinic, and the sign of the Good Samaritan is floating over the doorway—the American flag. These hill folk are wise enough to recognize that the best of Americanism is her Protestant Christianity, and they hang the flag at the door of the church building. The clinic over, the candidates for baptism are examined. One old man in the group is wizened and attenuated, and gives his age as ninety. All these long years he has been waiting like Simeon for

the child Jesus. His testimony is complete, and his face is his credential of a changed heart. Early the next morning, the church members and their friends gather by the little rock bound basin cut from the cliff side by the hand of God. Here, with the vistas of rice field and rolling hill ribboned with silver—where the mountain torrents slip away to the sea, the old man is baptized. His years of service will be few, but we thank God that the good news did not come too late.

A BROKEN ARM

Today we have had a hard hike through the muddy Negros roads. We have waded through rivers and crossed uncertain bridges, but at length have arrived at a little coast town. The sea is calm. The beach, of hard white sand, is fringed with cocoanut palms, and the rustic fishers' huts are welcome after a hard hot journey. The clinic we have held has been well attended. One case was of special interest. A fisherman had just broken the bone of his upper arm in a wrestling match on the beach. After a half hour's work we had splinted it and sent him away for a month's retirement. In an hour he had returned with all dressings removed and the cheerful information that his "arm was much better." So it goes—in the Philippines.

A TOUR IN NEGROS—1917

The roads are excellent for most of the way, being macadamized and in good repair. Concrete bridges have now replaced the old fashioned wooden ones. How great a contrast there is in our touring now and ten years ago. Then we went on ponies or bicycles or walked; now we go in Panay Island on the railroads, or automobile, and today in Negros automobiles are everywhere. We have just traveled in a car eighty miles along the coast road, and visited a number of towns. It is a maritime plain and rich agricultural country. Here and there sugar mills are passed, with their fringe of bullock carts about the yard.

Away in the distance the Volcano Kanlaon (Old Man of the Mountain) reminds us of Papa Isio, the bandit, who for years lived in the mountain and terrorized the community. We saw him last in a cell in Bacolod. Poor misguided wretch! He has yielded like the cholera and smallpox to the wholesome influences of modern American civilization. On the other side glimpses of the sea are caught between copses of bamboo that intervene. On all sides natives enliven the scene, waist deep in the rice field; trudging along the road with baskets of produce on their heads; or noisily engaged in bartering in the market place, where many hundreds congregate. We turn from the scenery and address our attention to them. "Polong" means "word" and "bolong" means medicine. As one medical missionary has reminded us, we must "polong" as well as "bolong" them. We try not to forget it; and they welcome both the "doctrine," and the "medicine"; the "polong" and the "bolong."

THE UNION MISSION HOSPITAL

As I sit in the office of the Union Mission Hospital, Iloilo, today and hark back to the morning in 1904 when I landed here for the first time and met Dr. Hall, the pioneer medical missionary—it seems impossible that in a little over a decade such changes could take place. He was then practicing in a shack. Now we are associated in this well built hospital of over sixty beds and thirty in a native nurses' training school (the first to be established in the Islands). The new Nurses' Home, just completed of concrete, is a model of its kind.

At my elbow today are recorded some of the funny mistakes in diction in the case histories made by the helpers. One recorded, in a vain attempt to find a word for "faint," that "the patient was dizzy till it make him nonsense." Another frequent symptom has been "pale eyes." Another patient was put down as suffering from "headache and hypogastric aches." Another had "fallen from a house: often breathing cough sometimes." One put down as injured by a "capsule," was found to be the victim of a "cap pistol." Still another unfortunate suffered from "meat growing on the left neck."

We are proud of our nurses and believe the Filipino nurse is destined to become indispensable to the Filipinos. The nurse and the student class as a whole, will need American supervision for years to come. We rejoice in the great progress made in all departments of education during the years of American occupation, but we are convinced that the United States government and the Protestant Church of America have only begun their work of the Good Samaritan here. Persistence will insure victory, but withdrawal may court defeat. America must persist until her task is done.



ONE OF THE MODERN IMPROVEMENTS IN THE PHILIPPINES
The Nurses' Home in Iloilo; connected with the Union Mission Hospital, built in 1917.

A Missionary Confession of Faith

BY REV. HARMON H. McQUILKIN, D.D., ORANGE, NEW JERSEY
Pastor of the First Presbyterian Church.

I BELIEVE in taking the Gospel of the Crucified One to the whole wide world. Every new and deeper insight into the character and purposes of Jesus, every fresh report from the mission fields, confirms and strengthens my belief in this program of evangelization for every race and nation.

First—I believe in this *because God the Father believes in it*. He created man in His own image (James 3:9). That means resemblance to Himself and solidarity among themselves (Acts 17:26). In the restoration of God's image in men's spiritual natures (Ephesians 4:24), there is an absolute community of need and right. Otherwise God's work of creation will be frustrated in its deepest intention.

God's love for men is bounded for us by the Son, and includes the world (John 3:16). How dare I change the boundary lines or alter the measurements of His affection?

In the Psalms we read this stupendous promise of the Father to His Son: "I will give thee the nations for thine inheritance" (Psalms 2:8). The divine transfer of the gift can never be made fully until those nations come to know Him through the preaching of the Evangel. So I must do my share towards bringing His world-inheritance to Jesus Christ my Lord. I must go with God to "every creature" in my sympathy, my prayers, my gifts, or He will go and leave me behind.

Second—I believe in taking the Gospel to the whole world *because the Lord Jesus Christ believes in it*. He was the first foreign missionary. His Cross would, He declared, "draw all men" unto Him (John 12:32). He looked far beyond the Jewish fold to see His "other sheep" (John 10:16). His parting command sent His disciples after "every creature" (Mark

16:15), and "unto the uttermost part of the earth" (Acts 1:8). "Christian" and "Missionary" are forever joined in the vocabulary of heaven.

Third—I believe in taking the Gospel to the whole world *because the Apostles and their successors believed in it*. Peter, coming down from the housetop, fresh from his vision of the sheet let down from Heaven, was converted to Foreign Missions (Acts 10:34, 35). Paul would build on no other man's foundation. John, in beatific vision, beheld a great throne around the throne, made up of "every kindred and nation and tongue and people" (Rev. 5:9).

Fourth—I believe in taking the Gospel to the whole world *because of the new life which it has created in the non-Christian lands*. As the morning sun dissolves the mists and shadows of night and strikes to death the forces of decay, so the Gospel of the Cross dispels ignorance, superstition, despair, and destroys the destructive forces in the physical and moral life of men and women in the lands where before they held high carnival.

Fifth—I believe in taking the Gospel to the whole world *because of the reflex influence of missionary activity in the lives of those who engage in it*. The happiest Christians and most prosperous churches are those that are heart and soul in line with the program of Jesus Christ to give the Gospel to the whole world. They "keep His Commandments" and so He "makes His abode with them" (John 14:23). It is a simple proposition of cause and effect.

Only those who do the Lord's bidding and "go into all the world" to "make disciples of every creature" can claim His promise to "be with them always, even unto the end of the age." (Matthew 28:20).

THIS IS MY MISSIONARY CREED.



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.

MISSIONS WHEN THE THERMOMETER SOARS.

AS the thermometer ascends, missionary interest usually descends. The hotter the days, the more cooling the effect on missionary enthusiasm. Some leaders simply despair. When they pack away their winter furs in June they take out a "Closed Until Fall" sign to post on the doors of everything appertaining to missionary enterprise. The resourceful leader does not despair. Higher than the thermometer soars her determination. Summer days spell opportunity if we but learn our spelling lesson aright.

To be Continued—See July Meeting

Instead of announcing the first of June that the regular meetings of the missionary society will be discontinued during the summer, many leaders are appending a "To Be Continued" announcement to their June meeting in this year in which an unusually large number of people are planning to spend the summer days at home. We are learning in these days that real warfare is not an enterprise for pleasant days only, but that soldiers, who expect to win a war, fight on when they are both tired and hot. When we fight to win a world, back of all the missionary methods that can be devised must be hard, self-sacrificing work, done by people who are often tired and worn. Some of the best and most lasting work ever done was accomplished, not in moments of exuberant joy and of irrepressible energy, but in moments of weariness and discouragement.

"Tired! Well, what of that?

Did'st fancy life was spent on beds of ease,

Fluttering the rose leaves scattered to the breeze?

Come! rouse thee! Work while it is called to-day,

Coward, arise—go forth upon thy way."

Mission Study Under Old Virginia's Trees

August days are not usually considered the best offering the calendar has to make to the mission study cause. In fact, there are people who say it cannot be done. There are others who do it. In the hottest of hot August days a charming Virginia woman, whose home was attractively set in a large lawn with the most alluring shade, invited about a dozen teen age girls to join a mission study class to meet one afternoon each week on her lawn. There under the shade of those grand old trees they met. There they met also those "servants of the King" of other days and other lands. The fascination of David Livingstone's unswerving purpose to go "anywhere provided it be forward" took hold of their hearts. Ion Keith Falconer's ringing call challenged their lives. Eleanor Chestnut's girlish longings, her college achievements, her unselfish living and dying summoned them to follow in her train. Three of that group of girls who met under the trees, during the days when some missionary leaders insisted that everything should be closed for the summer, have, in the years that have come since then, offered their lives to serve the King in the field which needs them most.

A July Picnic Meeting

No special virtue, however, attaches to unnecessary discomfort. It is not required of those who do without a vacation at shore or mountain resort that they also do penance by shutting themselves in a room and locking the door. A missionary meeting on a hot day may be just as fine and as helpful in God's out-doors as in-doors. A July missionary picnic meeting is

worth while. For invitations cut outline picnic baskets from white or colored paper, cutting the handle on a fold of paper so the basket may be opened and invitation written inside. Ask each member to bring a guest so that unenlisted women may be interested. An orchestra of young people, with wind or stringed instruments, may be secured, or a cornetist alone may lead the music. If no instruments are available, sing the hymns unaccompanied. An appropriate Bible lesson is the story of that picnic meeting nearly two thousand years ago in Galilee, when one boy in the five thousand had a lunch and passed it over to feed the crowd. Make a challenging appeal that we who have the Bread of Life divide with those who have not. Follow this with a reading by a child or young girl of the poem, "Give Them to Eat."* Discuss the program topic for the month. Before the picnic lunch is served pass around this menu, which displays some ancient features, but which will provide a lively and stimulating half hour.

A CONSERVATION MENU

Food for Thought

Missionary Ices

Crackers

Dates

Assorted Nuts to Crack

Announce "Missionary Ices" and have the story told of Hans Egede's journey on his ship "The Hope," among the icebergs that threatened his life, or the story of work done by your own missionaries in lands of ice and snow. Appropriate for a July menu are large fire-crackers made from red paper or cardboard. Write on a slip of paper a striking missionary fact. Roll the paper and fasten it to a string which hangs out at the end, fire-crack-

er fashion, as the paper is slipped inside. Pass the crackers and have facts read.

In serving dates pass a plate containing some important missionary date, and the event which made the date notable written on cards. Ask each member to compose a rhyme that will fix the date and the event as firmly in mind as is

"In fourteen hundred and ninety-two
Columbus crossed the ocean blue."

Provide poetic counselors to circulate hither and thither with stimulating suggestions.

Under "Nuts to Crack" serve questions about present-day missions to be answered and discussed.

Since the days of "groaning tables" are no more, do not expect each member to bring a basket heavily laden with every variety of dainties. Instead of asking each member to prepare her own lunch have a committee prepare a menu and assign to each member just one thing to prepare in whatever quantity it may be needed.

Missions on a Roof Garden

"It's simply too hot for a missionary meeting," said the members.

The president of the missionary society bowed her head, silently acquiescent. Then she looked around for the solution of the difficulty. Calling on a friend, she found it. The friend was delighted to furnish the solution, which was her lovely roof-garden. Instead of being urged to come to the church to the August meeting of the missionary society in the broiling sun of 3:30 p. m., the members were invited to a roof-garden missionary meeting in the cooling shadows of 7 p. m. That roof-garden was a dream. The waving of the delicately fronded plants cooled one with the assurance that a breeze really was stirring. Green vines, climbing up white pillars, rested the eye. The occasional tinkle of ice somewhere in the background behind the ferns sounded an assuring forecast. The program was given as completely and much more effectively than it would have been in the church, and,

* May be secured from the Editor by sending addressed stamped envelope.

instead of feeling tired when the meeting was over, the members felt that they had had a taste of vacation joys. The serving of cooling refreshments gave opportunity for the social contacts which mean so much in any society.

Rural Mission Study Groups

In many rural communities summer days are the best days for mission study. Many of the winter plans of city classes are easily adapted to summer plans for the rural churches, better roads and better weather contributing to their successful operation. Last year, Mrs. W. J. Adair, the busy wife of a pastor in Coal Valley Illinois, successfully enlisted the women of her congregation in mission study by the following plan, which offers practical and successfully tried suggestions to workers in rural churches:

"Wishing to reach all the women, I divided the community into four sections—natural neighborhood groups as far as possible. From each of these I chose an assistant and explained to her my plan. She had the first meeting in her home and invited all the women of her neighborhood. At this meeting I distributed some of the books I had on hand, gave a brief outline of the book, and showed some of the maps and charts to be used. Then those who wished to try the study decided how often they would meet, at whose home, etc. The meetings were usually held every two weeks. I did this in each of the four groups, making sure that the different meetings should not conflict, for it seemed necessary that I should be the teacher in them all.

"The meetings were in general conducted by the question and answer method, although to make the study more interesting and worth while, we resorted to the maps and charts. The first fifteen minutes were given to Bible study. I had the women select Bible verses that were appropriate to the text, and some of these we memorized. At the close of each day's study we had a season of definite prayer for

the things about which we had been studying that day. At the close of the sixth chapter course we had a joint meeting at the parsonage. Memory verses were reviewed, two excellent papers were read, and each woman gave some of the impressions she had received during the course. It was by far the best meeting we have had at any time.

"Of course we had discouragements—the book chosen was rather too difficult; bad weather meant postponed meetings or poor attendance, and there was some criticism. But in the main the results were encouraging. Instead of only the five or six women who had been attending the missionary meetings, we had twenty-five women, several outside of the congregation taking an active part in the studies and showing an added interest in the cause of world missions. Two of the groups made definite arrangements for similar meetings the coming year.

"It was hard work, but we believe it was a beginning of better things along missionary lines among the women of the community."

Another Vacation Suggestion

One of the outstandingly fine pieces of summer mission study work has been that accomplished by Dr. W. D. Weatherford, who each summer leads the dining-room and dormitory force at Blue Ridge, N. C., composed of college boys and girls, in courses of mission study. Beyond all human power to estimate has been his influence and the influence of his classes on these young people, many of whom have gone into definite missionary service.

Vacation Opportunities for Service

In Camp.—A jolly group of young people were camping in the Virginia mountains in the exhilaration of several thousand feet above sea level. No one entered more heartily into the sports and fun than did their white-haired "sky pilot," who was the merriest of the merry. Toward the end of the week, to the surprise of the rest of the party, he posted his "Church Notices" and made his announcements.

On a post by the roadside he announced "Preaching Here on Sunday at 3 o'clock." Not only were the members of the camp family invited, but they were urged to invite their neighbors. Now, the campers had never so much as asked, "Who is my neighbor?" They began to look around. Not a human habitation was in sight. A wagon drawn by oxen came down the mountain road. The driver was held up, told about the service and invited to come and to bring all his family and friends. As a woman wearing a calico dress and a sunbonnet climbed the mountain path a member of the party greeted her courteously and invited her to come to the service at the camp on Sunday. The young folks began to be very much interested in their neighbors and waited with eagerness the arrival of the congregation. On Sunday every available camp chair and board was called into requisition for pew service in the temple of the mountain side, but the campers were entirely unprepared for the host which greeted them. The mountains opened up their fastnesses and men, women and children poured out. Hymns were sung, scripture was read, prayer was offered and then the minister told the old, old story of Jesus and His love. The young folks had felt that their congregation was almost a joke when they first began to search for it, but as they sat with these simple highlanders and saw them listening to a message from their common Father they realized that here, only a few miles from their college town, boasted center of learning and culture, were brothers of theirs—heirs of the same inheritance, children of the same Father—who never heard the message of salvation, and a solemn stillness filled their hearts. Children were there who had never been in a religious service of any kind before. In that camping party were young people who had thought that an ocean voyage must preface missionary service, who saw opportunity that day come close to their own back door, and who have

since that day met the opportunity that came.

On an Uncrowded Platform

Why do lecturers crowd each other on overcrowded platforms? Why do they seek only those centers in which lecture-wearied audiences fastidiously weigh them on the balances of their predecessors? When the thermometer was soaring one summer, a Mission Board Secretary likewise soared into the Alleghanies. With him went his stereopticon. His host was the aggressive County Superintendent of Schools. The magazines had been featuring his work in providing tent schools with night sessions for the men and women of the mountains who could neither read nor write and who had never had a chance to learn. There was no doubt about his aggressiveness. He proposed to the Secretary that they should ascend the heights of the Alleghanies and give a stereopticon lecture on the top of the mountain. Here was a lecture platform from which no man had ever spoken before. Here was an audience that had never heard a missionary address nor seen a missionary picture. Up the mountain side they drove in a hack mile after mile. Higher and higher they climbed until they came to an open amphitheatre on the mountain side. The screen was fastened to two trees. There was no limit to the seating capacity. The floor was inclined sufficiently that no "Please remove hats" was necessary. The stage scenery was of a perfection that would have made a New York manager wild with envy, and the audience—! Oh the unwearied, glowing eagerness of that audience! No comparisons with former lectures here, no surreptitious glances at watches. For the first time in their lives most of those who were present saw beyond the mountains which had hemmed them in: saw the far distant lands and heard the call of the world.

There yet remain many platforms to be discovered by hot weather explorers.

Missionary Vespers at a Summer Resort

A delegate went from one of the summer conferences to a popular summer resort. When twilight came she sat longing for the accustomed vesper service which had meant so much to her. Here about her were tourists and vacationists from many places. Every one seemed on rest or pleasure bent and no one seemed to care about the great things which had held first place at the conference. Oh that they might attend such vesper services as she had been attending for the past ten days! She looked at the broad piazza with its fine outlook to the mountains and the sky above. Then she went to the hostess and proposed that they hold a vesper service right there. To her great joy she found that some of the guests were interested missionary workers. That gave her a nucleus. Other guests became interested. As they gathered on the piazza and began to sing the old hymns as day was dying in the west, others joined them, one by one. A New York business man who had not heard those hymns for years added strong bass notes to the melody. A bride and groom joined the party. A number of young folks came in, and, by the time the song service was ended, the peace of that evening hour had filled the hearts of those who looked out on the majestic mountains facing them. Then the delegate told simply and interestingly some of the stories of missionary heroism and achievement she had learned at the conference. Every one was interested and the delegate went on her way with her eyes opened to a new hot weather method for missions.

Foreign Missions at Home

None of the other folks at the conference had thought much about them—the negro servants on the summer conference grounds—but a little missionary from Africa did. While we were singing lustily of “Afric’s sunny fountains” she slipped off to conduct a missionary service for the negro servants from the kitchen, the dining-

room and the dormitories while they were off duty.

The Community Missionary Sing

Place. The shaded piazza and steps of some building or a pavilion.

Time. Sunday afternoon, or just before sunset on week days.

Leaders. The best missionary leader to be had in charge of the program; the leader of the community singing in charge of the music; missionaries and other speakers who can be secured to tell stories and incidents of missionary work.

Modus Operandi. Notices in papers and church bulletins. Posters in public places. No one urged to attend. Free and informal, and planned especially for the people who want somewhere to go, out in the open, and not for tired leaders who dread the announcement of another meeting. Hearty singing of inspiring missionary hymns, accompanied by orchestra if possible. Interesting stories told by missionaries and workers. Presentation of missionary exercises, pageants and plays.

A MISSION KNITTING BEE AND HOW IT BUZZED

By Miss Carrie Lee Campbell,
Richmond, Va.

How It Started. Women of like mind agreed as touching this one thing and prayed; and then gave \$10.00 for the purchase of books, scrap-book, and pictures of missionaries.

In the church calendar this novel Mission Study Class was announced—the subject, Africa; and the minister emphasized it; they wrote sixty invitations, and later ‘phoned each recipient to bring a friend of another denomination, as the class would be “worth while.”

The home of an elect lady was offered for the meetings, the course was promised “short and alive,”—only four meetings,—and the admission of knitting gave the timid woman a sense of protection and at-home-ness; and a promise of “no questions” cast out fear.

And so they came.

How Carried On. Four meetings; varied programs, open and closed with prayer and by the clock; note books for striking facts; maps and charts, and the *scrap-book*, were the things that helped.

A map-talk located outstanding features of Africa; the nations in control, (placing the flags); the different religions, with special reference to the present Mohammedan "Drive." Our own missions were placed, and an imaginary trip taken into the interior by train, boat, hammock and foot.

African curios vitalized one meeting, especially costumes, from the chief's voluminous skirt to the child's one string of beads; and an African village, made by directions from the Missionary Education Movement, helped the understanding. Letters fresh from our missionaries in Africa were received and answered.

Probably the liveliest feature was the "floating scrap-book," separate blank leaves of which were distributed at the first meeting. When these dry bones came together they were breathing the life of colored post cards, pictures of missionaries, maps, charts, poems, prayers and pronouncements of great minds who thought and prayed for Africa; the first page appropriately given to the founder of our mission.

And such books! "an embarrassment of riches"; several copies each of Mary Slessor, "White Queen of Okoyong," Jean Mackenzie's entrancing triplets, "Black Sheep," "An African Trail," "African Adventurers"; Dr. Patton's scholarly "Lure of Africa"; two denominational books by our missionaries; statistical slip, and storied leaflet; missionary magazines; a live library circulating briskly, and often doubly or trebly read in one week.

And on the last day there *were* some questions, a sort of mild examination, typewritten, with spaces for answers, that there might be written down the daring deeds of devoted doers.

How It Ended. The record showed 18,000 good missionary pages of Afri-

can progress read by the thirty members of the class.

The minister by request preached on missions; and on leaving the church every one was given the folder, "A Soldier's View of Foreign Missions."

Envelopes for a special offering were sent out in a larger envelope bearing this message, printed on the outside: "That *little* missionary army needs your help; if you can't go across, come across."

And there is no surprise in the news that the offering met nearly the whole support of a missionary.

Getting Ready for the Fall Campaign

Not always will the thermometer soar. Fall days are coming and wise leaders are laying in their stock of methods for the fall campaign. The following splendid suggestion of an Acquaintanceship Drive, sent by Miss Elizabeth Northrup, who has actually tested it, is good stock for fall use:

An Acquaintanceship Drive

How can new members be secured in a church in which only a small proportion of the women belong to the missionary society? This was the problem faced by a certain board of managers.

"We cannot expect them to come to us when they are not interested. We must go after them," said Miss Business-Woman.

"But how can we make an interesting appeal when everybody is killed with money appeals now?" questioned Mrs. Doubting-Thomas.

"We might have some sort of a 'drive' and do it all up in a week; that seems to be the up-to-date method," suggested a Red Cross collector.

Thus it was that the Acquaintanceship Drive was launched. A young art student contributed a poster which, with consummate guile, omitted any mention of missions, since some belated women still cherish back-number prejudices on this point. The poster represented a lady receiving with outstretched hand a caller at her door, while a kitten, peeping around her skirts, gave the final touch of welcome.

Above were the words, "Acquaintance-ship Drive" and the dates, and beneath, "Keep your latch-string out." The church calendar printed an announcement that during the coming week every woman in the church would be called upon by certain ladies for the friendly purpose of making her acquaintance and also of acquainting her with certain aspects of church activity.

A list was secured from the pastor and the names were divided territorially and assigned to the members. It was interesting to see how the idea expanded into simple Christian fellowship, as indicated by such remarks as, "That woman will not join, but she ought to be called on just to show that we are interested in her." When the names were assigned each member was given for her own heartening that wonderfully persuasive consecration leaflet used by so many boards, "The Woman Who Gave Herself." She was also armed with mite boxes, pledge cards, sample copies of the missionary magazine, and two leaflets—one an appeal and the other setting forth facts. Then they started, two by two, agreeing to meet at the end of the

week for a basket supper, bringing with them their reports.

Did it work? Indeed it worked, as any well-planned and well-prayed-for and well-executed scheme will work. The assets were varied and interesting. For one thing there was good team work and the joy of results. In some instances the callers merely listened sympathetically to a recital of troubles. In others there was vigorous discussion of the merits of the question. In some places gifts of money were received, in others magazine subscriptions, and many mite boxes were placed and listed. A fair number joined as active members, several honorary members were secured, and there was a long list of extension members. This last item made it necessary to appoint an extension secretary to take care of members who could not attend meetings, and the story of her methods of cultivation deserves 500 words all to itself.

The formula is: A perfectly simple plan given a novel setting and backed up by determination, skillful planning, earnest prayer and unselfish devotion to a great cause. It is warranted to bring results.

"He Is Counting on You"

"He is counting on you,"
On your silver and gold,
On that treasure you hold;
On that treasure still kept,
Though the doubt o'er you swept.
"Is this gold not *all* mine?"
(Lord, I knew it was *thine*)"
He is counting on you,
If you fail Him—What then?

"He is counting on you,"
On a love that will share
In His burden of prayer,
For the soul He has bought
With His life-blood: and sought
Through His sorrow and pain
To win "Home" once again.
He is counting on you,
If you fail Him—What then?

"He is counting on you,"
On life, money and prayer;
And "the day shall declare"
If you let Him have all
In response to His call;
Or if He in that day
To your sorrow must say
"I have counted on you,
But you failed me,"—What then?

"He is counting on you,"
Oh! the wonder and grace,
To look Christ in the face
And not be ashamed.
For you gave what He claimed,
And you laid down your all
For His sake,—At His call,
He had counted on you
And you failed not. *What then?*
—Selected.

The Woman's Home Mission Bulletin

EDITED BY MRS. O. R. JUDD, BROOKLYN, N. Y.

WAR WORK OF PROTESTANT WOMEN

THE question, "What are we doing for our boys?" has been asked so often that it is timely to attempt a somewhat adequate answer. To be sure, it will be impossible to sum up all the responses that have met the country's call, for their expression is as varied as the myriad blossoms of spring, and each a joy to the eye, a benediction to the heart. But the answers as found by the leaders of the Christian women of every denomination disclose a thrilling panorama of enterprise, a living proof that the spirit of Him "who went about doing good" is to-day regnant in His handmaidens, that the inspiration that results from a comprehensive survey of what is being done must not be withheld from our American Christian women.

"What Are We Doing?"

First of all, the troops mobilizing out from home circles all unprepared for wars and rumors of wars stirred mightily two great groups of women—the one left behind with all the poignancy of heart hunger, the other awaiting their arrival at training camp and cantonment. Immediately two groups of ideas became active, expressive on the one hand of love and yearning and on the other of sympathy and a desire to compensate in a measure for the loss of home and loved ones. What more natural than that the mother writing to her son should see with new eyes the boy who had few, perhaps no friends to write to him. The "Big Sister" group began in many a church, each "sister" pledging herself to write frequent letters to a soldier boy assigned to her in addition to her own. This easily expanded into occasional supplements containing home-made jellies, candies, cakes, etc., a box at

Christmas time, books, magazines, and always the cheering letter so welcome to the exile. Often the *family* of the "adopted" soldier received special attention in tokens of friendliness through a call or a card to "set the heart at ease" and brighten cheerless days—a beautiful missionary service. In the training camp and cantonment the other group found its opportunity to greet the homesick lads. Sometimes the single local church, sometimes the churches of a community through federated activity, provided a working committee of women who planned the entertainment for the leisure hour, arranged church suppers and picnics, mending bees to care for the soldiers' clothes (the first weeks of training prove strenuous to the placid muscles, and a woman's helping hand is welcome), visits to the sick and flowers, if perchance one must be sent to the hospital, then the letter also for the hands that cannot write to the loved ones at home. Did the boys attend church service, none was suffered to leave without an invitation to dinner in some of the homes. Such reports as this come from churches of every denomination, and may be multiplied indefinitely.

In addition each denomination has assumed a task uniting all of its women in a concrete effort to hearten the men representing it at the front by the consciousness of loyal support and faithful affection of the church at home. In general, the war work in each denomination is planned by a National Service Commission so as to secure intelligent cooperation. Part of the funds of the commission are placed at the disposal of the Women's Board or Boards, as the exigency requires.

Disciples of Christ

The Christian Church has just consummated the union of its Home and

Foreign Mission Boards including its Women's Board of Missions. A fund of a million dollars has been raised to provide camp pastors and to strengthen the churches outside the cantonments.

Congregationalists

The National Council of the Congregational Churches voted \$100,000 for the work of the National Service Commission. This unites both the general and women's boards in a heroic effort to minister to the one hundred thousand and Negro soldiers in the cantonments of the South and to reenforce the churches adjacent to training camps.

Reformed Church in America

The Reformed Church has found most of its men in Camps Upton. N. Y., Dix, Merritt and Raritan, New Jersey, and in the camps near Chicago. The work is therefore concentrated in those strategic points, the churches in the East providing the funds for the nearby camps, with Chicago defraying the expense in the West. "In the churches near the camps women aid in the establishment of recreation social centers, and provide the atmosphere of a Christian home with the attendant ministries of those who stand in the place of mother."

Friends

The beautiful task of clothing the refugees of France and Belgium has been committed to the Society of Friends by special arrangement with the Red Cross. The garments are fashioned under the direction of the Central Committee at Philadelphia, and distributed in France by the men sent to erect new homes for those who lost their all in the devastation of the valleys of the Marne and the Somme. It was in these houses supplied by the Friends that the Smith College unit cooperated toward restoring home ties and pleasures for the woe-stricken French women and girls.

Lutherans

The Lutheran Church takes front rank in caring for the comfort of her men. The war fund of \$1,500,000 is fully drawn on by the Women's Committee to purchase yarn for the knitting of soldiers' comfort outfits. The yarn is supplied free of charge to the women of the churches, that each soldier as he goes to camp may have a complete set of knitted comforts.

Baptists

Both the women's Baptist mission societies are doing splendid work. The Home Mission Society recently appointed a woman to make a survey of middle-western camps, at Leavenworth, Manhattan and Junction City, Kansas, and at Rockford, Ill., to study the social conditions surrounding the camps, as they affected girls and women and to report upon the advisability of the Board's sending a woman worker to each place to do protective work. At present two are under appointment to "help the church carry out its social program, do personal work among girls who need a big sister, and find a service for Baptist women who are coming into these towns to be with their men as long as possible."

Methodists

One of the most outstanding programs of war service of the Women's mission boards is that of the Women's War Council of the Methodist Episcopal Church, composed of three members from the Woman's Home Missionary Society, three from the Woman's Foreign Missionary Society and three from the church at large.

Patterns and directions for making garments were sent to the young people's societies last December, and by April 1st a quantity of garments valued at \$1,325 had been collected. The Council has appropriated \$10,000 for work in the camps, the sum to be administered through the Woman's Home Missionary Society. At Camp Custer, the Council is maintaining a Travelers' Aid deaconess ready

to assist the young wife, sister or friend of the soldier to find comfortable lodging for herself and a favorable opportunity for meeting her soldier, in short, to be the friend in need to the strange women in strange surroundings.

An important phase of the Council's work is caring for war orphans, the work being carried out through the Woman's Foreign Missionary Society. For this purpose \$45,000 has been appropriated, of which \$30,000 will be used for building an orphanage in France and \$5,000 each for the care of the orphans of France, Italy and North Africa. Two women have been sent to France to assist in this work. The Council is also promoting patriotic mass meetings in the churches, furnishing suggestions for a program and a synopsis of a patriotic pageant.

Presbyterian

The Presbyterian boards are also doing excellent work. The Home Board is urging food conservation and issues a leaflet showing how food conservation is practised in their schools.

The Woman's Foreign Missionary Society of the Presbyterian Church has released its Field Secretary to take the place on the Assembly Board of a man who has gone to Palestine with the Red Cross, and for reasons of patriotic economy gave up their Biennial Assembly. They are cooperating with the National Service Commission in printing and promoting the use of the Intercessory Prayer Card, and have raised a War Emergency Fund of \$37,545 to cover the depreciation of money values in foreign lands.

With keen insight and characteristic care, Presbyterian women are urged to safeguard the Sabbath day, to redouble efforts on behalf of conditions promoting child welfare, and to promote so far as possible attendance at Bible school and church services. They too bear upon their hearts the appeal of the timid traveler to army camps. A camp visitors' committee has been formed to arrange "to meet Presby-

terian women from any part of the country who may come to New York and who may wish to be met and put in touch with the boys of their family either in camps adjacent to New York or in hospitals."

Episcopalian

Episcopal women also are lavishing every possible care upon the soldiers refreshed and encouraged in the houses provided by the \$500,000 fund of the church.

The South

Possibly the first to be organized for Christian war service were the churches of the South. Located near numerous great cantonments, they were quick to respond with a flood of sympathy and helpful cheer, the first to send the call for the new service. No summons could be more eloquent than the "Call to Southern Presbyterian Women" by Mrs. W. C. Winsborough, no message more reassuring to the mother of North and East and West than its detailed record of what even before the end of last year was being done by all the churches of the Southland to "cultivate the grace of hospitality" in gracious ministry to the strangers thrust upon them in such overwhelming numbers. To all the Christian denominations in the South the mothers of our country are everlastingly indebted.

Last year the deaconesses and home missionaries of the Woman's Department of the Board of Missions of the Methodist Episcopal Church South offered their services to the government for assignment to works of mercy and social service. Their offer was accepted and several have been appointed to protect girls in the vicinity of the camps and cantonments.

Several large social settlements conducted by the Home Department of the Board of Missions have found their place on the war program of the nation and are being used not only for Red Cross work and other forms of relief, but also as community training centers for war work.

A National Women's Prayer Battalion

The supreme ministry is crystallized in a union of prayer.

"The shortest way to France," said a great Christian leader from that country, "is by way of the throne of God." American mothers have found that way, and from the need of their anguished hearts was born under the leadership of Rev. Eva Ryerson Ludgate the National Women's Prayer Battalion. Its members are classed as active if they have near relatives in the service. Others are associate members. A simple covenant pledges daily prayers for "Our country, and for the sailors, soldiers, doctors and nurses who are fighting for us at home and abroad," and every possible endeavor to promote their physical and spiritual well-being.

Much more might be said of the powerful uplift given by such general agencies as the Women's Christian Temperance Union, the Young Women's Christian Association and the Salvation Army lassies whose heroic service in the hutments takes them into the front line trenches. Such work, however, is familiar to all readers of the secular as well as the religious press. Enough has been gathered to show that Protestant women have recognized the magnitude of the new task and are bringing to its accomplishment all the powers at their command.

RECENT DEVELOPMENTS IN MORMONISM.

By Mrs. George W. Coleman.

THREE recent developments in Mormonism challenge especial attention.

For many years the Cambridge University Press and for five years the Oxford University Press published an edition of the Bible which contains between the Old and New Testaments one hundred and twelve pages of "Ready References" provided by the

Mormon Church. The Bible was bound in soft leather and printed on India paper. The title page of the copy in my possession bears the imprint of the Cambridge University Press and of James Pott & Company of New York. There is nothing to indicate that it differs in any way from the ordinary edition of the King James version.* The Ready References consist largely of Scripture, but the quotations are used to support Mormon teachings and are supplemented by Mormon interpretations. One who did not understand the significance of the term "Church of Jesus Christ of Latter Day Saints" and who was ignorant of Mormonism could easily be led astray and be caught in the net thus skilfully laid for him.

The use by the Mormon Church of the daily press for setting forth its history and teaching is attracting wide attention. Space is bought once a week in a leading daily in many of the largest cities of the country, extending from Boston to San Francisco. The articles are written by James E. Talmadge, well known as a doctrinal writer of the Mormon Church and a member of the Council of the Twelve. In them the doctrines of Mormonism are shown to be in accord with the world happenings of to-day and each article supplies addresses from which further information in regard to the teachings and literature of the Church of Jesus Christ of Latter Day Saints may be obtained. Here again is found an insidious danger cleverly concealed.

The Mormon Church has never denied its belief in the divine origin of polygamy and has never hesitated to affirm that the day would yet come when its divine nature would be recognized by the world and when its practice would be sanctioned. That day it believes has now come, and, as proving its position, it points to the need of polygamy as a means of making good the losses incurred by the nations involved in the great war.

*The printing has now been discontinued by the Oxford and Cambridge Presses.

Latest News Of War Work

A NEW Y. M. C. A. DRIVE

DR. JOHN R. MOTT, who returned in May from his visit to the battle fronts in France and Italy, has announced a drive for 4,000 new Y. M. C. A. workers to meet the increasing need in Europe due to the arrival of large American forces there. Eight hundred of these workers must be women and they are all needed before October 18. Plans are also being carefully made for a Y. M. C. A. drive in the Fall for \$100,000,000 to meet the tremendous needs of the work in Europe and in industrial centers in America.

SOLDIERS AND THE BIBLE

THE following "Six-Point Program of Bible Study" is being carried out with marked success in most of the great training camps under the auspices of the Religious Work Bureau of the National War Work Council of the Young Men's Christian Association:

1. An organized Bible class in every company, battery or squadron, with a leader chosen from the ranks.

2. Small groups for the study of the soldiers' personal, moral and spiritual problems.

3. Leaders for Bible classes discovered, enlisted, trained and directed.

4. The development of a camp atmosphere by addresses, personal interviews, and discussions, which will make the daily use of the Bible and the organization of Bible classes a normal part of the training.

5. A Testament or prayer book carried and used by every soldier and sailor.

6. The wise and intelligent use of carefully selected religious literature, suited to the varied needs of soldiers and sailors.

The Bureau reports that 400,000 copies of the four specially prepared courses of Bible study in book form

have been called for, most of them actually purchased by soldiers. No studies are so attractive to the men of the new army as those which relate to the life and teachings of our Lord.

GOSPELS IN CAMPS AND HOSPITALS

THE American Branch of the Scripture Gift Mission has completed a year of work along the lines made familiar by the Society in England. Over 70,000 copies of Testaments, gospels and Scripture portions have been distributed, 36,000 of these being Testaments containing President Wilson's message on reading the Bible. A distributor in the far West writes:

"I have placed over 3,000 copies of Scripture in the hands of our men; and have their promise to read it daily. Sometimes I am allowed to conduct regimental services, sometimes I have services in the company mess halls, sometimes in the Y. M. C. A. buildings, occasionally a meeting in the guard house, and quite often in the barracks and open air. God has signally blessed this work. I never give a copy of the Testament without telling a man its message of comfort, love and salvation; and getting his promise to read it. The results have been phenomenal. We have spent an average of three days a week at this service for about six months and have had over 700 men accept Christ, a personal Saviour from personal sin."

WORK OF CAMP PASTORS

UNDER the auspices of the General War Time Committee of the Churches, more than fifty men spent two days in Chicago in April considering plans for greater efficiency in the work of the churches near cantonments.

Included in the meeting were army chaplains, Young Men's Christian Association secretaries, representatives

of various commissions, as well as the camp pastors from camps in the Middle West. Three fields were indicated in which the camp pastor is indispensable: first strengthening the churches in training-camp communities so that they may the more effectively serve the enlisted men when off duty; second, following up the War Roll cards signed at the Y. M. C. A. meetings and relating the signers to the churches; third, ministering to the sick in the Army and Navy hospitals, where the work is always too great to be done by one man.

MORMON CHAPLAINS

BOTH Eastern and Western Mormons are urging their soldier-boys in the army to miss no chance to spread Mormonism among their comrades. Polygamist B. H. Roberts and a son of Jos. F. Smith, the head Utah Mormons, have secured appointments as "chaplains" and will do their utmost to help this on. Mormonism made a leap ahead in the Civil War because of the diverted attention; it is doing the same now.

TELEPHONE GIRLS IN FRANCE

WHEN the first group of American women telephone operators arrived in Paris in March they found awaiting them comfortable living quarters which had been made ready by the Young Women's Christian Association. Miss Mary George White, writing from Paris of this work, says: "The Association accepted gladly the responsibility offered it by the Army. Before the girls arrived, the Signal Corps officer in charge of the first group came with a request for help. It was easy for the telephone operators assigned to Paris to live at the Hotel Petrograd, our Hostess House there. Those assigned to the interior were cared for by secretaries in certain other places.

HOSTESSES FOR COLORED TROOPS

THE first of the eight Hostess Houses for friends of colored troops, which have been authorized by

the War Work Council of the Young Women's Christian Association, is open at Camp Upton. This house is to serve a double purpose as training center for workers in the other houses.

Other houses for colored troops are being built at Camp Dix, N. J.; Camp Jackson, S. C.; Camp Dodge, Ia.; Camp Lee, Va.; Camp Gordon, Ga.; Camp Sherman, Ohio, and Camp Funston, Kansas. At Camp Funston army barracks are in temporary use until the house is opened.

SOLDIERS WHO ARE NEGLECTED

A COMMITTEE on War-Time Work of the Home Missions Council calls the attention of churches and of helpful people everywhere to the needs of the smaller groups of men in many parts of the country. These needs are summarized as follows: "The big cantonments are being looked after, but the lesser camps, such as small aviation camps and groups of soldiers guarding bridges and property, are being neglected. These little camps are often near country churches which could render great service to the lonely men. These men are not protected from temptations as are the men in big camps, and life for them is monotonous."

CLEANING UP NEWPORT

THE effort to "clean up" the city of Newport, and to make it "safe for the boys" in the Navy Training Station, dates back to 1915, when a mass meeting of citizens was addressed by naval officers and others. But the active work has been carried on since December last, with ministers in close co-operation with naval officials.

In May, 1917, the Ministers' Union had wired Washington asking for war time prohibition and intimating that Newport, with its large number of enlisted men, needed such a measure. Later the Union sent its own representative to the capital to ask Secretary Daniels to make the city dry.

NEWS FROM MANY LANDS



ISLANDS OF THE SEA

Hawaii Now "Bone Dry"

THE United States Congress has passed the bill so long pending, for the prohibition of the liquor traffic in Hawaii. The law is a bone-dry measure, and will be enforced by the federal authorities. The forces in opposition were strongly entrenched, and many obstacles blocked the pathway. This greatly needed legislation will prove a boon to the "Paradise of the Pacific." There is a much better outlook for religious life and missionary work since this new provision for Hawaii.

Protestants Welcome in Philippines

THE president of the Philippine Senate, speaking to Protestant missionaries, said: "I suppose that I am a Roman Catholic; my mother had me baptised one and because she was a good woman I have never left the Church, but I am prejudiced in your favor, because it is true that Protestant Churches make better men and women than does the Roman Church."

The Y. M. C. A. in the Philippines

HON. THEODORE YANGCO, Resident Commissioner of the Philippines at Washington, pays the following striking tribute in *Foreign Mail* to the work of the Y. M. C. A.:

"America's material contribution to the Filipino people is unparalleled in the history of countries controlled by outside agencies. The high-grade roads now crossing the length and breadth of the archipelago, the bridges spanning brooks and rivers, the remarkable advance made in education, the equally successful work in sanitation and public health stand as tangible poofs of America's achievements in her administration of the Philippines. However, of her spiritual contribution—important as that has been, and is—so much cannot yet be said.

But I have implicit confidence in the ultimate success of the Young Men's Christian Association in supplying important elements for meeting that need. Indeed, it will go far to aid the Filipino people in the upbuilding of their own country and in the gaining of a national status among other nations.

"The enthusiasm and solemnity displayed by the entire community of Manila on the inauguration in 1915 of the two Association buildings are proof of the people's appreciation and belief that the Association will render them great service. The large, continuous increase in membership is also evidence of the firmly growing interest of the Filipino young men in the Association. Within a year's time after the opening, the two structures proved inadequate to meet the needs and it was found necessary to construct an additional building."

Filipino Christians Suffer

THE fact that the Philippine Islands are under the United States Government does not prevent the Protestant converts in some places from having to suffer for their faith. An American missionary says:

"Persecutions there always are in Bohol. There have been illegal imprisonment of Protestants and a rather futile attempt to boycott the dispensary. In one town the Christians have had their carabaos killed; the roof of their storehouse set on fire; the house of their elder burned to the ground, with the loss of all his goods; a cockpit built near their chapel; and lawsuits brought against members to take away their land. It was near here that they forced a Protestant to eat shoe polish on Good Friday, to prove that he was not carrying poison for wells.

"In another town, Ragay, opposition and persecution which were very bitter at first have gradually lessened,

and there is a group of believers which has grown up around one Christian family settled there.

NORTH AMERICA

Bible a Required Subject

THE decision of Columbia University to make knowledge of the Bible a requirement for admission is a significant sign of the times. The action was taken upon recommendation made by a committee representing Biblical instructors in American colleges and secondary schools. The course will include Old and New Testament history and the life of Christ. The wonderful revival in Bible study that has come out of the war is turning the attention of educational institutions to the Bible in a remarkable way. But more than this, the world is coming to see that the awful catastrophe which is devastating the world is the outcome of the materialism that has pushed the Bible aside and tried to furnish a civilization without its guidance.

Tracts in Many Tongues

THE American Tract Society has published the gospel message in 178 languages and dialects, and the grand total of all its publications issued from the home office has reached 800,711,975 copies, of which 35,566,965 are volumes, 301,479,168 periodicals and 463,665,842 tracts.

The missionary colporters of the Tract Society have made a total of 18,958,862 family visits, have distributed 17,487,750 volumes and held 602,803 religious meetings.

Church Federation Increasing

REV. ROY B. GUILD, of the Federal Council of Churches, feels that the War is markedly promoting Christian unity. He says:

"The determination of the churches in large cities to deal effectively and unitedly with community problems which have been made more serious by the war has resulted in the rapid advance in the church federation movement.

"Youngstown, Ohio, has organized a federation and will have an executive secretary, June 1st. Akron, Ohio, is completing the mobilization of the churches. The new St. Paul Federation conducted its financial campaign, April 22 to 29. Johnstown, Pa., revived its federation and has had a secretary for six months. Omaha, Nebraska, has completed plans for securing funds to carry on the work under executive leadership. There are now about thirty federations having salaried secretaries.

"The most serious problem of the Commission on Inter-Church Federations of the Federal Council is the obtaining of these secretaries. Judging from the reports received from chaplains and ministers in Y. M. C. A. work there will be many earnest, capable men who at the close of the war will give their lives to this program of practical and immediately possible Christian unity."

The Work of a Great Church

THE Board of Foreign Missions of the Presbyterian Church in the U. S. A. reports an increase of income over last year. The receipts from all sources for the year ending April 1, 1918 were \$2,779,519, of which amount \$850,163 was contributed on the field from native sources for church, evangelistic, educational and medical expenses. The work of the Board includes 166 stations and 3,598 out-stations with 1,366 American missionaries and 6,870 native helpers. There are 172,335 communicants and 499,735 catechumens and adherents in 4,267 churches and groups, many of them in charge of native pastors.

Other activities are: The care of 704,714 patients in 175 hospitals and dispensaries, 116 American missionary physicians and 34 trained nurses in charge, and a number of native physicians and nurses trained in the medical colleges and training schools operated in whole or in part by the Board; the teaching of 77,668 pupils in 2,062 secular schools of all grades from the kindergarten to the university; Bible

instruction in Sunday-schools to 252,468 pupils, and eleven printing presses which last year turned out 95,740,420 pages.

A Good Year for Southern Baptists

THE Foreign Mission Board of the Southern Baptist Convention has just closed the greatest year in its history. For the first time in seventy-three years the people have contributed over \$1,000,000 to the work.

The receipts of the Board are for Current Support and the Judson Centennial, the latter being a special fund of a million and a quarter dollars for equipment on the mission fields. More than \$900,000 of the latter has already been paid in cash. Receipts for this fund last year amounted to \$153,265.69. The receipts for the current support amounted to \$852,923.73. This was a gain over the previous year for current support of \$294,362.26.

About eighteen new missionaries were appointed at the annual meeting of the Mission Board.

The convention set the figures for current support at one million and a half dollars for the present year.

Foreign Problem in New Brunswick

NEW BRUNSWICK, New Jersey, with a normal population of about 25,000, has increased approximately 40 per cent. within the past two years, and of its total population something like 50 per cent., or 17,000, it is estimated, are foreigners. This rapid growth is due to the establishment of plants engaged in the production of war material—munitions, airplanes, auto trucks, surgical dressings, etc. Some seventy-five industrial plants are listed, employing anywhere from a dozen to upwards of 3,000 workers. Two plants engaged almost exclusively in government war work have about 5,000 on their pay rolls. At Milltown, adjoining, a tire company has over 1,000 men in its plant.

Housing conditions are very bad, and the moral situation is threatening. Among the reform forces already at work is the "Patriotic Force of

New Brunswick," now engaged in making a complete census. Its slogan is that of "Americanization of the Foreigners" through night-schools for the teaching of English, illustrated lectures, concerts, social centres, etc. The census when completed will prove of value to the religious forces.

The Y. M. C. A. dedicated its new building on April 4th, and the Secretary is planning a conference of ministers, leading laymen and representative laborers from the various plants who will attempt to formulate a workable program.

A Protestant Movement Among Poles

THERE is a vigorous movement in America among the Polish people to break away from the Church of Rome. It began about thirty years ago in Detroit, Michigan, when the members of various parishes in and about Detroit began to feel that the property of the church ought to belong to the people instead of to the bishops.

A little later the movement assumed more of a doctrinal aspect in Scranton, when a Bishop Hodur, awoke to the realization that the people of his parish ought to read the Bible. He began by reading several chapters at a time in the Sunday church services, and said to his people: "This is the Word of God; and the teaching of our Church you know. Read the Bible for yourselves and think." Seven months afterwards 3,000 men and women were ready to say good-bye to the Papacy, and they did. The Word of God brought illumination and conviction and the desire for freedom. This national movement is especially strong in Chicopee, Massachusetts, and the adjoining towns, where there are over 10,000 Poles. Protestants of the town are carrying on evangelistic work among them.

A Unique Gospel Team

FAIRFIELD, Iowa, has a Gospel Team composed entirely of laymen—twenty-four in all—merchants, blacksmith, traveling men, editor, contractor, member of legislature, etc.,

who go to the smaller cities of Iowa and neighboring states on evangelistic campaigns. These campaigns last as long as three weeks at a time, and accomplish a great deal in rural evangelization.

Result of Dry Mondays in Boston

A STRIKING argument for prohibition is found in the effect of one saloonless day a week caused by the fuel famine in licensed Boston. The arrests for drunkenness on January 14th, the last Monday with open bars and saloons, was 129. On January 28th, a saloonless Monday, the number of arrests for drunkenness dropped to 19, on February 4th to 7, on February 11th to one lone drunken man in the dock, and on February 18th there was not a single arrest, a record unprecedented in the history of the courts. The effect of liquor as a cause of other crimes is also strikingly shown by the fact that, while on January 14th, the last wet Monday, the total number of arrests for all crimes was 211, the fourth dry Monday showed only 60 arrests, a decrease of more than seventy per cent.

Shortage of Ministers

IT is said that the enrolment of students in theological seminaries in America for the present academic year has been cut forty to fifty per cent., on account of the War. Instead of the 4,500 young men who usually enter Protestant seminaries each year, this year's number will not exceed 2,500, and may not even reach that figure. Upwards of 4,000 new ministers are needed by Protestant churches annually, to repair the losses caused by death and to provide for legitimate growth. So many pastors and ministerial students have gone to the War, that hundreds of churches are pastorless, with little chance of being supplied, and the shortage bids fair to increase.

Missionary Ex-Chaplains

THE foreign missionary board of one of the large denominations is definitely planning to ask many of

the army chaplains to enter missionary work at the close of the war. The reasons for this decision are said to include the following: The chaplains have been selected with great care and are high-grade men. There is, also, much similarity between the chaplain's work and the mission work on most fields, and it is probable that a successful chaplain would fit well as a missionary. Another large advantage is that these men will be recognized as men who have left all and followed their Master into danger of *disease and death, that they might help Him to save His world.* This will give them an influence on the field that a civilian minister would need to gain in some other way. Then, too, these men will have been abroad and will be more willing to leave their homeland, relatives and friends, especially as they gave up their *pastorate* when they entered the army. Such a wise move may be followed by other boards.

New Attack on Polygamy

MANY reports are coming in of the great increase of Mormon propaganda in these war days. Most people are too busy thinking of other things to realize the great peril involved, but Senator Myers has rendered a public service in introducing into the Senate on April 5th a resolution providing for an anti-polygamy amendment to the Constitution of the United States. When Utah was admitted into the Union in 1896 by the proclamation of President Grover Cleveland it was on the condition that polygamy and all polygamous practices would cease. Utah gave her solemn word and covenant that this would be done. But Utah has failed to keep her promise. She never intended to, for she was and is still dominated by the Mormon Church. The one outstanding fundamental in the belief of that church is polygamy.

Mormonism is indeed a system of slavery for woman. Her married life is full of jealousy, bitterness, disappointment and hardship. She is the

slave of her husband and an object of jealousy by her fellow wives.

For Mexicans in California

METHODISTS in Southern California are planning an extensive piece of social and evangelistic service for the Mexicans of that section. The community center, which is planned for the old Plaza of Los Angeles, already has a Sunday school of one hundred, a well-attended preaching service, and an open-air service on Sunday afternoon. A Goodwill Store, opened in the community center on March 9, was soon filled with eager Mexican women. On the property owned by the mission once stood the finest adobe mansion in Southern California, the residence of General Fremont. Later it descended to the uses of saloon and gambling hell. This has given place to a frame chapel and a bungalow store, the chapel being dedicated last December in the presence of 700 Mexicans, twice as many as the temporary church could comfortably hold. This Los Angeles effort has won the approval of Methodist leaders locally and at the Board of Home Missions. —*Christian Advocate*.

LATIN AMERICA

Christian Porto Rican Soldiers

THE evangelical churches in Porto Rico have interested themselves particularly in the troops from their island now on duty at Panama, and \$185.05 has recently been raised to provide these troops with copies of the New Testament. The *Puerto Rico Evangelico* prints a letter from two Christian soldiers, Miguel Matto and Juan B. Quiñones, who have established a Society of Christian Endeavor among the soldiery who guard the German Detention Camp at the Canal Zone, on the island of Taboga. They have opened preaching centers at various points, speak to the German prisoners and conduct open-air meetings. They write:

"Roman Catholicism is very strong here, yet now they listen to us with

great reverence, although at first they mocked. We have sent to the Church at Panama accounts of a revival here in order that it may send a permanent preacher. . . . Salute the churches in the name of the Evangelical League of the Canal Zone and may the grace of our Lord Jesus Christ be with you all to the end."—*Record of Christian Work*.

Brave Women Pioneers

THE fact that the train is likely to be attacked by bandits does not deter the American missionaries in Mexico from making a journey required by their work. Miss Mary Turner and Miss Spencer, missionaries of the Presbyterian Church in the U. S. A., in Mexico, have recently left their former station at Aguascalientes and moved to Vera Cruz where they are to open a school. This is part of the reconstruction plan called for by the Cincinnati Conference of July, 1914 in which the work of Mexico was divided among the several denominations at work so that there should be no overlapping.

Miss Turner writes: "During my twenty years in Aguascalientes, I saw a wonderful change in the people. We made our places as missionary workers, which I regretted to give up, yet our opportunities here in Vera Cruz are ten times better. I judge that the trains which run between Aguascalientes and Mexico City are attacked upon an average of once every week or few days. The road between Mexico City and Vera Cruz is even more dangerous, but the missionaries make the trip with perfect safety."

Changed Attitude in Mexico

REV. JOHN T. MOLLOY, of Yucatan, after a visit to Mexico City, in the course of which he distributed many tracts and gospels, writes:

"Mexico City seems more open to the Gospel than ever before. Not one copy of the tracts and gospels has been torn up or thrown into the streets, nor has one contemptuous cry,

so common in the past, been heard. The work has been treated with respect, the literature graciously received. One quaint old man asked me what my business was, and when I told him I was a teacher of the Bible, he said, 'I have a Bible, but it is in Spanish, and I want one in English.' Then he proceeded to talk in English, and showed himself a strong ally of the United States. He said 'Your country is not ruled by your people, but by God, and is chosen of God to be the favorite nation of the world.' His name means 'John a Hundred Fires.'"

Educating Young Chileans

"UNIVERSIDAD NOCTURNA" is the equivalent of "night school" in the Y. M. C. A. in Valparaiso, Chile. This year the prospectus announces classes in Beginners', Intermediate and Advanced English, French, Spanish, Shorthand, Bookkeeping, Commercial Law, Political Economy, Typewriting and Commercial Arithmetic. The field is a large one, for it is said that there are 30,000 young men in the city who have not had a school education, and who can get a start through these classes.

The Association is also seeking to meet the needs of women, and opened in March an extension section for working women who cannot read and write. The committee plans for "Conferencias"—practical talks on subjects which have the needs of the people in mind, and which aim at the formation of Christian character. There is such an increasing demand for young women stenographers and office help that business men and parents alike are suggesting that the Association supply training for such positions.

Hookworm and Missions in Brazil

GIVING people advice and remedies to combat hookworm and other diseases, gives missionaries an opportunity in South America. A Presbyterian missionary in Cuyaba, Brazil, had some interesting experi-

ences on a two months' tour which he took through a region that had been visited only once before by a Presbyterian missionary. He says:

"It is necessary to stop not only for the night's rest, but also for a noon-day meal and rest, especially for the sake of the pack-mules, which travel about twenty-eight miles in a day. The noon-rest hour and the stop-over night at the home of some wayside dweller afford us an excellent opportunity for presenting the truth to the little group that gathers around as we sing some gospel hymns; and also gives a chance for giving medical advice and remedies to hookworm and other sufferers. The triumphs of the Gospel in Brazil have not always been witnessed in the cities, but very frequently in some of the most distant and out-of-the-way places, where in unexpected ways the Holy Spirit has manifested His power."

At the small city of Pocone, the party was welcomed by a young lieutenant of the State Police, who has been interested in the Gospel ever since the time he left his native state of Sao Paulo on account of family troubles and came to Matto Grosso. Through God's good providence he "was sent on before to prepare the way for our coming to Pocone. Our abiding place while we were there was in the police barracks. Two meetings were held in the theatre and all who could read received leaflets."

EUROPE

London Jews Society Anniversary

THE 110th anniversary of the London Society for Promoting Christianity among the Jews was held on May 2nd, in London. S. H. Gladstone presided, and the speakers included Dr. J. H. Ritson, the Lord Bishop of Stepney, and Rev. Malcolm L. Maxwell, head of the Cairo Mission, who has lately returned from Jerusalem. An afternoon meeting of the Ladies' Union Workers' Association and Girls' Jewish Guild was conducted by Mrs. Albert Head.

British Missionary Finances

FOUR of the great missionary societies in Great Britain, the Church Missionary Society, the Baptist Missionary Society, the China Inland Mission and the London Missionary Society (Congregational), report at the close of their financial year that in each case the total income has been larger than at any previous time, and in each case there is a small balance in hand. This, in the fourth year of War, is remarkable.

A Witness to Israel

REV. DAVID BARON was one of the founders, twenty-five years ago, of the organization known as the Hebrew Christian Testimony to Israel. "What we continually press upon the Jews," says Mr. Baron, "is that we believe in Christ as the Son of Man and Son of God, *not in spite of, but because we are Jews.*"

In addition to its headquarters in East London, the mission for a number of years has occupied three important "watch-towers" for Christ in Germany, Hungary and Russia. Before the war, Mr. Baron and his co-workers reached many thousands of Jews of all classes, in almost all the countries in Europe, and in North Africa, Egypt, Palestine and Asia Minor.

The other chief factor in the widespread influence of the "Testimony" is the literature which it has produced for Jews. It has printed and published about thirty-eight excellent, and some of them unique, books and pamphlets, in Hebrew, Yiddish, German, English, Russian, Hungarian, French and Italian. These have been very widely circulated among Jews in nearly all the lands of their dispersion.

An Indian Christian in France

ACANADIAN nurse overseas gives a glimpse of war work as it is seen among different nationalities, and as she passes through the wards, she comes upon the fruits of foreign missions. She writes "I came

to the Indian ward on Thursday. As the new patients came in I was at once attracted to Jawala, who gave me a salute. His great big head dress he removed and put on a little gay polo cap. After tea, and the ward had settled down, Jawala produced a Bible in his own language, and reverently removing his cap, he began to 'expound the Scriptures.' He read a little and then in his native tongue would explain it all to the patients. After all was over he offered prayer. It is over two years since I came to France, and never have I seen anything quite so touching. I had a long conversation with him, and learned he is a Christian convert. He is good to all the patients, quietly attending to them and doing many little things in the ward. I wish that the missionaries who taught might see him here. His devotion to his Master, his kindness to all the patients and his un-failing courtesy to all made me think of the verse, 'The fruit of the Spirit is love, joy, peace,' etc., for his character seemed to embody all these rare gifts."

Anglican-Greek Cooperation

THE Anglican and Eastern Church Association, of which the Bishop of London is president, exists for promoting inter-communion between the Anglican and Eastern-Orthodox Churches. It seeks to remove all obstacles to the cause of reunion, and to bring the members of the Anglican and Eastern-Orthodox Churches into mutual sympathy and understanding. The Association forms a channel of communication between members of these Churches in all parts of the world. Lectures and sermons are given on the history, life and worship of the Eastern churches, and lecturers on the English church are sent out to the East. There is a branch of the Association in the United States. The Association has a membership of over 2,850, including thirty-five Anglican and nine Orthodox Bishops, the Russian Archbishop of Yaroslav being one of the presidents. A sister society

has been founded in Russia with the same objects, under the sanction of the Holy Synod, and includes as members many of the most influential of the Bishops, among whom is the new Patriarch of Moscow.

MOSLEM LANDS

A Crisis in the Caucasus

REV. ERNEST A. YARROW, who has been in charge of the relief work among the 300,000 Armenian refugees in the Caucasus, cabled from Tiflis some weeks ago:

"There is an extremely critical political situation in the Caucasus. The Turkish advance terrifies the Armenians; and the Caucasian Tartars who are unfriendly to the Armenians surround them. There is danger that the whole Armenian race will be exterminated should the combination of these forces be successful. Should the Armenians be rightly directed and financed there is among them great potential military force and this would furnish a reasonable hope that the race might be preserved by its own efforts."

Who Is to Make Over Turkey?

UNPREJUDICED observers like our own American ambassadors have spoken in the highest terms of the service rendered by the missionaries in Turkey. A further endorsement of them is found in an article by Sir William Ramsay, an eminent student of Asia Minor and of modern Turkey, which appeared in the *Quarterly Review*. He says:

"My conclusion is that Turkey must be taken in tutelage by the Western Powers, and that everything will depend upon the personal character and the knowledge of the men into whose hands the task of regenerating Turkey will be put. Foremost among those who are fit to be intrusted with this duty are certain American missionaries in the country—not, by any means, all of them, for I have known one who said to me with fervor that he had never been inside a Turkish mosque. Such as he may be elimi-

nated at once, but many missionaries whom I have known are well fitted to be guides; as in their life they are examples of economic management and moral vigor, and of living on a high standard."—*The Missionary Herald*.

To Train Women in Turkey

AMONG the practical departures which Constantinople College is contemplating in its broad plans for the future are a training school for teachers and a medical school, where both women doctors and nurses may be trained. There is no medical school for women in the whole of the Ottoman Empire. Even nurses must in most cases obtain their training abroad. Is it to be wondered at that Constantinople College longs to fill this very pressing need.

Normal schools for teachers are very few indeed throughout the empire. Turkey needs hundreds and thousands of teachers. Yet in the great city of Constantinople of a million and a half inhabitants there is no place where teachers can be trained. The college has given courses in pedagogy—has in fact made a brave beginning, but there is much more to be done.

Jewish University in Jerusalem

AT the recent conference of the English Zionist Federation, the public announcement was made of the purchase of a site for the future Jewish University of Jerusalem. The need and possibility of such an institution was called to the attention of Sir John Gray Hill in July, 1913. On what proved to be his last visit to Jerusalem he came in touch with leaders of the Jewish National Movement in Palestine, and the basis of the negotiations was then laid which ultimately led to a successful conclusion. Immediately after the deliverance of Jerusalem, the negotiations were resumed.

Among the many purposes which the university is intended to serve, are: First, the restoration of the country to

its normal life. To this end Palestine will need doctors, engineers, architects, biologists, chemists, botanists and geologists. Second, the work to be achieved by the university for the inhabitants of the Jewish national home has to be considered. Its part will be all-important. It will be both the reflective and the directive force in the Jewish national life—bridging the various elements and co-ordinating the various kindred institutions. Third, the university with its press and extension system, “radiating its light and attracting its force from a Jewish environment,” can revitalize Jewry the world over.

Desperate Need in Teheran

DR. S. M. JORDAN has sent the following cablegram from Teheran, Persia: “The sum of \$75,000 is accepted with thanks. There is a great epidemic of typhoid and typhus, and famine conditions are unexpectedly growing worse. Other Persian cities are similarly affected. The prices of foodstuffs are enormous, and they are almost unobtainable. Dogs, dead animals, grass and even human beings are being eaten. An additional \$100,000 should be sent if possible. More could be used.”

Busrah Is On the Map

MRS. JOHN VAN ESS, of the mission of the Reformed Church in Busrah, Arabia, says that only a short time ago people asked her: “Where in the world is Busrah?” but now, when told that Mrs. Van Ess has been living in Busrah say quickly: “You *are* in the midst of things, to be living in Busrah these days.”

Since the occupation of Busrah by the English, there has been perfect freedom in all forms of mission work. Evangelistic work has never been more encouraging, and the people have never been more accessible. The girls’ school, with such a small beginning, is now one of the important institutions of Busrah. The present primary teacher, one of the first pupils of the school, has defied public opinion

by remaining unmarried and becoming a teacher in the school.

INDIA

The Gospel and Indian Song

INDIA puts its distinctive mark on everything that it touches. Though the religious value of music is recognized the world over, the musical side of the mass movement toward Christianity in India is characteristically Indian. Reports from missionaries tell the story.

“In Meerut there have sprung up, along with the mass movement, real poet singers who have told the story of Jesus in song and ballad, just as the lives of India’s great ones have been told through the centuries.”

“The *bagavather*, or lyrical preacher, begins by singing in some Indian chant a song in praise of God. The subject is usually a Bible story told by means of songs describing various actions of the story. Interwoven are other songs and stanzas drawn from both Hindu and Christian literature, illustrating the main points of the story. Occasionally the address breaks off into a disquisition on some moral point which crops up. All is in song except the explanations, which are half chanted with musical accompaniment. The address is full of vivid illustration drawn from the life of the people. The preacher is ordinarily the composer of the songs used, and he generally adopts the nodding of the head and other gesticulations practised by the Indian singer.”

“There has been a wonderful revival in singing in the Meerut District during the last year or two. Some of our own people have written new *bhajans*, or hymns, setting them to popular well-known village tunes and they have gone like wildfire over the entire district. Every place I go the people are singing in a wonderful new way. I have been astonished to hear boys about twelve years singing eight or ten of these *bhajans* perfectly to crowds of non-Christians. This will capture the hearts of the people of India as nothing else can.”

Indian Girls Work for Pilgrims

EVERY year there is a great *mela*, or festival, held about fifteen miles from Cawnpore and many come to the city for the double purpose of attending the fair and bathing in the holy Ganges river. Thus they combine religion and enjoyment.

"This year," writes one of the missionaries of the Woman's Union Missionary Society, "in order to give our older girls a chance to do real evangelistic work, I decided to take a number of them to the *mela* with Scripture portions and hymn-books to sell. These girls who have grown up in the close shelter of the Merriman School, are among the very few of India's children to whom the Christian environment is natural. To see heathen conditions as they really exist everywhere, even so close to their own doors, is quite an experience for these fortunate girls. We divided our girls who were to go with us into two groups, one party going to the river and the other to a large heathen temple. We could not but be impressed by the ignorance, superstition and abject hopelessness written so plainly on the overwhelming number of faces in that great shifting sea. Many of these people had walked weary miles to the river, hoping to bathe away their sins in its muddy waters. Others had come in on the crowded trains, and in these days railroad fares are no small item to them, for rates have been increased and all concessions to such pilgrims have been done away."

The Punjab Christian Regiment

THE presence of native troops from India among the regular British forces, especially in Mesopotamia, as well as in labor corps in France, has been one of the memorable features of the War. These men represent all the faiths in India, but there is in North India a regiment recruited entirely from Christians. A missionary writes of his visit to them in Ferozepore:

"The men were entirely under their Indian officers, who evidently had them well in hand. The British offi-

cers think it best not to attend the church parade service, but to leave it entirely to their Indian *confreres* to see that everything is done on correct lines.

"Together with two other Christians, the son of one of our native clergymen has been promoted to the rank of superior non-commissioned officer. Visiting him in his quarters, I saw the secret of his influence in the text which was hanging in his room: 'For me to live is Christ.' He told me that that had been his motto from the day when he entered the regiment. May God raise up among the Indian officers others of his stamp!"—C. M. S. *Gleaner*.

A Remarkable Leper Asylum

AFTER completing fourteen years of work in connection with the Leper Asylum in Allahabad, India, Mr. Sam Higginbottom writes:

"I rejoice at what God hath wrought at this time. Then, less than fifty forlorn, hopeless, uncared for folk, housed in tumbledown mud huts, all around a desert of ten acres; now, four hundred and fifty lepers, housed in good substantial quarters, sixty acres of well tilled land, a good hospital, church and storerooms. Homes for untainted boys and girls, who are going to school and being properly trained, are here also. There are an observation ward, beautiful gardens productive of many vegetables, fruit and flowers, a place for the leper to get both pleasure and profit, a small herd of dairy cattle to provide fresh milk for the sick. Some of the richest experiences of my life, some of the choicest Christians I know, have been revealed to me in this Leper Asylum, and I rejoice greatly that this work was forced upon me years ago."

Christians Exempt from Plague

INOCULATION against bubonic plague is so carefully attended to by Christian workers in India that the Christian population is practically immune. The missionaries are now succeeding in persuading some of the

Hindus and Mohammedans to accept this treatment. So reports Rev. A. A. McBride, of Sirur, in the Marathi Mission.

"Plague is with us again. It is taking its toll of the village people, but not in as large numbers as last year. The people learned the lesson of inoculation and evacuation from the Christians. We were all inoculated, and all evacuated their houses in the infected districts of the village, and not one case was registered among our people. This year, many more of the village Hindus and Mohammedans were inoculated, and they came out of infected villages earlier. It looks now like the 'deserted village of the plain,' and we can sometimes not get what we want because all the shops are closed."

German Missions in India

IT IS evident from the report on German Missions in India, which the Bishop of Chota Nagpur has submitted to the National Missionary Council, that he no longer expects to see the German missionaries returning to their former posts in India. Two and a half years ago, he says, he was not without hope that at the conclusion of the war such conditions might obtain as would not entirely preclude the return of the German missionaries. He now believes that to be wholly impossible. The loss to mission work, however, will not be so great as might have been anticipated, because in many parts of the district there has been considerable overlapping, three missions working side by side in the same village. In some cases a reduction in the number of agencies may be a positive advantage. The financial problem of maintaining the Lutheran work as a separate organization has become much more acute, as funds that have been supplied hitherto from America are no longer available.—*Statesman*.

SIAM AND MALAYSIA Demon Possession in Siam

"ALL of the Christians believe in the fact of demons and their power over human beings; but they believe also that by the power of Jesus Christ they can be cast out," says Rev. C. R. Callender, a Presbyterian missionary in Siam. He describes one experience as follows:

"On going up the steps into the house we heard the woman say (supposed to be the demon talking), 'There come two men who belong to Jesus. One is a missionary, the other a native of this country.' We found the young woman lying on her back on the floor, with a string tied around her wrists, a cloth tied around her head, and a rope about both feet, tied together. I was surprised to see one of the Christian elders, who was helping me on this tour, sitting at the head of this woman, trying to exorcise the demon. His hands tightly clasped the long hair of the woman. I learned later that she was the elder's niece. The idea of tying feet, hands and head, and the tight grasp of the hair, was to keep the demon from making its escape until its identity could be ascertained and an agreement come to with regard to behavior in the future."

After extended conversation this was supposed to be done, the bands were untied, and the woman became normal again.

Singapore a Strategic Center

"SINGAPORE is undoubtedly the most cosmopolitan city in Malaysia," writes a missionary in the *Moslem World*. It also seems to be the center of the Mohammedan literary propaganda for the East Indies. It is doubtful whether there is any other place in Malaysia where so many Malay books, pamphlets and newspapers in the Arabic character are being published. Most of them are read by the Chinese.

One can hardly avoid the conclusion that it is in Singapore that the great conflict between Christianity and Mohammedanism will center. No doubt

more converts from Islam may be won in either Java or Sumatra. This has been abundantly proved by the success of the Dutch and German missionaries who have really seriously grappled with this great task, which now confronts the Christian Church, for they can count their converts by the thousand, whereas the Malays boast that none of their race have ever become Christians. This is not true, for a few individuals here and there have been baptized. We believe it is the duty of the Church to provide at such a strategic center as Singapore an adequate equipment for the conflict which must decide the superior claims of Christianity.

Schools Develop Trade in Malaysia

"FIVE years ago," says Rev. J. R. Denyes, an American Methodist missionary in the Straits Settlements, "Americans heard much from the Dutch and English because America was sending a thousand Yankee school teachers to the Philippines. Today the Dutch Government is opening schools in Java at a rate they never dreamed of before. The practical value of American mission schools is increasingly recognized. Industrial training makes scholars valuable citizens. Dutch and English colonists see what the American business man is just beginning to find out, that trade follows the missionary."

The increased earning capacity of the 8,000 boys in the mission schools in Java, from the time they enter until they have finished the course, averages \$50 apiece a month, or \$4,800,000 a year in the aggregate. In the mission schools boys take on European dress, and learn to use knives and forks and many other implements of civilization. To meet all these new tastes in a generation of 8,000 boys, would, it is estimated, bring an increased trade of \$10,000,000.

Dyaks Give Up Head Hunting

DYAK is a word which conveys to many the idea of a people whose tribal pastime consists in cutting off

the heads of their neighbors and preserving the dried skulls as ornaments for their homes. When the first missionaries went to Borneo, they were fortunate to keep their heads on their shoulders. To-day, the Dyaks have ceased head hunting, have given themselves to farming and have taken on clothes and other evidences of civilization. Instead of news coming once a month, as it did when missionaries first went to Borneo, it is now received by wireless. The missionary has helped to transform the people.

An Appeal from Annam

IN THE past the French Government looked on the Protestant mission as the forerunner of British colonial penetration and therefore has been wary of admitting evangelical missionaries into French areas. This is one reason why the large French colony of Annam has received less evangelical help than almost any other region in Asia. One of the results of the war will be to change entirely this attitude of the French authorities and to throw Annam open to the Gospel as never before.

How ripe a field Protestant missionaries will find when they do go there is indicated by a letter recently written by a Protestant named Duong to the Director of the Paris Evangelical Missionary Society, asking that missionaries be sent to his country.

CHINA

Lawlessness in China

MISSIONARIES of the China Inland Mission, stationed at points in the interior, often send information which is not available from other sources. Recent reports from this source illustrate the sad state of lawlessness which exists in many parts of China today. Politically the situation is more or less chaotic. The absence of effectual control by the Central Government is increasingly manifest in several provinces, especially in Szechwan, Hunan, Hupeh, and Shansi. In the west a sort of triangular conflict has been in progress for many months

in which Yunnah, Kweichow, and Szechwan troops have been engaged. Since the burning of Chengtu, Szechwan has been without a provincial head, and there has been much local independence and great disorder. "Terrible accounts," writes Bishop Cassels concerning the east of the province, "reach me of looting, slaying and other atrocities." From other sources it is reported that British, American and Japanese steamers and even river gunboats have been fired on on the Yangtze above Hankow, the captain of one vessel being killed on the bridge. American engineers also have been robbed and captured by bandits in Honan. And now comes the sad news that one of the woman workers connected with the Scandinavian Alliance Mission, associated with the C. I. M., has been murdered by robbers at Sanshuihsien, an out-station of Pinchow in Shansi.

Preaching in Temples

REV. CHARLES E. SCOTT, who has traveled widely among the "walled cities of China," writes: "One of the best things of last year was the getting many times into the 'kia miao' (family temples) in the villages to preach. These 'kia miao' are veritable *sancta sanctorum*. These were, to my amazement, offered me by heathen clans with whom I got in closest friendly touch. Bear in mind that the heathen only, in this class of temples, worship the ghosts of their ancestors. This year I have had the privilege repeatedly of inviting the village head-men, heathen all, to meet me in a body, and as a friend, to listen to me preach Jesus Christ. This has led to calling me in to settle disputes in a friendly manner, and by mutual concession and outside of the yamen—an unmistakable boon. In no previous years have I gotten so close to the heathen."

Problems for the Missionary

MISSIONARIES often have difficult social problems to deal with, especially when they go out on

tours among the people. A member of the China Inland Mission, writing from Hweichow, in Anwei province, says:

"Since my return from Anking Bible School I have visited Tunki (seventeen miles south-west) and Miaoshow (forty-three miles north). Last Sunday at the latter place I was discouraged. There was a theatrical show on, especially heathen and idolatrous. It portrayed the ascension to heaven of one who kept his vegetarian vows and the falling to hell of the wife of the same man, the mother of a priest who after many years broke her vows on the death of the husband. One or two of our folk barely took time to attend service, and profited by the show in selling sweet wine, etc. Another poor fellow wants to give his wife away. It seems hard to oppose, because she is a plague to him. We get some difficult problems at times. An ex-evangelist has been sowing discord among his former flock there, and in general showing such an unpresentable manner that I have suspended him from communion."—*China's Millions*.

A Chinese Police Reformer

THE practical effects of a Christian faith are to be seen in Nantungchow, near Shanghai, China, where a Christian chief of police is really trying to introduce changes for the better in police methods. Instead of the old-time custom of leaving prisoners in dungeons he has organized chain gangs, where his prisoners work in the open air with their punishment reduced for good conduct. A short time back a number of story-tellers came to the place. (A Chinese story-teller is something after the order of a mediæval bard.) These men were telling filthy stories. The chief of police drove them out of town. Later a number of priests started the rumor that a spirit which had the power to heal diseases had entered a tree near the North Gate. They had set up an altar and were doing a thriving business. Hundreds were going daily for help.

The chief sent over, arrested all the priests, told them they could not deceive the people thus and only let them go when they had sent out a denial of the virtue of the tree and had taken away the altar.—*Record of Christian Work.*

The Black Death in China

DR. PERCY WATSON, medical missionary of the American Board at Fenchow, identifies the pneumonic plague, which now threatens the whole of North China, with the Black Death which ravaged Europe in 1546, sweeping away approximately 25,000,000 people. China and the world owe it to him that the first news of the outbreak in Mongolia was reported in Peking and that measures were taken to prevent travel through the gates in the Great Wall, and to enforce quarantine and inoculation. Dr. Watson accompanied Gen. Chao and a military staff in a tour of inspection along the inner side of the wall in Shansi. Through the negligence of officials a number of infected persons had slipped through and some 200 deaths occurred. He thinks further ravages in that quarter can be stayed. Other North China medical missionaries have joined in this effort and their services are mightily appreciated by the Chinese government. Dr. Charles W. Young of Peking, who successfully fought the plague in 1911, has gone to Shansi to instruct the officials. He shows lantern slides of the last plague, including views of the uncared for dead, bodies torn by dogs, a pile of 1,400 coffins ready for burning, etc. He also shows them under the microscope the plague bacilli from a case two weeks dead. By such means Dr. Young thinks he ought to be able to persuade into activity even the most inert of magistrates.

Results Follow Prayer

“WE HAVE just completed a week's special evangelistic campaign in the city,” writes Rev. W. C. Chapman, an American Presby-

terian missionary in Changteh, Hunan Province, China, “and we have never before seen such crowds of eager listeners to the Gospel in Changteh as it has been our privilege to witness during the past week. Both at the afternoon meetings for women, and at the general meetings in the evenings, it has been good to see the large numbers attending. We have had to fill the aisle of the church with extra seats these nights, and every available one has been occupied. Ten days of nightly meetings for prayer with our helpers and Christians were the prelude to this campaign. These meetings were exceptionally good. The spirit of prayer was poured out upon us, and we believe the good results all point back to these times of waiting on God, for His working in the hearts of the people.”

JAPAN—CHOSEN

A Japanese Christian Official

HON. SOROKU EBARA, who was elected a representative in the first Parliament in Japan, re-elected several times, and a few years ago made a member of the House of Peers, has also had a striking career as an educator. He organized the first school for modern military instruction. He visited America, studied our institutions and returned to Japan to engage in regular educational work, feeling that modern education would be fundamental to making Japan a strong state. He invited a missionary to become a teacher in his school.

A few years later a Canadian missionary school was about to be given up because of the government regulation with reference to the teaching of religion. There were 400 boys in the school and he did not like to see them turned out into the street. A few Japanese friends joined with him to take over the school and Senator Ebara became the principal. Since then all the debts have been paid and the number of students has grown to 800. Meanwhile the new principal became a Christian and joined the Methodist Church. Each morning he reads the

Bible and talks to the boys in chapel. Many of the distinguished men of Japan have passed through his school.

A Leader of Japanese Women

AN INTERESTING visitor in the United States during the past few months has been Miss Tsune Watanaba, of Japan, President of the Congregational Women's Missionary Society in her native land. Miss Watanaba has had a teaching experience of some twenty years, several of which were spent in connection with the Women's Missionary Society. The W. C. T. U. also claims a large share of her interest and she is the president of the Kobe Branch. One object of her visit is to study the methods and interests of missionary women in America, that she may utilize them as far as possible among her own people.

A Japanese Business Man's Generosity

GINJIRE KATSUDA is renowned in the business world of Japan because he has become a multi-millionaire through shipping since the beginning of the war. In 1915 he heard of one dire need of a mission school, Aoyama Gakuin, of which he is an alumnus. The roof of Goucher Hall needed repairing, and immediately Mr. Katsuda contributed five thousand dollars for this purpose. In January of the following year, says Mrs. Jennie Vail Bishop, plans for the expansion of the school were made public, and Mr. Katsuda pledged ten thousand dollars toward this project. In June he learned that the equipment was far from adequate for the greatly increased number of students, and he promised an amount sufficient to erect a suitable building and five thousand dollars for the President's home.

Nearly thirty years ago (in 1888 or 1889), young Ginjire Katsuda joined an expedition to the Kurile Islands, but was obliged to turn back for lack of funds. He pawned his watch to pay his fare back to Kyushu and on the train met President Honda (Bishop Honda) and Rev. J. O. Spencer. They learned something of

Katsuda's history and advised him to enter Aoyama Gakuin. This he did, and was graduated from the Academy in 1892. He was converted and was baptized, but after leaving the academy was lost to view until he loomed up as a very rich man and the school's benefactor.

A Korean's Opinion of Missions

"WHEREAS the distinguishing mark of Oriental ethics is to honor man and despise woman, Christianity has brought the notion that men and women are sons and daughters of God on equal terms." This, in the judgment of a native contributor to *The Korea Mission Field*, is one of the great contributions which Christian missions have made to Korean civilization. Previous to the entrance of Christianity, the writer states, politics were corrupt, industry and finance were disorganized through a whirlwind of graft, bribery, extravagance, dishonesty. Into these conditions the missionary brought a high ideal of life and the dignity of virtue. Where premature marriages flourished and re-marriage was frowned upon, the Church has contributed a legal age for marriage and given to Korean women a "precious freedom."

Another point made by the Korean is that common schools of both lower and higher grade have followed the establishment of Christian schools, which were making the only attempt at educating the people up to seven or eight years ago. Even now a church with two or three hundred members has a primary school, as a rule. Thus the Christian Church is credited with having laid the foundation of Korea's new system of education.

The Deacon's Restitution

A MISSIONARY in Korea was examining a candidate for baptism. "What did you do about your sins when you believed in Jesus?" "I was sorry for them and mended them."

"How did you mend them?" "By not committing them again." "If I break this pencil and resolve not to break it again will that mend it?" "No." "What must I do to mend it?" "Make it as much as you can like it was." "Have you done that with your quarrels, debts and so forth?"

As deacon Kim sat and listened, an arrow of conviction pierced his heart. He went home, took some money from the box, went to the drugstore and said to the proprietor: "Here is money for that medicine I bought a month ago and promised to pay for in a few days. I beg pardon for not keeping my word." The druggist replied: "I have been watching you Christians to see if Christianity is any different from these other religions we have. Now I believe it is better, it gives power to its follower to do what it teaches, and gives humility too."

AFRICA

New Movement in Abyssinia

THROUGH the Swedish Evangelical Mission a remarkable religious movement is reported from the interior of Abyssinia. This has taken hold of the Moslem population so that in the last six years some 10,000 have been baptized into the Christian Church. The apostle of this movement is an ex-Sheik, Zaccaria, who has changed his name to Noaye Kristos, a person of great influence in Sokoto, in the Amhara country where he lives. The movement has sprung from Scriptures distributed by the British Bible Society in Abyssinia, and is evangelical in character. Indeed these new Christians are so dissatisfied with the dead forms of the Coptic Church that they are organizing classes for Scripture study and have mobilized some 500 men, who are serving as teachers.

Serious Floods in Africa

WORD has come that Zululand has been cut off from Natal by serious floods, which have washed away bridges and spread death and destruc-

tion over a great area. The Umvoti River, in Zululand, without warning of rainstorm or other sufficient explanation, but possibly, it is thought, because of a cloudburst near its source, came down in a wall of water seventy feet high, drowning many Europeans, Indians and natives. At the same time occurred a storm at Beira, the American Board's station in Mozambique territory, which actually carried the mission house out to sea. Fortunately it was not occupied at the time, Mrs. Maxwell and her boys being temporarily in Natal, where she was making plans for going home, because of Mr. Maxwell's recent death.

The Nyasaland Mission

THE Nyasaland Mission which was founded in 1890 by the late Rev. Andrew Murray, D.D., is laboring in Nyasaland, North Eastern Rhodesia and Portuguese East Africa. Its annual report, recently published, shows that, in spite of the many hindrances due to the present world war and the Chibemba Rebellion near Blantyre, 2,874 members were received into the Church during the past year by baptism, and 1,370 adults broke with heathenism and were admitted into the baptism classes. The Gospel has been preached every week to 42,000 adults and children. The work of translating the entire Bible into the native language, the Chinyanga, has just been completed by Rev. W. H. Murray, assisted by Rev. Mr. Napier, of the Presbyterian Church. This task which has required ten years of active labor on the part of Mr. Murray, gives a million people the entire Bible in their own language.

Through the sacrificing efforts of the Church in South Africa, the missionaries on the field and the native Christians, a deficit of about \$5,000 was wiped out and a goodly balance left in the mission treasury. The North American Council transmitted about \$5,000 during the past year from the supporters of the work in the United States and Canada.

THE MISSIONARY LIBRARY

The Pilgrims of Hawaii. Their own story of their pilgrimage from New England and life work in the Sandwich Islands, now known as Hawaii. By Rev. and Mrs. Oramel Hinckley Gulick. Illustrated, map. 351 pages. New York: Fleming H. Revell Company. \$1.50 net. 1918.

Two years hence the centennial celebration of the landing of the first missionaries to the Hawaiian Islands will be celebrated. Yet fifty years ago the Islands were so fully Christianized that the American Board of Foreign Missions had finished its main task and could relinquish its work to the Hawaiian churches, whose Evangelical Association has been the bulwark of Christianity there ever since. One hundred and fifty-three persons, from 1820 to 1894, were sent to the Islands to accomplish the transformation of Hawaii. How they accomplished this miracle, with God working through them, is here told by survivors of the early missionaries' children who have seen with their own eyes much of what they here record.

The volume is of varying character and hence is divided into three parts. The first gives an outline history of the coming of the missionaries, with the beginnings of their work and a too brief description of the Islands. Part II is the most valuable section, which (in 225 pages) gives selections from contemporary correspondence covering the years 1820 to 1859, when the work was fully established. Part III contains an unduly condensed tabulation of results of the Mission, including religious work, education, linguistic achievements, agricultural results of the coming of missionaries, the commercial development of the Islands and the outlook to-day. Perhaps the very fact that the authors were familiar with the enterprise from childhood has kept them from realizing how much is left out in the somewhat analistic style of the volume, a weakness of Parts I and III espe-

cially. Yet enough is recorded to supply a clear outline, while the essential history is very fully given in the main section. It is a unique combination of documents and commentary and has in it what will interest the friends of missions and at the same time will supply the student of missionary methods a very satisfying collection of data bearing upon them.

Our Hawaii. By Charmian Kittredge London. \$2.25. Illustrated. 8vo. 345 pp. Macmillan, New York, 1917.

"They don't know what they've got," said Jack London of the American public when, ten years ago, he first recognized the beauty and wonder of Hawaii. Because the common knowledge Americans possess concerning Hawaii is so scant, Mrs. London undertakes to give in journal form a *résumé* of her experiences during a brief residence there ten years ago, during a more recent visit to that Paradise of the Pacific. The book is full of entertainment and information, much of the latter not easily accessible.

James Monroe Buckley. By George Preston Mains. 305 pp. Price net, \$1.50. The Methodist Book Concern: New York, 1917.

If Dr. Buckley was an attractive man, one would not guess it from this biography. The chapters deal with him as "The Preacher," "The Traveler," "The Editor," and from other aspects. The reader is mildly interested in the account of his activities and achievements, but the author fails to make one love or admire this hero whom he himself looks upon with "wondering admiration."

A great biography, like a great portrait, is the fruit of "terrible toil." This one seems to have been written too easily. Press notices, long quotations, eulogies, moralizings, meet one in almost every chapter. The book introduces us to Dr. Buckley. We must go elsewhere to know him.

Sons of Italy. By Antonio Mangano. Illustrated. 12mo. 234 pp. 60 cents. Missionary Education Movement, New York. 1917.

THE Italians are a picturesque race, but they are also hard workers and loyal friends. In one year before the war 283,000 came to America. The number dropped last year to 33,665. Prof. Mangano, of Colgate Theological Seminary, gives some valuable and interesting information in this "social and religious study of Italians in America." After an introductory story of one immigrant, he describes the sunny land from which these multitudes came and their habits and training in Italy. Then he gives the facts about conditions that the immigrant faces in America and how these Sons of Italy have succeeded in overcoming the difficulties that face them.

Few who have not been in close contact with laboring conditions, realize the life in a "section gang." The low wages (\$7 to \$10 a week), poor accommodations and ill-treatment naturally make Socialists and sometimes lead to violence as a protest. The Italians in America are not only barbers and shoe-blacks, but work in shoe factories, glue and paint works, chocolate factories, silk mills, glass works, coal and iron mines, bricklaying, stone quarries, digging subways and constructing railroads. Many of them have risen high in professional and business life, but most of them have lost their religion. Prof. Mangano shows how sadly they need religious instruction.

This study forms an excellent textbook for classes and is very readable. It is valuable for reference.

The Spell of China. By Archie Bell. Illustrated. xvi, 404 pp. \$2.50 net. The Page Co., Boston. 1917.

A BOOK of the "Spell Series" always has something to commend it. The spell in this case is mainly confined to the fine half-tones, six less effective pictures in "full color," and a facile pen that rambles through the book from Hongkong to "China's little sister," Korea, but never far from the beaten tracks of travel. The author obviously

is an observer whose purpose is to reproduce impressions of the first three or four months of China travel, as "the fascinating novelty of the Orient might begin to fade after a six months' tour." This delightful freshness shows itself also in his sage declarations about things and men Chinese which "old China hands" would be cautious about speaking of in so *ex cathedra* a manner. Affecting the tone of a Far Eastern authority, he says that Lao-tze, founder of Taoism, was "born at Honan," just as he probably speaks of Lincoln's being "born at Kentucky." His knowledge of missions makes him say on page 172 that it is claimed that Hangchow was the first city to receive Christian missionaries and on page 278 that it was introduced as early as 625 and that the famous Nestorian monument was set up in Hsia-an Fu in 782. President Li Yuan-hung, he says, is believed to be a "Christian convert. Now, when a Christian practically occupies the Dragon Throne of Cathay, it is time that the world took notice." So easy is it to pass from the belief to the certainty—even when President Li is reputed to be an orthodox Confucianist! Other errors appear not to have "crept in," but in the words of Dr. Arthur Smith, in another connection, they have stalked in boldly with hat on and umbrella spread and have taken a front seat.

Nevertheless Mr. Bell has written most interestingly about the great seaboard and Yang-tzu cities and his account of Peking and Seoul are well worth reading. His point of view is that of the traveler of the globe-trotting variety, rather than that of the thoughtful traveler like Prof. Ross, for instance, anxious to tell his readers the secrets of China's unbroken past and its promising future.

His Dominion. By Rev. W. T. Gunn. Illustrated. 12mo. 209 pp. 60 cents. The Canadian Council of the Missionary Education Movement, Toronto. 1917.

"HIS Dominion" is Canada—viewed as God's country. The book contains a delightful description of the great North land—nearly equal

in size to Europe; and very interesting bits of Canadian history. The story of the development of Christianity is told briefly and leads on to an account of Home Missions to-day.

Dr. Gunn has given us a valuable and well written text-book on a country altogether too little known.

The Book of Personal Work. By John H. Paris. 8vo. 315 pp. \$1.00 net. George H. Doran Co., New York, 1917.

Soul winning is a gift, but it requires passion and skill. The gift is from God; the passion is born of spiritual experience and insight; skill comes with study and practice. Dr. Paris supplies many valuable hints for soul winners and many examples of souls that have been won. They stir the heart and stimulate to similar endeavor while at the same time they suggest ways of winning others. This is a good volume for classes in personal work.

Jesus Is Coming. By Wm. E. Blackstone. 12mo. 252 pp. 50 cents. Moody Bible Institute, Chicago, 1916.

Interest has been revived in this subject by the World War. Mr. Blackstone's study is one of the clearest and most scriptural and sane that has appeared. It was first issued nearly forty years ago, has been translated into 25 languages and has been a blessing to multitudes. It deserves careful reading and prayerful study.

Methods in Prayer. W. Graham Scroggie. 12mo. 172 pp. \$1.00 net. Geo. H. Doran Co., New York, 1917.

True prayer means much more than the offering of petitions. It includes also the offering of worship, the offering of confession, of thanksgiving, of the Petitioner himself and all that he is and has. Mr. Scroggie brings out this and much more in his helpful study of prayer—a neglected and misunderstood power with many Christians today. This volume reveals the true character and method of prayer, but it would be more stimulating if it gave more illustrations of the results of prayer from modern biography and history.

Maintenance of Health in the Tropics. By W. J. Simpson, M. D. 12mo. 174 pp. 3s 6d. John Bale Sons & Danielson, London, 1916.

Dr. Simpson's book has already proved its value to those in the tropics. It is published under the auspices of the "London School of Tropical Medicine" and gives a sane advice concerning the precautions, habits and remedies that are best calculated to preserve life and health in tropical countries.

Good Health for All. By A. T. Scofield, M. D. 12mo. 104 pp. 1s 6d. Pickering & Inglis, Glasgow, 1916.

Dr. Scofield gives a great deal of good general information about health for all ages from ailing infants to tired grandparents.

The Coming of the Dawn. By Jane A. Pierson. Illustrated. 8vo. 299 pp. \$1.50. The Standard Press, Cincinnati, O., 1917.

THE problem of Jew and Gentile is dealt with in this novel from a Christian point of view. It is more than a good love story for it takes up very vividly the social disabilities of the Jews in America, the cruel persecution of Jews in Russia, and the horrors of Siberian exile under the Imperial Government of Russia. It is a book that will interest workers among Jews and one that may advantageously be given to intelligent Jews to read.

Wandering Stars. By Rev. Andrew Hansen. 12mo. 163 pp. \$1.00. George H. Doran, 1916.

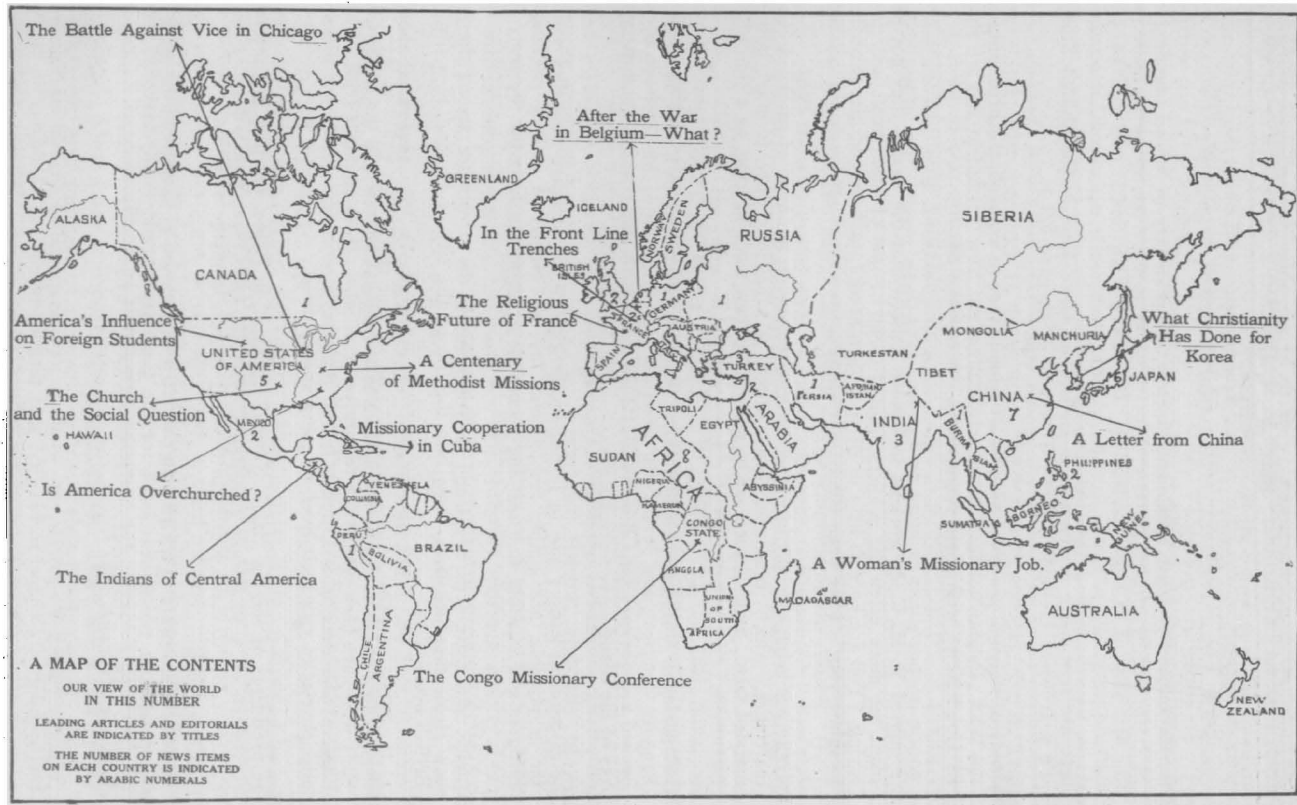
Dr. Hansen knows how to find in the every day happenings of ordinary life the lessons most easily understood by a child, and in these ten-minute sermons for the juniors shows an intimate understanding of a child's heart. With quaint titles, appealing phrase and familiar subject he makes vivid the simple lessons of courtesy, sympathy, love, courage and gentleness. Here are a few of the suggestive titles: Bountiful Eyes; The Puckery Pear Trees; Don't Block the Gangway; Slightly Soiled—Greatly Reduced in Price; The Bible's Untamable Animal.

FACTS WORTH QUOTING



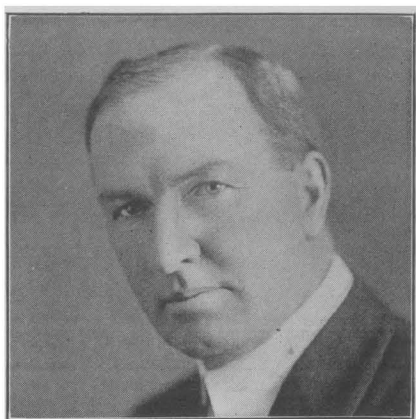
FROM THE MISSIONARY REVIEW OF THE WORLD for August, 1918.

1. The Methodist Episcopal Missionary Society, the centenary of whose founding is to be celebrated by raising \$80,000,000 for missions in the next five years, collected in the first year of its existence \$823.04. (See page 571.)
2. There are now more Methodists in India than there were in the United States in the year when Methodist missions began. (See page 571.)
3. Friends of Belgium see great promise of winning her to evangelical Christianity after the War. Belgian soldiers are eagerly reading the New Testament and are sharing its Good News with their companions. (See page 589.)
4. A group of Y. M. C. A. workers in France noticed that the nearer they got to the front the more often the soldiers saluted them. Some of them explained this by saying, "You are here to help us of your own accord, and we consider it an honor to salute you." (See page 605.)
5. Polygamy is being officially introduced into Germany, in the form of so-called "lateral marriages," which women are being urged, as a patriotic duty, to enter into with married men. Such women are to wear "a narrow wedding ring, as a sign of their patriotism." (See page 624.)
6. Missionaries in Cuba are working along the lines of co-operation laid down by the Panama Congress, and under the direction of a "Committee of Conference" have opened a depository for Christian literature in Spanish and begun a missionary survey of the island.
7. The resourceful leaders now in Jerusalem, seeking to industrialize the relief work as far as possible, are finding employment for the women in making clothing for refugees and washing and mending thousands of garments daily for the army.
8. A police and a fire department and electric lights in the streets are among the many new elements which have come into the life of the city of Bagdad as a result of British occupation.
9. Delegates to a Presbyterian gathering in Nagpur, Bengal, represented the 10,000 Christians who have been won, after twenty years of work, from among a tribe of head-hunters who were once so much feared that the Government would not allow the missionaries to risk their lives by going among them.
10. The presidents of the six "High Normal Colleges" in China, meeting in conference, recommended a significant educational program for China, which includes an organized effort to make Mandarin the only spoken language of China.
11. A successful pastorate of a Christian church, a long period of skepticism during which he engaged in educational work for the Government, and finally, devoted service as a common soldier in the Salvation Army—this is the life story of Kanamori, a Japanese evangelist.
12. A Chinese county magistrate, on whom a missionary called to ask his support in the opening of a chapel in his city, said that he asked God's guidance in his work as a magistrate, brought out a fine edition of the New Testament, and proposed that the missionary offer prayer.
13. A Chinese scholar in the conservative province of Yunnan has recently published a book on religion, which, though based on an ancient Chinese classic, contains numerous quotations from both the Old and New Testaments.

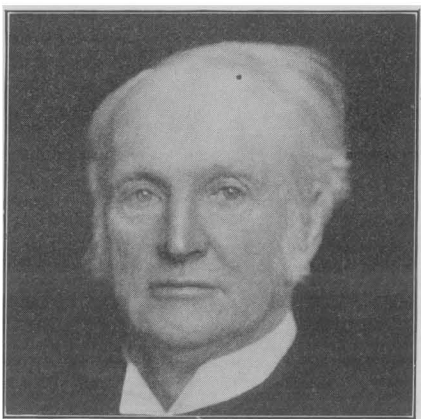




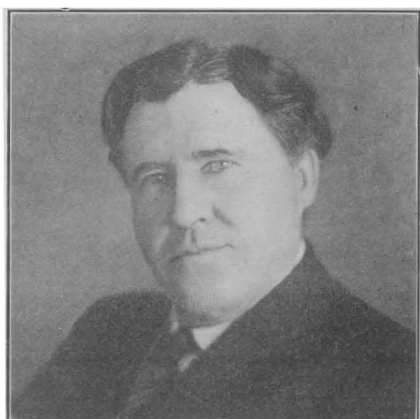
MRS. W. F. McDOWELL.



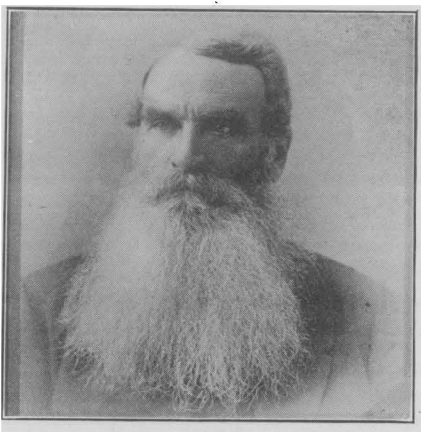
DR. S. EARL TAYLOR.



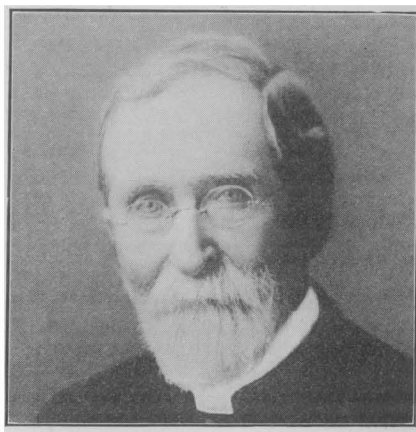
BISHOP M. C. HARRIS.



DR. D. D. FORSYTHE.



BISHOP WILLIAM TAYLOR.



BISHOP JAMES M. THOBURN.

SOME AMERICAN LEADERS OF THE METHODIST
EPISCOPAL CHURCH

THE MISSIONARY REVIEW *of the* WORLD

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XLI.

August, 1918

NUMBER
SEVEN



THE RELIGIOUS FUTURE OF FRANCE.

IN SPITE of the war, the condition of the churches in France is more encouraging than it has been in many years. The separation of Church and State awakened new interest in religions among both Roman Catholics and Protestants, especially in country districts. The people, while deprived of Government support for their churches, came to have a sense of ownership and responsibility for their church property, for their priests and pastors, and for the local work. They have necessarily contributed more and have therefore taken more interest.

The war has also brought a new sense of the seriousness of life, the imminence of death and the need for Divine help. While some organizations, such as the McAll Mission, have turned aside from evangelism to social and philanthropic work, others have become more spiritually alive than ever and have done excellent work among the soldiers at the front and their families at home. In the South of France especially, such evangelists as Dr. Ruben Gaillens have conducted large meetings attended by from one to four thousand people. Many of the French peasants are particularly open to evangelical truth.

The Protestant churches of France have a committee composed of representatives of all denominations working for the men in the army and navy. The corresponding secretary, André Monod, writes that the appointment of this committee was approved by the "Conseil de la Federation des Eglises Protestantes" and had as its first aim to vindicate the right and the truth before the Protestants of neutral countries. The committee united the most prominent representatives from all churches with men having done fine service in the army, the navy, or in business circles. It has extended its scope of action in a great number of different countries by means of literature and the sending of delegates to Holland, Norway, Sweden, Denmark, Switzerland, the United States and Canada. At the same time these men brought to

a national campaign the help and the work of the churches which were especially prepared to understand the moral aims of the war.

If the spiritual forces of France will rally and make themselves felt in this time of national distress, the nation of so many noble qualities and with such a remarkable history may find in the present baptism of blood the entrance into a new and larger life. The loss of material wealth may usher in the recovery of spiritual riches.

AMERICA'S INFLUENCE ON FOREIGN STUDENTS

WHAT influence are the Christians in America exerting on foreign students from non-Christian lands who came here to study? Recently 900 Chinese students returned to China after four years of study in the United States. Of these, 800 entered Chinese government service and only 125 were Christians.

Every mission field is represented by the foreign students in American universities, colleges and high schools. There are now about 1,400 Chinese, 1,000 Japanese, 200 Korean, 300 Filipino, 150 East Indian, 2,000 Latin American, and 200 Armenian young men and women who have come to pursue their studies in the United States for periods of from one to eight years. Many of these students are the product of mission schools,—others are prejudiced against Christian missionary work,—practically all of them have some knowledge of the program, methods, and activity of our missionary societies.

At least one-half of the entire number of these foreign students are not professing Christians when they arrive in America, but most of them are open-minded. If American Christians did not reveal such indifference and apathy regarding the importance of bringing these students into touch with Christ, hundreds of them would not have been permitted to return to their homes as non-Christians, or anti-Christian. In politics, business, education and religion, these students are destined to be the future leaders of their nations, and they should go back in full sympathy with the program for the expansion of evangelical Christianity.

Churches and individuals at home may render a great service to the cause of Christ and of humanity by ascertaining from their mission boards or from the "Committee on Friendly Relations Among Foreign Students" (347 Madison Ave., New York) the names and addresses of students whom they may invite into Christian churches and homes. Missions abroad should communicate to Associations and other organizations at home the facts about students coming to America. Many at home will find it both interesting and useful to subscribe to "The Chinese Students' Christian Journal," "The Japanese Student"; "The Hindusthane Students," "the Cosmopolitan Student," and other magazines of a similar character published in America. Some of these foreign students are well able to address churches, Sunday schools and conventions. Some may be materially helped by part time em-

ployment. They may be greatly benefited by being taken to visit large institutions, factories, and places of historic interest. All may be remembered in prayer and many should be urged to attend student Christian conferences and other similar gatherings.

Some foreigners have come to America expecting to find everything Christian and thinking that they would be overwhelmed with Christian influences. They have returned without even being invited to attend a church where they might bear the Gospel. Others, who have come to America without any purpose higher than to prepare for leadership among their own people, have returned home to devote their lives to the service of Christ. Any Christian may be the determining factor in the scale.

MISSIONARY CO-OPERATION IN CUBA

ANOTHER result of the Panama Missionary Congress is seen in the promotion of co-operation among the Protestant forces in Cuba. Rev. S. G. Inman has recently returned from attending a conference in the island and reports encouraging progress. Concerning the work of the "Committee of Conference," Bishop Hiram R. Hulse of the Protestant Episcopal Church made a very illuminating statement:

This committee has already accomplished much in the way of co-operation and increased efficiency in the evangelical forces at work in Cuba, and confidently expects to bring about still larger results during the coming year. An office has been opened in the Y. M. C. A. Building and a secretary has been secured, Sylvester Jones of the American Friends' Mission, who devotes all his time to the work of the committee. A depository for Christian literature in Spanish has been opened and a missionary survey of the island has been started. Conferences of workers have brought together those who had often been working without fellowship and at cross purposes. Plans for co-operation have been formed and while the Conference does not exercise authority over its constituent members many representatives of different organizations have elected to act together, as, for instance, in a joint evangelistic campaign.

Some of the objects before the Committee of Conference are as follows:

1. Obtaining and distributing information concerning the neglected sections of Cuba, and the organization best fitted to supply the need. In some places there are still no Christian services, either Protestant or Catholic. In others, small towns, there are two or more Protestant churches at work. Information will bring adjustment and will prevent further overlapping.

2. The Conferences study and point out the methods of work that have proved best fitted to reach the Cuban mind and build up a strong native church.

3. Christian fellowship among the various workers will be one of the chief benefits of the committee's work. A closer understanding will lead to more intelligent and effective co-operation. Christ will be emphasized more than denominationalism, and a larger unity of the Kingdom will overshadow ecclesiastical loyalty.

4. The Conference will be a clearing-house of information, and through it churches will take an account of stock each year and note the progress made in the various fields of Christian activity. This will serve as an encouragement and a stimulus to still greater effort. In six of the most important Protestant organizations in the island there are 109 missionaries working in 232 stations. They report 11,545 members and have raised for self-support \$45,936. There were 1,065 new members gained during the year. The six Protestant organizations spent about \$250,000 annually on missionary work in Cuba. The largest fruitage from the work cannot be indicated by statistics, as it must be in the influence on social and religious life in the community. The schools supported by missionary societies are having a very great influence on the formation of the character of the rising generation. The daily ministries of the Christian workers count more largely than the sermons of exceptional preachers. In closing, Bishop Hulse says:—

"It is not an easy task which we have before us, but one which will demand all our intelligence and all our diligence, the task of bringing the force of evangelical Christianity to bear upon the minds and consciences and will of the Cuban people, so that they may carry on all their varied activities as citizens of the Kingdom of Heaven."

THE CONGO MISSIONARY CONFERENCE

MISSIONARIES no longer work in isolation, but are learning through conference to take advantage of the mistakes and successes of each other. Every field has now its missionary conference and the results are far-reaching. Last February, at the junction of the Kasai and Congo rivers, three mission steamers came together with their delegates to the Congo Conference. They belonged to three different Societies, one flying the British Red Ensign and the other two the American Stars and Stripes. The *Lapsley* of the American Presbyterian Mission, South, led the way, followed by the *Livingstone* of the Congo Balolo Mission, the *Oregon* of the Foreign Christian Mission, and the *Energetic*, formerly the English Baptist steamer *Endeavour*. The seventy-three missionaries came from all directions, representing nine Protestant Societies, and many of them traveled 3,000 miles to reach Luebo, the place of gathering.

When they arrived they found 3,000 natives thronging the Mission beach, besides a multitude on the opposite shore, to welcome them.

Some of the sessions were devoted to the discussion of educational methods, and increased emphasis was placed on the necessity for industrial training. One of the most advanced industrial schools of the Congo district is at Luebo, where carpentry, masonry, shoemaking and farming are taught. Emphasis was also laid upon agricultural work, training which gives a larger sphere of labor for the African since the hope of the future welfare of the Congo people lies in the tilling of the soil. It was suggested that each Society have a central school where agriculture could be scientifically taught.

Medical missionary work was the subject of an important session and a strong plea was made for a better equipment. The American Baptist Mission has suddenly made a signal advance in providing ample funds for four new hospitals. With the completion of the hospitals, the appropriation for the service at each hospital will advance from \$200 a year to \$1,200, a change which seems magical and inspiring to medical missionaries. A trained nurse with a corp of native assistants will be provided for each hospital.

The Conference voiced unanimously the call for advance. As the Rev. A. F. Hensey of the Foreign Christian Mission pointed out, the necessity for this advance is seen in the fact that the task entrusted to Christians is still unfinished.

1. God's hour is striking the world around. Awakened nations await the sound of the footfalls of God's messengers and brethren in all lands have sounded a general advance.

2. Protestant Missions are growing in favor with the Government. At first, the attitude was one of hostility. Gradually this attitude is changing to one of increasing sympathy and appreciation of each other.

3. For years native agents have been in preparation for such a time as this and in the Providence of God some real leaders are being developed among them.

4. The native church is ready to be led. Africa is far more interested in her own salvation than we have hitherto dared to think.

Great encouragement at the progress of the work was expressed by the delegates. The various missionary societies reported large numbers of conversions and baptisms, a general increase in gifts, new stations opened, strengthened Christians, trained leaders, and a growing spirit of evangelism among natives in many Missions. The *Oregon*, the floating Mission station of the Foreign Christian Missionary Society, during 1917 travelled 9,000 miles on evangelistic tours. The newest Congo Mission is that of the Methodist Episcopal Church, South, and was organized in 1914, with stations at Wembo Niama and Lubefu among the Batetela. Already over 200 have become Christians.

While the war has interfered with missionary work in the Belgian Congo to some extent, it has been much less interrupted than in the Cameroon country, German East Africa and British Central Africa. After the war the Protestant forces must carry out their program for advance, but even during the war it is impossible to stand still.

THE BATTLE AGAINST VICE IN CHICAGO.

WE hope that the time will come when cities will no more tolerate segregated districts and known resorts of vice than they will permit smallpox and diphtheria to exist unmolested. The results of immorality are a thousand-fold more deadly and dreadful than are the results of contagious diseases. Vicious resorts bring both moral and physical death and are far more subtle and far-reaching than are pesthouses.

The Committee of Fifteen in Chicago, of which Mr. Henry P. Crowell is president and Dr. John Timothy Stone a member, has been doing remarkable work in ridding Chicago of wide-open vice. Five years ago there were three "segregated districts" with hundreds of open houses of prostitution, and panders flagrantly plying their scheming and deadly trade. Today these houses have been reduced at least seventy percent., and human vultures have been practically driven from the streets. This does not mean that Chicago is free from vice. That can never be true until all men and women are truly Christian. But it does mean that open temptations to vice have been greatly lessened if not eliminated.

The methods of the Chicago committee might well be followed in New York, Boston and other cities. They have waged relentless war on all forms of open immorality including pimps and panders, keepers of vicious resorts, owners and agents of houses or apartments of ill-repute and police and political grafters who protected or promoted vice for money. The Committee employed an indefatigable superintendent, reliable investigators and able counsel. They warned owners of real estate whose property was used for illegal purposes, took action against cabaret resorts and dance halls where immorality prevailed, or was fostered, and secured the passage of important laws for the protection of the innocent, and for the punishment and restraint of evil-doers.

The results have been encouraging and gratifying. In spite of some fierce opposition by moneyed interests during the past five years, nearly 1,400 houses of prostitution have been closed. Names of owners were published in the newspapers and many were voluntarily closed by the owners when they learned the purpose for which their property was being used. Several famous resorts were deprived of their licenses. Real estate boards have turned from opposition to co-operation with the Committee, and the principle has come to be recognized that not only is it good morals, but it is good business to have a clean city.

The Military Training Camps near Chicago have been greatly benefited by the activities of the Committee, and the Commandants have expressed their gratitude enthusiastically. The stand taken by the Government against vice has had a far-reaching effect for both war and peace. It is time that every city had commissioners and committees on public morality as efficient as their commissions on public health.



EDITORIAL COMMENT



WILL AMERICANS DO IT?

IF MY people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. 2 Chronicles, vii. 14.

Here is a definite promise which, we believe, will be as definitely fulfilled today as in the day when it was first spoken. There are evil ways to be forsaken; there is healing needed for the nation at war; there are after-the-war problems in church and state, in social, political and religious life, to be solved. God's help is needed and will be given if the American people "humble themselves, pray and seek His face."

In Washington, the national Capital, a committee, representing the people of all religious faiths, has been appointed and has set a definite time, 12 o'clock noon, each day as a special time to offer prayers for victory and peace. President Wilson has authorized the heads of all Government departments to sanction this observance through their chief clerks. The Secretary of War permitted a signal for the ringing of the bells to be fired from the top of an office building. The District Commissioners issued a statement giving their sanction to the observance. "This sanction carried authorization through the Public Utilities Commission for the observance of the movement by street cars and traffic, which stops on specified days, during the time of prayer."

Posters similar to those of the Liberty loan drives and the Red Cross campaigns have been made and will be hung in all churches, Sunday schools, clubs, hotel lobbies, banks and restaurants. "Give a moment to God," is the suggestive phrase of the posters.

This program might well be followed in other cities all over the land. None can estimate the moral and psychological effect, as well as the actual results from answered prayer, if a million Americans daily stopped a moment at noon to recognize God as the dominant Power in the world and offered to Him a humble and devout petition for forgiveness, for guidance and for power to carry out His will in America, in Europe and in every land under the Sun.

WHEN THE BELLS RING TWELVE.

WE have always prided ourselves on being a leading and representative town. We are full of what we call, "civic consciousness," and other equally flattering names. In common with a multitude of places, we have claimed that we had more college graduates to the number of the inhabitants than any other town in the country—not to mention millionaires and churches—and of course our schools ranked second to none in the state.

We are called in our real estate circulars "the City of Beautiful Homes;" but we have kept out of the said advertisement any mention of saloons and their "proportion to the number of inhabitants," or the very grave housing problem in connection with our factories and the overcrowding in the poorer sections of the city.

In justice to ourselves it must be said that our prominent men are looking into that very question. In fact our citizens—men and women alike—are busy, very busy, doing many necessary and important things. Like a huge ant-hill, we teem with life and with good works. In the Liberty Loan we went over the top with a blare of trumpets, and in the Red Cross Drive we doubled our quota, and nearly tore down the High School doors, in order to cram the hall to suffocation and give one of our ambassadors the Chatauqua salute.

Only in our churches there was little enthusiasm or cohesion. Red Cross, Liberty Loan, and Y. M. C. A., must be carried through, but empty pews attested to the fact that even of the families who had given of their dearest, few saw the necessity of looking higher than their own "busy-ness" to protect their distant sons.

And yet to some of us there was something wanting in all these activities. It seemed wonderful and inspiring to see much ardent patriotism, so many desiring to be of service; but in the last analysis the ego of the town—and of the whole nation—was too self-confident.

At the Red Cross Meeting, however, one of the speakers reminded his audience that God is not dead. He clearly voiced the need of the hour—the need that the Psalmist felt when he cried, "Be still and know that I am God."

We had been acting as though God was dead, and in all our preparedness we had left him out.

Shortly after this came Memorial Day, the day appointed by our President for prayer and fasting, and in all humbleness we took ourselves to our churches, filling them to the doors, and yet in spite of our humility we felt a new strength, a new courage; we were not to fight this battle alone.

Now it has been arranged that the church bells should ring at noon each day calling the citizens to stop a while and pray. So today when the noon bells fall across the air, there comes a hush, a stillness, and in our hearts the stirring of holy impulses. On the street, in shops, in our homes and in the Red Cross rooms is a pause, and faces bent downward with toil and sadness are turned upward in hope. Mothers, wives, sisters and sweethearts are for the brief moment with their dear ones, for as they pray they visualize the absent ones on the fields of France, in the air or on the sea, and give them as they pray into the keeping of the Lord of Battles.

So at length our town has come to a realization of the fact, as General Haig so finely put it on that black Sunday last March, "This is not our war, it is God's war."

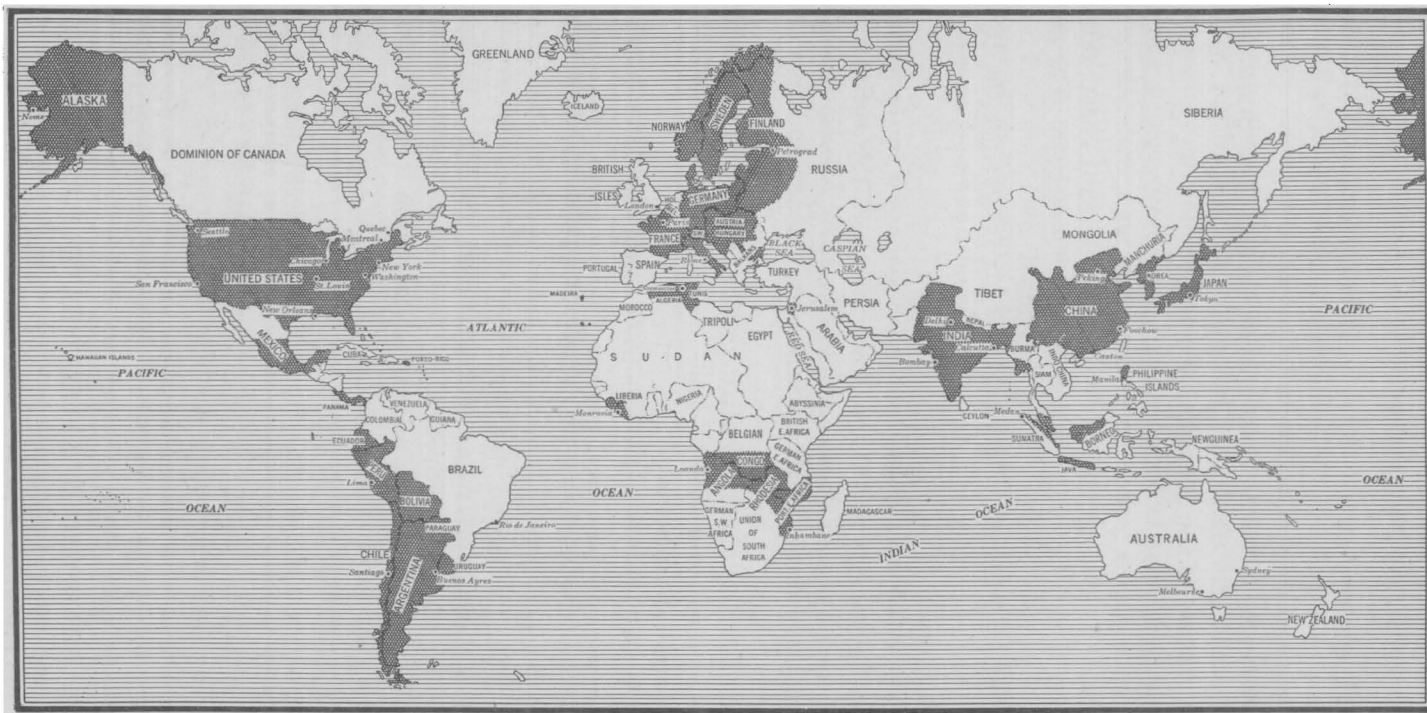
MINISTERING TO THE WORLD'S WORKERS

THE social ministry of the Church is being emphasized today more than ever before. To some this means less attention to individuals and more attention to industrial laws, home environment and recreations; to others it means more emphasis on physical, industrial and home betterment and less attention to spiritual regeneration. Still others see the primary need for leading individuals to "get right with God," but believe that true and whole-souled Christianity must lead to the regeneration of the whole man, with altruistic treatment of employees by employers and *vice versa*, with better industrial laws, better housing conditions and better amusements. The new life of God that works a change in an individual must also work out a change in that individual's relationship to his fellows, in the laws which govern his community and in all the conditions that surround him and his children.

The greatest, if not the only, social service movement in the history of the world is Christianity and the largest example of this social service is the work that the Red Cross and the Christian Associations are doing for the fighting forces in the present war. Money and men and women have been flowing in endless streams to help relieve suffering and to make war less horrible and demoralizing. The results are seen in the morals of the soldiers and sailors, and in the improved conditions around camps and cantonments.

But more is needed. There are hundreds of thousands of workers engaged in war work in industrial centers. Whole cities have sprung up in what were recently empty fields; men and women have left home to work at higher wages than they have ever before received. The stress and the strain of hard work and long hours incline them to seek extreme relaxation. Temptations are many and restraints are few. Without churches and other Christian influences in these new industrial centers they might become a more deadly menace to the nation than the devastations caused by the enemy in Europe.

It is cause for thanksgiving, therefore, that the Young Men's and Young Women's Associations are establishing and extending a "War Camp Community Service" to take to these industrial centers similar benefits to those they are taking to the soldiers and sailors. Wherever munition factories and other war industries have sprung up, bringing large numbers of men and women together, there the Y. M. C. A. and the Y. W. C. A. are going to establish cafeterias, recreation centers, educational classes and religious meetings. Not only is there a call for 4,000 Y. M. C. A. workers for Europe, but there is need for at least 1,000 workers for these industrial centers. Now is the time to establish the work—in the beginning—before evils become entrenched.



THE DISTRIBUTION OF AMERICAN METHODISTS AND THEIR MISSIONS THROUGHOUT THE WORLD.

The Missionary Society was organized in America in 1819 through the work of John Stewart, a negro missionary to the Wyandotte Indians. Rev. Melville B. Cox, the first foreign missionary, went to Liberia in 1833. Now, the Methodist missions in Africa report 20,877 members. Work in Latin America began in 1836. The missions now report 14,966 members and probationers. Chinese Methodist missions were begun in 1849 and now report 65,899 members and probationers. Europe was entered in the same year and the various countries report to day 74,294 members. Rev. William Butler went to India in 1856. Today India reports 337,728 members and probationers. Mexico, entered in 1873, reports 8,043; Korea, 24,069, and Japan, 14,089. Methodist missions in Malaysia were started in 1885 and now report 4,443 members. The Philippines were entered in 1900 and now have 47,725 members and probationers. The latest foreign field entered was Panama (1906).

The Centenary of Methodist Missions

BY TYLER DENNETT, NEW YORK

THE year nineteen hundred and nineteen brings the centenary of Methodist Episcopal missions. In April, 1819, the "Missionary and Bible Society of the Methodist Episcopal Church" came into being, although seven years earlier the General Conference had authorized the raising of money for missionary purposes. This first Methodist missionary society grew as much by division as by multiplication. The Bible work was eventually turned over to the American Bible Society; the other Methodist bodies, which in the course of time departed from the Methodist Episcopal fellowship, carried the missionary genius of the parent body with them and established their own missionary work; and in 1907 the Missionary Society was divided into two separate and distinct Boards, one for Foreign Missions and the other for Home Missions and Church Extension, the latter establishing a new office in Philadelphia.

The method of celebrating this centenary of missionary effort will be unique in several respects. Not only will the Boards of Foreign Missions and of Home Missions and Church Extension join in it, but the Board of Missions of the Methodist Episcopal Church, South, is making elaborate plans with great enthusiasm. The Southern Church is joining in a program of preparation and education in which several phases of the work are being carried on jointly. The Canadian Methodist Church is definitely planning to be represented, and invitations have recently been extended to all other Methodist bodies with the hope that the event may be worthily marked by a complete reunion of American Methodist fellowship. The culmination of the celebration at Columbus will, it is hoped, bring together the most stirring and impressive religious and missionary assembly ever gathered in America.

FACING THE FUTURE

The centenary, however, is being marked by other and even more impressive plans. The General Conference of the Methodist Episcopal Church, meeting at Saratoga in 1916, formally set aside the years 1918 and 1919, for the formulation and presentation to the church of a world program. This program, which includes both the fields of home and of foreign missions, has already been made and is now being presented to the church. The most striking feature, therefore, of the centenary is that in it the church will be turned to face the future rather than the past. The aim of the world program is to prepare the church to enter upon a second hundred years of work on an efficiency basis, by underwriting every department of the work with the assurance of adequate support both in men and money.

In preparation for the formulation of this program for the next century, most careful surveys have been made of the present condition of the work both at home and abroad. Anyone familiar with the present conditions of missionary work, knows what startling revelations such extensive and intensive surveys will reveal in any mission field. In the foreign field, for example, it will be very difficult to find any single enterprise which is now keeping pace with the rapid growth of its expanding opportunity, or which is adequately prepared to face the opportunities of the next decade. Home Missions which are, perhaps, even more difficult to administer because of the host of peculiarly complicating problems, and the amazing complexity of our rapidly developing national and civic life, are in proportionate degree inadequately prepared to face the future. The program which is now being presented to the Methodist Episcopal Church, calls for the gathering of \$80,000,000 in the next five years to put the home and foreign missionary work of the church on an efficiency basis. It also calls for an equally energetic campaign to enlist and train the new leadership which will be required to accompany such a large expenditure of money. The Methodist Episcopal Church, South, is now launched on a \$35,000,000 program for a similar purpose.

THE HOME MISSION PROGRAM

The program for Home Missions, although confining itself strictly to its own field, is really a plan for reshaping and revitalizing the entire domestic work of the denomination. Hitherto the work has been extended all too often without a national or a civic view. The purpose has been to give temporary or partial aid to this special project or that, with the minimum of reference to its relation to broad national problems of ministry and leadership of which the country stands so much in need. In the new Home Missions program of the Methodist Episcopal Church, each phase of the work is receiving separate expert study. Rural work, for example, is being treated as a separate department and the plans for the future are being formulated with reference to solving that problem which is now becoming so acute in the life of the nation—the restoration of wholesome integrated social life in rural communities.

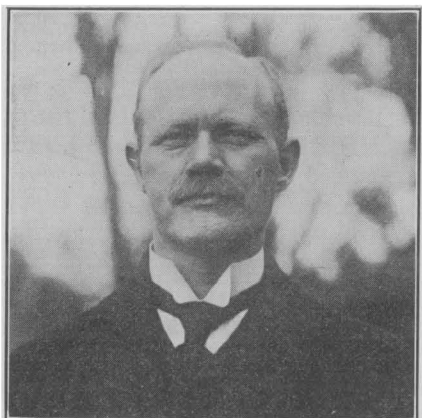
The Board of Home Missions and Church Extension has also worked out what is called a Centenary Plan for cities, based on the most careful surveys of all of the large cities in America. The purpose is to adapt the entire Methodist organization of a given city to the peculiarities of that particular city problem. This often involves the abandoning of churches which have outlived their usefulness, but more frequently it calls for a changing of the type of work with a view to meeting the needs of the new conditions which have appeared. In this connection the work for foreign-speaking peoples and for churches in



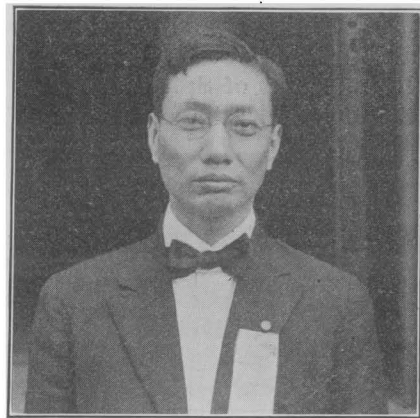
BISHOP HIRIAWA OF JAPAN.



DR. MARY STONE OF CHINA.



DR. ANTON BAST OF DENMARK.



DR. PHILIP YU OF KOREA.



J. R. CHILUMBE OF INDIA.



SIMEÓN BLAS OF THE PHILIPPINES.

FOREIGN LEADERS OF THE METHODIST CHURCH

industrial centers is being lifted to new standards of importance and effectiveness.

In similar manner the Negro, Mountaineer, Indian and Oriental problems are being studied with a view to adopting a unified program of evangelism, religious education and community service adapted to the peculiar racial, vocational and educational standards of the constituency concerned. It is the uncompromising rule of the Board not to undertake the support of new enterprises where other denominations are adequately caring for the religious needs of the community.

A SPIRITUAL REVIVAL

In framing this gigantic program, which seems large only in comparison with the past and not at all so impossible when viewed in the light of the unmeasured wealth and resources of Methodist Episcopal membership, it was quickly discovered that the aims could not be attained without an accompanying spiritual revival within the church. Departments of Spiritual Resources and of Christian Stewardship are, therefore, most important parts of the World Program. A Fellowship of Intercession has been started and has met with instant response. The number of those who have definitely promised to join in daily intercession for the extension of Christ's Kingdom, has already reached 18,000 and is constantly growing. One goal in the promotion of Christian Stewardship is a million Christian stewards in Methodism, who will acknowledge their stewardship by the payment of the tithe. Care is being given to avoid the old legalistic appeal on which the practice of tithing has so often been wrecked. Equal emphasis is given to the stewardship of prayer and of life, with a view to mobilizing the forces of the entire church for more effective service for God.

Happily the Centenary comes at the time when the history of the world is being punctuated by the great European War. The world is now standing at the portals of a new age in which the spiritual, economic, political and social conditions of the last century cannot continue without great modifications, so that every religious organization will have to readjust its program or suffer the penalties of failing leadership. The Methodist World Program comes, therefore, at a time when it is possible to render unique patriotic and international service. The future peace of the world is bound up in the ability of the backward nations to discharge worthily the responsibilities of self-determination which they are demanding. The American ideal of democracy and of republican institutions, as illustrated by the American policy in the Philippines and in the definition of our war aims by President Wilson, has stirred the Orient mightily. It is now a matter of transcendent importance to the welfare of the world that the working out of those ideals shall be accompanied by such demonstrations of the power of Christianity as will safeguard the results. On the other hand, it is evident that the churches at home must render a far more effective

service than in pre-war days to the cause of American progress, and to social reform, if the nation is to come through the next few decades of development on an even keel. The Centenary World Program has been built, therefore, not in any sectarian or partisan spirit, but rather with a view to drawing the resources of an immense religious body into patriotic service on a nation-wide scale.

The objection was sometimes raised when the World Program was first launched, that it might result in the creation of a distraction of interest, which would handicap the government in the immediate duty of winning the war. Experience is proving, however, that the campaign of education which is now going on is having the reverse effect. The determination to win the war increases in proportion as we study intensively the religious world conditions in which such a war has become possible. Meanwhile the political, commercial and industrial leaders in every warring nation are already engaged in the preparation of world programs for their own special fields to put into operation after the war is over. It is equally important that the declaration of peace shall not find the Church of Christ unprepared to respond to the new opportunities and obligations.

While the Centenary World Program looks more toward the future than toward the past, and while it is very definitely related to the peculiar national and international problems which have been created by the war it is drawing immense stores of inspiration from the record of its past hundred years of achievement. Its aim is to make every last church in Methodism dominantly missionary in purpose. It proposes to leave in every church as a resource for the new century a well developed method of missionary education. During the years 1918 and 1919 the churches, as a part of this plan, will be given special opportunities to review the past hundred years of denominational history.

THE MISSIONARY ACHIEVEMENTS

The Methodist Episcopal Church was third among the larger denominations to formally enter the field of missionary endeavor, but the genius of the church has always, from the days of its founders, been one of missionary expansion. The early Methodist preachers in America were essentially missionaries. They were almost never stationary pastors in stationary churches. They took so seriously the injunction to go into all the world that the circuit-rider became the typical figure in the church and "itinerating" his characteristic occupation.

The "Missionary and Bible Society of the Methodist Episcopal Church," so far as men and money goes, had a very modest beginning. The receipts of the first year were \$823.04, of which the organization ventured to spend \$85.76. It is a far cry from this to the approximately \$5,300,000, collected last year for Home and Foreign Missions.

The total receipts for Methodist missions collected by the Missionary Society and by the Board of Foreign Missions, together with the Board of Home Missions and Church Extension, for the ninety-nine years of its history ending October 31, 1917, were \$74,577,640.94.

If the first expenditures of the society were small, its ambitions were not. So far as conscience and ideals were concerned, it had the vitality of the grain of mustard seed. The first report states that the purpose of the Society is "to carry the light of evangelical religion into every corner of our inhabited country, whether Christian or savage, until the whole length and breadth of this western hemisphere shall be illuminated." It adds modestly that the Society will not forget the "map of the world." In those days the map of the world was a pretty dim affair.

During the first ten years, the Society confined itself to the western hemisphere, which included "the scattered population of the exterior parts of our country, and the aborigines of our wilderness." The inhabitants of the "exterior parts" were the French in Louisiana, the Negroes on southern plantations, and the Welsh in New York. The aborigines of our wilderness were various tribes of Indians within the United States and Canada.

John Wesley had begun the evangelization of the Indians. The chiefs of courteous and noble bearing, with whom he had conversed when he landed in Georgia, had expressed their desire to be instructed in the Christian faith. But they did not wish to be converted after the manner of the Spaniards. They wished to be taught, as well as baptized. By the end of the decade twenty-two of the thirty-six missionaries of the church were ministering to the Indians—both teaching and baptizing.

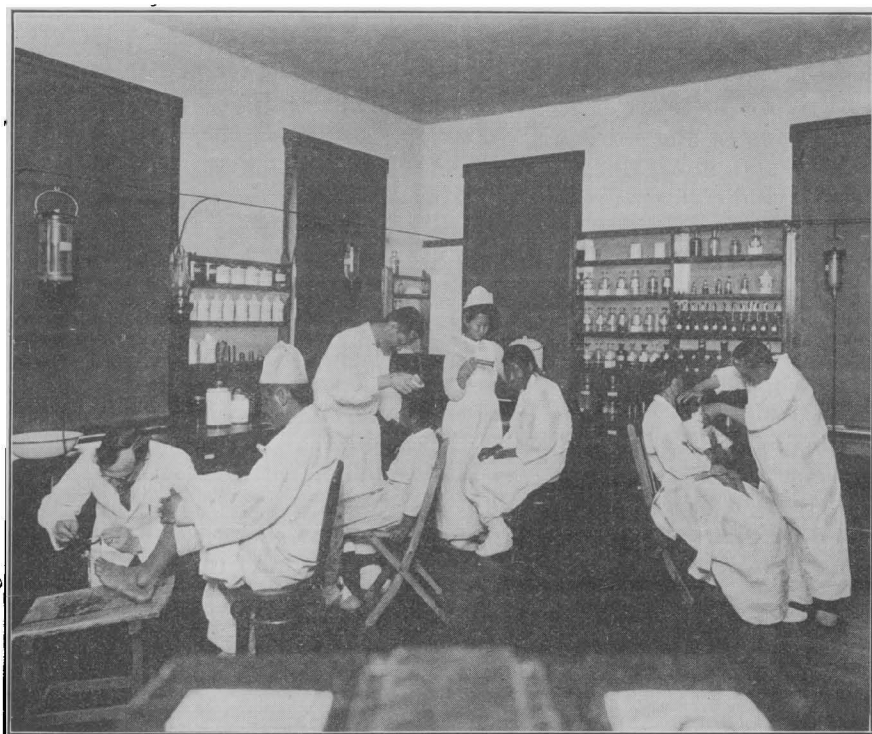
By 1833 the work of the Society stretched from Canada to Mexico, and from Maine to the Mississippi, and the membership of the church had been doubled. Not a bad achievement for the leisurely times before the days of railroads and automobiles!

When the light was thus beginning to penetrate "the length and breadth of the hemisphere," the Society began to consider the rest of the map of the world. The Methodist Church was no respecter of persons. The fourth annual report of missions declares that the Society knows "no geographical lines as limits to the field of its operations, and no preferences as to color, nation or country."

Yet, despite this declaration of neutrality, the Society did show a special partiality to "people of color"—to quote the early reports. Slavery rested on the country, a burden on the heart of many a Christian. The Methodist Church had worked assiduously to alleviate the condition of the black people in the South. When, in 1833, the Society was at last ready to send its first missionary across the seas, it naturally thought of the little band of American freed slaves in Liberia, strug-



EVANGELISM ON THE FRONTIER IN AFRICA.



A MISSIONARY CLINIC IN KOREA.

gling to set up a free and Christian republic on the edge of the jungle. In this state a Methodist Church had already been organized.

In 1833, Melville Cox, the first Methodist foreign missionary, went out to die in Africa. He was a sick man when he started, but he went gladly. The brief four months of his life on the fever-stricken coast were something more than a spectacular and symbolic sacrifice. In that short time he had brought the existing churches into harmony with the Discipline, and had laid out statesmanlike plans which his successors were glad to follow. But, best of all, he had bequeathed to the church an undying slogan, "Let thousands fall before Africa be given up." The Methodist Episcopal Church now has in Liberia (Africa) six conferences and 20,000 members.

Having launched the work on the foreign field, the Society began to extend the light still further through the length and breadth of the western hemisphere. South America was the next mission field. In 1835, the Rev. Fountain Pitts set out as a kind of advance agent, to spy out the land. The next year he was followed by John Dempster, who established the first South American Methodist mission in Buenos Aires. The work that was painfully begun there and carried on against hopeless opposition, now extends through almost the whole length of the west coast and across the central part of South America, and is represented by scattered churches in Brazil.

In no case have the changes wrought by a hundred years of Methodist missions been more remarkable than in China and India. The first Methodist missionary to China waited ten years for the first convert. Now there are nearly 60,000 Methodists in China—some of them Christians of the third and fourth generation—and 1,500 native ordained and unordained preachers. Graduates of Methodist mission schools and colleges are now working shoulder to shoulder with Christians of other denominations in the political and social upbuilding of a new republic.

In China a distinctive feature of the Methodist work has been the emphasis on education. The ideal of the church has been a school for every church, and a hospital for each radiating center. There are now five complete educational areas, from primary school to college, with a total of 25,000 students. In pursuit of this educational ideal, the Methodist Church has taken an important share in union educational movements. It now has a part in four union universities.

In India there has been an equally remarkable development of a different character. The days of rejoicing over one rare convert are gone; the difficulty now is to make suitable provision for the multitudes. The church is fairly swamped with the invasions from the Mass Movements, the immense social and spiritual power of which Methodist missionaries were among the first to recognize. The dangers of an illiterate church are well understood, and within the last few months over a million dollars have been raised as a special fund to help the

Mass Movement work. Already there are more Methodists in India than there were in America, when in 1819 Methodist Missions began.

Almost before Admiral Dewey's guns were cold, Bishop James M. Thoburn, from India, had arrived in Manila and opened Methodist preaching services. There are now about 41,000 Methodist Christians in the Philippines. In 1907 the Methodist Episcopal Church, the Canadian Methodists, and the Methodist Church, South, joined in blessing the newly organized Methodist Church of Japan, surrendering to it the membership out of which the new church was formed. The mission boards still continue missionary work, but are in cooperation with and even under the leadership of the Independent Japanese Methodist Church. Although Korea was not entered by the Methodists until 1885, the work has prospered greatly and now represents one of the most effective pieces of missionary work which the church has initiated.

In most of the countries of Europe, there are now Methodist churches. Some were started, not by missionaries, but by emigrants who, having been converted in America, had returned to their own lands as unappointed Methodist lay-preachers. In response to the requests from little groups of Methodist converts who gather about these returned emigrant leaders, the Methodist foreign missionary work was extended to give them needed assistance, although to classify many of these enterprises as foreign missions with those of Africa and the Orient is misleading. The Methodist work in Europe might more properly be called church extension work in foreign countries. In the ministry of reconciliation which lies ahead after the close of the war, the Methodist Episcopal Church has a unique opportunity, in that it is the only evangelical denomination so widely distributed in warring countries. The peculiar contribution which the Methodist Church has to make to European Christianity is its characteristic evangelistic fervor offered to peoples, where formalism and ecclesiasticism have done much to rob religion of vitality.

The illumination of the length and breadth of the western hemisphere has also been carried on in Mexico. The largest public congregation in the City of Mexico, Protestant or Catholic, meets in the Methodist Episcopal Church.

Among the unique missionary territories of Methodism are Moslem Central North Africa and Malaysia, into which the overflow from Asia is pouring. In both of these territories, we are the only American missionaries now operating.

METHODISM IN AMERICA

While the work has been extended abroad, the Society at home did not resemble those happy nations which have no history. In one hundred years of its activity there have been some eventful changes. Important among these was the separation of the northern and southern Methodist Episcopal Churches.

From the first the question of slavery had lain heavily upon the Methodist conscience. Ten years after Melville Cox went out to Liberia, this feeling within the church came to a head. While Congress was wrangling over the slavery in the western territories, the Methodist Church was equally divided over slavery in its own households. May a Bishop own slaves? That was the burning question. As a result of the conflicting opinion on the subject, but also because of the increasing divergence of other interests, the southern church peaceably seceded in 1843, seventeen years before the southern states attempted a similar solution of the national difficulty.

By this exodus the work of the northern board was at first sadly crippled, both in men and money. After a few years of privation, however, the resources of the Society began to increase by leaps and bounds, and continued to do so throughout the whole period of the Civil War.

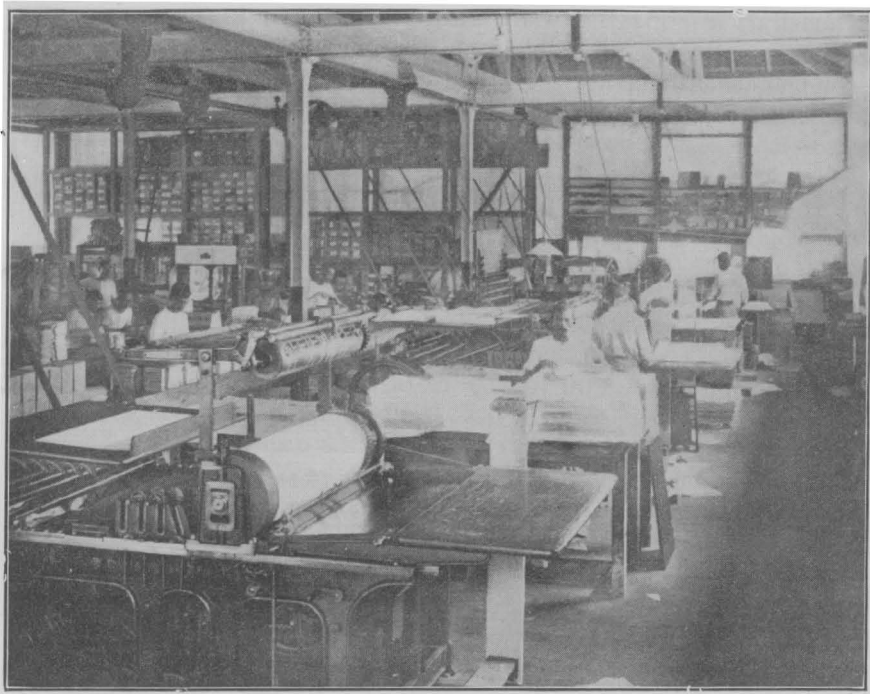
Another eventful change in the Society was the separation in 1907 between the Board of Home Missions and Church Extension and the Board of Foreign Missions. The work at home and abroad had grown so unwieldy, that it was felt that a division would give more adequate scope for both. During the years since the Society had started out to illuminate the western hemisphere (without forgetting the map of the world) "our wilderness" in the West had been replaced by great and thriving commonwealths, and the territory of the early circuit-riders had developed into rich parishes.

In this work in the West, the opening up of Oregon was one of the great achievements, and one of the most dramatic in its inception. A delegation of Flathead Indians had come from the far West to St. Louis seeking news of the white man's God. The heart of the church was thrilled. As soon as possible Jason and Daniel Lee started out to carry the longed-for Gospel to the "simple sons of nature" beyond the Rocky Mountains. Not only were the Lees the first missionaries in what is now the State of Oregon, but they were instrumental in keeping this rich land from being annexed to Canada.

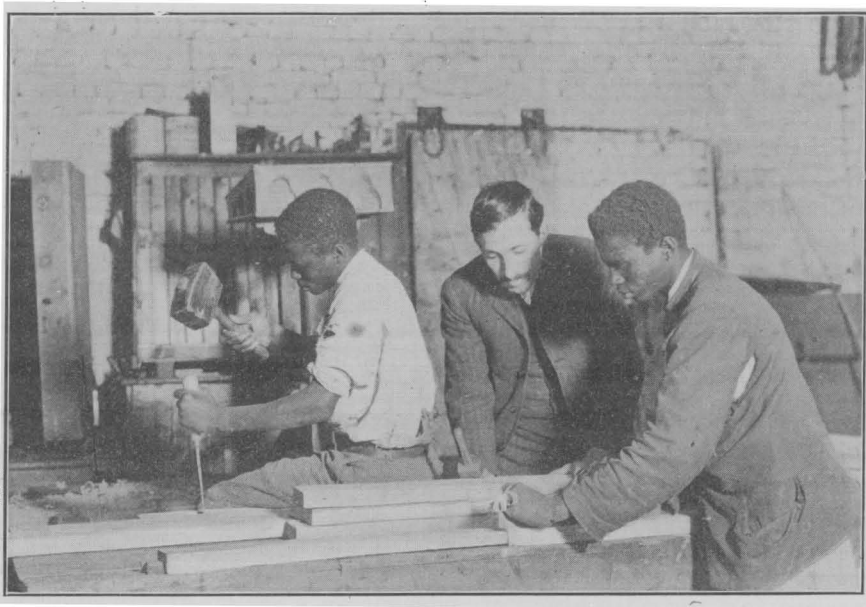
While the West was being illuminated, the Society was also beginning to recognize the needs of the foreign peoples pouring into America. When the Board of Home Missions and Church Extension set up its own separate office in Philadelphia, there were missions among the Welsh, the Germans, the Scandinavians, the French, the Bohemians, the Hungarians, the Finnish, the Italians, the Spanish, the Chinese and the Japanese in America. Chinese converts on the Pacific coast were maintaining a mission in Canton, China. More recently the work among the Russians, Italians and Mexicans has assumed increasing dimensions.

THE WORK OF THE WOMEN

Another notable event in the hundred years of Methodist Missions was the formation of the Woman's Foreign Missionary Society. Such



IN THE METHODIST MISSION PRESS AT SINGAPORE.



AN INDUSTRIAL MISSION IN SOUTH AFRICA.

SOME METHODIST EPISCOPAL MISSION INDUSTRIES

an auxiliary organization was planned from the first. Three days after the first meeting of the Bible and Missionary Society in 1819, it was recommended "that the females attached to the Methodist congregations be invited to form a society auxiliary to this." They also organized Female Missionary Societies, such as the "Female Cent Society" in New York.

It was not until 1869 that the present Woman's Foreign Missionary Society was organized. The founders met in Boston and declared that, if need be, they would walk the streets of that dignified town in calico dresses, in order to save money for the poor women of India. Since then the Society has had a noble history. It sent the first women physicians to India, to China, to Korea and to the Philippines; and opened the first woman's hospital in each of these lands. It also founded the first Woman's College and the first Industrial Training School in Asia. The Woman's Home Missionary Society was organized in 1880. The most conspicuous feature of its work has been education; particularly among the negroes and the mountain whites, although extensive work has also been undertaken along the Mexican border, among the Indians in Alaska, among the immigrants, the Orientals of the Pacific Coast and in Porto Rico. The receipts of this Society for 1917 were over one million dollars.

A WORLD-WIDE WORK

At the end of the century, the Methodist Episcopal Church finds itself at work not only in forty-eight States, together with Alaska, Porto Rico and Hawaii, but also in thirty-four other nations of the world. It is recognized that this far-flung line is all too thin at many points, but the strength and quality of the contribution of the Methodist Episcopal Church to the major missionary tasks in Asia, Africa and in Latin America, is justly a matter of pride. The Centenary World Program has involved an honest taking account of stock in every department of the work. General impressions as to facts have given place to exact statements of detail. Probably no such formidable task has ever before been undertaken by any religious organization. The presentation of the facts to the church is bound to be accompanied by a deepening of spiritual convictions, and a widening of spiritual horizons which may well mark the beginning of a new age in American Methodism.

One hundred years ago a little church of 240,000 souls started out to rival the great days of the apostolic spreading of the Gospel. At a time when there were no missionaries and almost no money to encourage large hopes, the founders of the Society looked forward to a world parish. Their faith has been justified. Now a church whose parish is the world and whose members are counted by millions, looks forward to a second century of endeavor on a scale hitherto unprecedented and unparalleled.

The Church and the Social Question

A Study of the Basic Principles Which Underlie the Relation of the Christian Church to the Conditions of Society at the Present Day

BY THE REV. JOHN McDOWELL, D.D., BALTIMORE, MD.

Pastor of The Brown Memorial Church

NO argument is needed to prove that the present hour is big with opportunity for the Christian Church. This is conceded by all who are alive to the significance of the present world-wide crisis. Whatever this world-conflict may mean to other institutions, there can be no doubt that it means unparalleled opportunity for the Church of Christ. The Church is not facing a crisis to be awaited with fear and trembling, but rather there is a present opportunity which should be met with faith and vigor. Much can be done, much has been done, and much more ought to be done, and the Church ought to lead. Will the Church meet the opportunity?

If the Church is to make the most of this unparalleled opportunity, it must know, not only the truth as it is in Christ, and recorded in the Bible, it must also know the times. It must know the social, the political, the industrial, as well as the moral and spiritual life that is surging about it. The Church must be able to interpret the unrest, the aspirations and the errors of that life, first to itself, and then to the world. To know the times in this sense, the Church must know just where the center of interest lies today. This is undoubtedly a changeable center. Fifty years ago, it lay in the relation of religion to science; twenty years ago, it lay in the relation of religion to the Scriptures. Today, the center of interest lies in the relation of religion to society.

In support of this statement, note the demands of the times:

First: There is the demand for *Social Reading*. Over sixty per cent. of the books taken out of the public library in one of our greatest industrial and educational centers were on the social question.

Second: There is the demand for *Social Organization*. Over nine million laboring men have organized, and are today found in trades unions; socialism has on its rolls over twenty million followers. Universal unrest is the most marked feature of the second decade of the twentieth century. This unrest is not accidental; it is the logical product of what the people are reading.

Third: There is the demand for *Social Legislation*: In a recent Congress, over twenty bills were passed, every one of which embodied a demand for wider social control on the part of the Government. Practically every legislature in America today is filled with bills asking for social legislation.

Fourth: There is the demand for *Social Education*. The most

popular courses of studies in our colleges and universities today are those on social sciences.

Fifth: There is the demand for *Social Religion*. Practically every denomination in America and in Great Britain has either a commission or a committee or a department on social betterment. Programs of religious organizations give the largest and most prominent place to the consideration of the social question.

We cannot blind our eyes to these facts. They make it clear that the supreme question of the hour is the social question. "The foreground of immediate interest," says Professor Peabody, "is unquestionably held by the needs and problems of the social world. Never before were so many people concerned with the amelioration of social conditions, and the realization of social dreams. The most conspicuous and disturbing fact of contemporary life is its social unrest. No institution of society—the family, the state or the church—is so fixed in stability or in sanctity as to be safe from radical transformation. The growth of industry, with its combinations of capital and its organizations of labor; the unprecedented accumulation of wealth in the hands of the few, and the equally unprecedented increase of power in the hands of the many;—these, and many other signs of the times, point to new social adjustments, and awaken a new social spirit.

This is the age of the social question, and those who have embarked on enterprises of social service and social reformation feel beneath their ventures the sustaining movement of the main current of the time. Art, if it is to flourish, must concern itself with the problems of the common life and contribute to the happiness and solace of the masses of men; *religion*, if it is to control modern life, must add to the redemption of the individual soul its ministry to the social world; and democracy, having won its political victory, has now before it a further conflict with feudalism, paternalism and privilege, intrenched in their industrial strongholds. The ideals of other ages, aesthetic, religious and political, find themselves reproduced and comprehended in the new ideal of a better world, which marks the age of the Social Question.

The real controversies of the day are not speculative, they are terribly practical. Behind the dispute of words lies the fundamental question of social rights and social duties, which men are asking today with greater earnestness than ever before; and in this fact lies the Church's supreme opportunity. No one will doubt for a minute the far-reaching possibilities of this social awakening; the future character of civilization and the destiny of the human race are involved in it. The whole question as to whether it shall be a blessing to the world or a curse, is one of leadership. Who shall give direction to this gigantic movement? The Church or the World? Christianity or Commerce? Christian men, or non-Christian men? Christ or anti-Christ?

If Christianity is to dominate this social uprising, then repre-

sentatives of the Church in their individual and collective capacity must know three things: First, What is the Social Question? Second, The Relation of Christianity to It. Third, the President Duty of the Church in View of This Relation.

WHAT IS THE SOCIAL QUESTION?

Before the Social Question can be solved, it must be understood. There are many social problems, but only one Social Question; just as there are many diseases, but only one human body. Our definition of the Social Question will depend upon our point of view, which is not that of the political economist, nor of the reformer, but of the Christian. From the Christian point of view, the Social Question is primarily one of the spirit, and not one of system. Whenever organized Christianity has forgotten this truth, and has sought to define the Social Question in terms of system, political, industrial or social,—it has failed, and has brought discredit upon religion. The Church which identifies herself with any particular theory of political action is courting a new source of division, which can only serve to increase her difficulties. Such a Church will gradually be absorbed in a party organization, and become a mere political caucus. And so, from the Christian point of view, we say that the Social Question is a question in human relationships. In a word, the Social Question, viewed in the light of Christianity, is simply man's answer to God's question to Cain, "Where is thy brother?" It is man's response to the second commandment, "Love thy neighbor as thyself." It is an effort to answer the Lord's Prayer, "Thy Kingdom come". It is the application of the Golden Rule to all the activities of life.

Evidently then the Social Question, defined in terms of human relationships and human responsibility, is not new. It is as old as the race. *It is not an unscriptural question.* Dr. Wilbur Crafts, in his lectures at Princeton on "Practical Christian Sociology" asserts that, "there is more material for Biblical Sociology than for Biblical Theology." We may not go as far as that, but it certainly is true that the Bible is full of teachings on man's relations to his fellow men. The Law, the Psalms and the Prophets are full of definite teachings on social rights and social duties. The Bible has been too exclusively studied from *doctrinal* and *devotional* standpoints. The Bible enforces not one, but two, great commandments: "Love God," the first and greatest commandment; and also 'a second like unto it'—"Love thy Neighbor." Our Lord affirmed that "on these *two* commandments hang the whole law, and the prophets." It is imperative that the Bible be studied as carefully in the light and interest of the second commandment, as it has been in those of the first.

The Social Question is *not an anti-Christian question.* In support of this claim note several facts.

First: The development of Jesus was in accord with social, as

well as with individual ideals. The record says (Luke ii:58), "Jesus increased in wisdom and stature, and in favor with God and man." Jesus was developing personally, religiously and socially.

Second: The teachings of Jesus are filled with social Christianity. The application of the Sermon on the Mount is social. He likened his followers to salt, and to light. Both of these symbols, by their very nature, imply a Social Gospel. The Lord's Prayer is a social prayer; there is not a singular pronoun in it. It is "*Our Father*", "*Our daily bread*", "*Our debts*", "*Lead us not into temptation*", "*deliver us from evil*." In the Summary of the Law, Jesus combined the social with the personal obligations. The first commandment, of course, is first, but it implies the second. It is surely self-evident that the Social emphasis is not anti-Christian.

Furthermore, the Social Question is *not anti-evangelistic*. In the Gospel social Christianity and evangelism are always combined. Christ began His ministry with this call, "Repent", a personal matter; but He followed with a social call—"for the Kingdom of Heaven is at hand." He sent His disciples forth with this same two-fold message. An evangelism which does not issue in a genuine social uplift, is a defective evangelism. On the other hand, a social uplift movement that is not rooted in a thorough-going evangelism is short-lived and inadequate. The social work of the Church must always be secondary to her evangelistic work. Christian Socialism can never take the place of Christian Missions. Temperance work, industrial education and civic enthusiasm can never do away with the necessity of the "Pentecostal Revival." That the religion of Jesus Christ begins in the heart of the individual cannot be denied by anyone who studies the New Testament, and who knows human experience. Let it be further said that there can be no sound reconstruction which does not start with and build upon this foundation—the regeneration of the individual. But God lays this foundation that He may build upon it His Kingdom.

II. THE RELATION OF CHRISTIANITY TO THE SOCIAL QUESTION.

First: The Social Question of the twentieth century is the child of Christianity. The impulse that gave it birth, and the spirit which has nourished it, throughout the centuries, came directly from Jesus Christ. There is no consciousness of the Social Question where Jesus Christ is not known. Pagan Africa and heathen India have the Social Question, but they have not the consciousness of it. They are not discussing equality of opportunity either before God or before the law; nor are they deeply concerned with the rights of women and children and the welfare of society.

Were it not for Christian ideals, which abhor injustice and inequality, we should not be conscious of this question today. Injustice

and inequality could not long exist in a world where religion taught that all men have equal rights before God, and that every soul is of equal value in His eyes (John 3:16). When religious equality became the faith of mankind, there could be no peace until law recognized political equality. Men realize today, as never before, that happiness depends upon development, and development upon opportunity. The essence of the Social Question today is the demand for equality of opportunity—free scope for the development of such gifts as we have. This demand is the logical conclusion of the Christianity of Christ.

Second: Christianity is the solution, and the only solution, of the Social Question. This solution is embodied in the three elemental laws of Christianity, namely:

The Law of Regeneration,

The Law of Righteousness and

The Law of Love.

(a) Through the Law of Regeneration, Christianity changes the nature of man, and ultimately the character of society. It is frequently said that no solution of the Social Question can be found so long as human nature is what it is, namely, selfish. Jesus Christ recognized this truth when He made regeneration the primary condition for entering His Kingdom. (John 3:3) "Ye must be born again." To attempt to solve the Social Question without regenerating men is absurd. There can be no regenerated society apart from regenerated individuals, men who have been made partakers of the Divine nature, the essence of which is unselfishness. It is fatal to attempt to solve the Social Question of today, and to forget or to ignore the source of all the selfishness and misery of the world, namely: the fact that "all have sinned and come short of the glory of God." Splendid work is being done to diminish the sum of human suffering and wretchedness; and we must not under-estimate the value of the various schemes of improvement, philanthropic, social, political and industrial. But we must not forget that misery does not come from ignorance alone, and that it cannot be swept away by knowledge. Distress does not come from environment alone, and therefore it cannot be removed by improvement of circumstances. Suffering does not come from poverty alone, and therefore, economic changes will not annihilate it. The root of it lies deeper than these things. Dean Hodges has truthfully said:

"When we are busiest with our problems of ethics, and our problems in philanthropy, the Christian minister stands up and says that we have not got sight of the real thing. We have not touched the man. The body is not the man. Whoever would find him, must address the heart. He must be born again, to enter the new life. Carpets and curtains make some difference; the Ten Commandments make more; but that which is essential is the spiritual impulse of religion. The supreme thing in solving the Social Question is not a new coat, or

even a new thought, but a new heart; and God alone can give that through Jesus Christ."

(b) Through the Law of Righteousness, Christianity has given man a new standard by which to regulate his relations with God and his fellow men. This Law is stated in the Sermon on the Mount (Matthew, 5, 6 and 7), in the Golden Rule (Luke 6:31) and in the Summary of the Law (Matthew 22:37-41). Christianity is Law as well as Life and Love. Life imparted by regeneration needs development and guidance. The heart may be regenerated, but the head may be ignorant and badly informed. Regeneration merely creates the will to do right; it does not define for man what is right. That is defined for him in the Law of Righteousness, embodied in the teachings and example of Jesus Christ. He is the final authority over all life, in its social, as well as in its individual aspects. Christ is "the Light of the World" (John 8:12), the Light of the political world, the industrial world, the intellectual world, the social world, as well as the moral and spiritual world. Christianity has not laid down definite economic rules or enunciated political maxims; but just as it deals with psychological and ethical questions on broad general principles that are true to experience, so it takes all social problems, economic and political, and looks at them in the light of the eternal verities of the Kingdom of God and the Divine Purpose. Christianity clearly enunciates the principles which make for social welfare, and supplies the strongest and purest motives for disinterested service. It is impossible to hope for the solution of the Social Question without knowing the Law of Righteousness, and insisting on its application to every department of human life.

(c) Through the Law of Love, Christianity offers the world an adequate dynamic for solving the Social Question. You do not make men good by merely telling them what goodness is; nor by setting forth the bitter consequences of wrong-doing. All this is surface work. Christianity offers us not only a power which regenerates, a standard which directs, but a dynamic which impels and empowers us to live the Christian life and to apply the Christian law. It substitutes for all other motives to obedience, the motive of love: (II Corinthians 5:14), "the love of Christ constraineth us." The secret of Christian morality in both its personal and its social aspect is that it changes duty into choice, because love is made the motive for obedience. The special gift of Christianity to men is the gift of a new nature, which is created in righteousness that flows from truth and is impelled by love. To tell men what they ought to do is very little help toward doing it. The glory of Christianity is that it gives the knowledge of what we ought to do; and with and in that knowledge, it gives the desire and power to be what God would have us to be, and to do what He would have us to do. By being both law and impulse, Christianity offers the world the only dynamic adequate to the solution of the Social Question.



BOXES FOR THE HOMELESS BELGIAN SOLDIERS.

Peter, John and Arthur, converted Belgian soldiers, carrying crates containing Christmas boxes to the automobile to be carried to the trenches. Mrs. Norton is standing at Peter's left; next is Arthur, Peter's first convert; then the Protestant chaplain; then John, Peter's second convert; also other soldiers.

After The War in Belgium—What?

BY EDITH FOX NORTON, LONDON, ENGLAND

Representative of the British and Allied Soldiers' Evangelistic Campaign

THE Belgian soldier was prepared for the reception of the Word of God by catastrophe. When the great world war was precipitated upon Europe, the Belgian soldier engaged in peaceful occupations—perhaps a school boy, never before away from home—was suddenly thrown out into chaos. To no man had domesticity meant so much. To him, that simple and unambitious Belgian, his little home and family circle were everything. To be suddenly thrown out of it all and for three years to be deprived of all access to home and all communication with loved ones was cruelly hard to bear. In his depression he found his old belief devoid of comfort. Perhaps in revolt against the only church that he knew, he was seeking to find in philosophy something of peace, and then it was in the good providence of God that there appeared at the Belgian front copies of the Scriptures, little Gospels in French and in Flemish, sent out from London and distributed by his fellow comrades in the trenches.

With a pathetic eagerness the Belgian soldier pored over the pages of the little book. "Scarcely will the men lift their eyes from the pages until they have finished the book," writes one of our workers. An officer will not disdain to write for one of these books of which he has heard and we are not surprised when one writes: "Tell me for

the love of God how I can appease my conscience in torments and that of many of my men." Or perhaps it is an officer who says:

"A New Testament and some other books of the Protestant Religion have been sent to a soldier Joachim Amour pertaining to my company. This soldier is in my service as *ordonnance*, on my demand he has given me some books of your religion. Although of the age of 21 years, I have never yet fixed my choice on a religion, I desire above all to be acquainted with the religion which is the one to which I want to submit my life. If it is not inconvenient to you, I would be glad to keep and read these books that you offer so graciously to our soldiers. With my warm thanks I pray you to accept the expression of my respectful sentiments." Signed: *Ch. L. Adjudant*.

A soldier in the ranks wrote as follows:

"A comrade, Louis Somers, gave me a little book yesterday, telling me at the same time to study it attentively. It was very cold and I would rather have covered myself up with all my blankets (coverings) than have made myself still colder by reading. But curiosity overcame the cold, and I started to read. It was the "New Testament," and from the very first words that I read I was so profoundly interested that soon I did not feel the cold any more. To say more would be useless. I wish with all my heart to follow the precepts of our Divine Saviour and beg you, in this letter, to help me. I enclose the *fiche de membre* (membership ticket), and I should be so happy if you would send me, with the Bible, several Flemish and French Testaments, so that I may spread the Word of Our Lord." *G. Palmers*.

What does all this mean for Belgium after the war? For that it has a real bearing upon the future, we can not doubt. The men themselves are constantly writing from the front to say how they wish their own people at home to know also the life-giving Word of God. "We are putting up a good fight here against the Germans," says one of our best workers, "but it is nothing to the fight we will put up for Our Lord in Belgium after the war." "The Trench Apostle, Peter," who has led over 450 men to accept Jesus Christ has written in the fly leaf of his Testament:

"If the Lord Jesus sees that I can be used to help Belgium find the truth after the war, I should like to be spared."

In to-day's mail comes a touching letter which contains some questions about after the war. "As soon as the war is finished," says Gaston Herman, "we shall return to our homes. But once at home and in civil life you will not be able to send us any more books, for you will not have our civil addresses, and as I believe in the New Testament I should like to take my precautions as soon as possible in order to go on as I am doing at present. If you could tell me something reassuring about this I should be very grateful, especially if you will tell me what I ought to do in the matter."

These men are experiencing at the front the power of the Word of God and it is only natural they should desire that to their countrymen also might be given this Blessed Book. The following two letters show something of what this Book is accomplishing these days in the army:

"For a long time I suffered without knowing why. I was never contented and felt happy nowhere. Everywhere I was afraid. I walked like a machine which is started in the morning to stop at night when its work is done—only to recommence again the next day. I did not know what to do or where to go, and wherever I was everything seemed wrong. I read bad books to distract my thoughts, and at last I became insupportable to everyone, and I had no friends, which is worst of all.

"One day I was going over the works when I was stopped by a soldier, who said to me, 'Well, corporal, you don't seem to hear me, I have spoken to you 3 times,' and when he continued, 'You seem always in bad humour,' I did not know what to reply, but I said, 'My friend, I am very unhappy, I am ill, I do not know what has come over me lately.' He then asked me to go for a



HELPING BELGIAN CHILDREN NEAR THE FRONT.

Mrs. Norton and children of the Orphanage Marie Josie, where 550 children are under the patronage of Queen Elizabeth of the Belgians, near the front. Each of the children is provided with a gas mask. Mr. and Mrs. Norton have given several gifts from American friends to these children, including a suit of clothing for each child in the orphanage.

little walk with him in the evening when we could talk undisturbed. We met and as we walked he gave me a little book saying, 'Read a little of that every evening, and you will find help in this book, and you will see that you will get all right again.'

"This I did that same evening before going to bed, and I had soon read a good part of the New Testament. The next day I wrote to the Protestant Pastor for more explanation, and now it is six weeks since all this happened. I do not see my soldier friend any more, as I am in a post close to the front for a long time, but I am now very strong and I fear nothing. If I am not quite happy I read a few pages of my New Testament, and to-day I am beginning the Bible from the first page.

"I have written all this to show you how I became a Protestant." *Corporal T. Gosselin.*

A friend and missionary statesman, to whom we were speaking of the future of Belgium, remarked with forceful emphasis: "I have often wondered if God has not raised up the Korean Christians, in the

midst of national distress to become the evangelists to the Japanese and Chinese. I cannot but wonder, too, if God is not raising up the Belgian Christians, in the midst of their national trials, to have an equally large part in the evangelization of the Latin peoples of Europe."

So it is that we are planning even now, if the Lord tarries, to devote our time after the war to the evangelization of Belgium with these "trench apostles." Is it not significant that in Belgium before the war there were only nine thousand Protestants and in the army at the beginning of the war only a thousand Protestant soldiers, and now after two and one-half years of the sowing of the good seed in the army, there are over twelve thousand members of the "Scripture League?" Every man joining this league openly avows himself to be a Protestant Christian. Is it not highly significant that there are 500 gospel distributors and soul winners at the Belgian front, each man burning with holy enthusiasm and longing for the day when he can proclaim the Gospel to those at home?

A Belgian officer and captain in the Congo, a man quite unknown to us, but one who had been born into the Kingdom of God through the help of Protestant missionaries, hearing of our work for the Belgian soldiers, writes:

"Praise the Lord for His might and love, who Himself chose America to emancipate humanity by throwing material and Spiritual light over the whole world. Himself chose you, Brother and Sister Norton to carry the truth and love and light to my country people to break one of the nation's chains to do the right work in the right place, Belgium being one of the great Babylon's greatest supports in money, workers and power. He chose you to cement the whole nation together with Christian love and to make of us a freer, more powerful and greater Belgium. Tears come in my eyes whilst reading your success over there. Tears come into my eyes when thinking of the light, joy and happiness you bring to my brethren when looking at the future effects of your evangelization. I hear my country calling you, it wants you there, to live, to struggle and to die. I pray Our Lord, He may give physical and spiritual strength to you and to your Belgian disciples and workers. . . . Belgium for Jesus!

"I sent you one hundred francs through Mr. Trumbull, editor of The Sunday School Times, Philadelphia. May my small gift be of some use. I pray Our Mighty Master this in Jesus Christ's name. *Captain B*———.

Belgium needs some one "to live, to struggle, and, if necessary, to die there," that our Lord Jesus Christ may be glorified and that Belgium find the light. We hope that, after the war is over, the way may be opened for the establishment in that afflicted country of a strong evangelical Mission to do for the Belgians what the McAll Mission has done for France. Belgium's sorrows may thus be the harbinger of Belgium's joys and the death of her sons and daughters may be the means of ushering multitudes into life that is Life indeed.

Is America Overchurched?

A Consideration of the Facts as Shown in Recent Surveys.

BY THE REV. S. L. MORRIS, D.D., ATLANTA, GEORGIA.

EXECUTIVE SECRETARY OF THE COMMITTEE OF HOME MISSIONS OF THE
PRESBYTERIAN CHURCH IN THE UNITED STATES

THE question of overchurching in America has been brought forward at various times and in divers manners, so that it is well to examine into the facts of the case. Some have formed hasty judgments, based on superficial investigation or on isolated cases. There are others who, as promoters of church union and federation, may unwittingly magnify conditions in some localities in their zeal to advance the cause in which they are interested. Home Mission statesmen are ever on the alert and are constantly investigating conditions for the purpose of remedying the evil where it really exists. They make known the cases of overchurching where they exist and recommend new adjustments where they should be made. The statements of these conditions are at times magnified unduly.

Our purpose in the present investigation is to ascertain facts and to exhibit them in perspective, in order to help remedy evils where they exist and to correct false impressions and conclusions.

No one acquainted with the facts can doubt that new Home Mission work is continually called for by the acute problems and complex conditions incident to modern life in America. The congestion of over-crowded cities, with all the consequent demoralization; the decay of the country church, affecting the moral fiber of the nation; the increasing immigration with its pagan influences; the social unrest threatening the upheaval of the lawless elements; organized vice lifting its ugly face in ominous attitude; the Macedonian cry of the isolated and backward peoples; as well as the economic, social and moral questions connected with various forms of industrialism—these give new meaning, as well as additional emphasis to Home Missions. They call for intense thought and quickened energy, entirely aside from any thought of denominational expansion.

Census reports compiled twelve years ago are sometimes quoted to prove that there is a church in the South for every 319 of population, and a minister for every 470 people. Some data may seem to justify the conclusion, but reliable statistics for 1917, compiled with great care each from denominational reports by Dr. H. K. Carroll, show that the total number of ministers in America is 181,808, which, for the population of 110,000,000 gives 605 persons to each minister. The number of churches, 226,609, mean on an average one church for every 485 persons. These figures include 20,955 Catholic priests, 3,138 Chris-

tian Science readers, 1,084 Jewish rabbis and 4,460 Mormon elders, as well as theosophists, spiritualists and other non-Christian sects. If we take the number of ministers and churches in the Federal Council of Churches and add to their number the evangelical churches not in the Council, the result would be one minister for about 850 of population and one church for about 650. Some denominations license ministers indiscriminately, so that many of them are unqualified and many are following secular employments. Thousands of churches are merely nominal, having no membership and no preaching, so that it is evident that the real spiritual forces of this country would not show more than one minister to about 1,000 population and one church to 900 people. Who, then, could say that America is overchurched?

In the Southern States the church statistics include the Negroes, whose ambition to preach almost equals the number of the male population that can read and write. Their churches, too, often split into rival factions to furnish opportunities for candidates that cannot otherwise find pulpits for the exercise of their talents. Rev. W. H. Holloway, in "Study of Thomas County, Georgia," asserts that of the 98 Negro churches in that one county about half originated in a church split. Of the neighboring county, Dougherty, he says:

"We have been able to learn of about 120 preachers in the county. Of this number fully 75 are either ordained or licensed. The most of their names appear in the minutes of the various denominations. Now this number may be doubled if we search for all those who call themselves preachers and fill the function of interpreters of the Word of God."

In this same county of Dougherty there is not one white minister living out of the corporate limits of Albany, the county seat. If we divide these 120 Negro preachers, plus the ten or twelve white preachers, into the population of this county, it is evident that the number of population is quite small per preacher, but the number of qualified preachers to care for the spiritual needs of the community is most inadequate.

There are, no doubt, cases of over-churching in some parts of America. Among the hundred thousand or more towns it would be strange if there were not found some such instances. One town in Texas is cited with four small Presbyterian churches; but this case grew out of an effort to unite inharmonious elements, which had exactly the opposite effect and divided one church into two. In Texas, the Comity Committees have, in a number of instances, exchanged churches where the people have consented, until comparatively few such cases of friction remain.

We may frankly admit that there is some over-lapping in the home mission field, due to the infirmities of human nature and the imperfect state of society, but one of the chief functions of the Home Missions Council is to reduce over-lapping and friction to the lowest terms. Very satisfactory progress has already been made in this direction, but the

difficulties of handling the matter are the same as those encountered on the foreign field where there are also undenied cases of over-lapping and friction.

The "Neglected Fields Survey" of the Home Missions Council, reveals very clearly that in American Home Mission fields there is far more "overlooking" than overlapping. The following quotations from some of these "Neglected Fields Surveys" counter-balance the instances of "over-churching":

"It was the opinion apparently of the majority that there is decided over-churching, chiefly in small towns, but the fact was carefully noted, also, that some of the churches in small towns minister to considerable districts of surrounding country."

The term "Neglected Fields Survey," was more than justified. In nearly every state visited, from four to sixteen men declared that they knew of people who had grown there from childhood to young manhood and young womanhood without having gospel privileges within reasonable reach. Perhaps more significant were facts like the following, which were brought to our attention:

"In Montana 60,000 to 75,000 of the population were reported as residing five miles or more from a church. A section in the Northern part of that state, 40 by 100 miles, has been homesteaded during the last two years, and has few religious opportunities. One rich valley of the state, fifty-four miles from a railroad, with a population of 5,000 people, has but one church.

"In North Dakota fourteen counties have but three permanent places in each for worship. One county in Idaho has a rural population of 9,000, with no preaching service. Another county of the same state has a purely rural population of 18,000, yet only two or three of its sixty-five school districts have regular preaching services; these two Idaho counties are largely Mormon. Literally thousands of foreigners in all the states surveyed never hear the Word of God."

Citations of similar character might be multiplied indefinitely, but let the following from the same source suffice:

"We find in one Western state one hundred and thirty-three towns of from one hundred and fifty to one thousand souls without any Protestant religious work, and one hundred of them being also without Roman Catholic work. In addition to these, there are four hundred and twenty-eight communities of sufficient importance to have post offices, but without any churches. If the same rate of destitute communities to total population holds through all the mountain and Pacific states there are many more than four thousand such communities in those eleven states. Home Mission funds have been so limited that the Boards have all felt compelled to confine their efforts mainly to what appear to be the most strategic fields. But we must find some way of establishing Christianity in the thousands of utterly neglected fields."

In "The Frontier," by Dr. Ward Platt, occur such statements as the following: "Throughout Washington and Oregon may be found scores of narrow valleys teeming with people. No one is doing anything for them religiously, as but little is attempted by any church for Washington or Oregon outside the towns. In Southwestern Oregon is a country of about 1500 square miles, and in which live at least 2,500 people, mostly Americans; and no denomination, according to report

made last year, is doing any work whatever in that whole country. They are absolutely without church privileges." As to Washington, he cites a missionary superintendent, who declares The religious destitution of western Washington to be appalling; that outside of the larger towns very little religious work is being done by any denomination. In his division only 209 towns out of 1,146 have church organizations, leaving 937 towns and villages without any religious privileges whatever.

Probably such extensive areas of destitution exist nowhere in the Southern States, except possibly in certain sections of the Appalachian Mountains, or in the thinly settled territory of Western Texas and New Mexico; but whether this condition exists in large areas or not, it can be duplicated in numerous smaller communities, making a vast region in the aggregate. Rev. F. W. Gray of West Virginia, has carefully gathered valuable statistics and tabulated facts, which reveal at a glance religious conditions in the South. These statistics are furnished by the United States Bureau of Information at Washington and by the National Geographic Magazine.

Comparative number per square mile, out of the Church in the Southern States:

West Virginia	41	
Kentucky	35	
Tennessee	35	
Virginia	32	
South Carolina	30	
Missouri	29	
North Carolina	29	
Georgia	28	
Alabama	27	
Oklahoma	26	
Mississippi	25	
Arkansas	22	
Louisiana	22	
Texas	10	
Florida	9	
Africa	10	
South America	7	

This would indicate that the mountainous sections of the South have four times as many unsaved people per square mile as Africa,* and five times as many as South America. It places Texas and Africa on the same footing, and Florida in the same class as South America. Asia, which contains China's teeming millions, is not more densely populated than one-half of the States of the South.

Considering the number out of church in the Southland it is evident that there is extensive destitution there, so that much more needs

* NOTE—It should be noted, however, that the population of Africa is only 12 per square mile, while that of Texas is 18 per square mile. South America has a population of only 7 per square mile, as compared with 15 per square mile for Florida.—EDITOR.

to be done, rather than less, before the Home Mission task is accomplished.

The small churches in thinly populated districts may not show great results, humanly speaking, but they often serve as real and high a purpose in the development of character by means of their heroic struggles, as do the great city churches—too often containing many inactive members. The small rural churches are a great source of supply for the moral strength of the more pretentious metropolitan churches, as the small streams are the source of supply for the great rivers. Railroads maintain small branch lines which never become self-supporting, because they are needed as feeders to the great trunk lines; and the denomination which discourages and neglects the small rural churches will eventually have "Ichabod" written upon its portals. These small churches supply a large proportion of our ministerial and missionary recruits; they give their share to the foreign mission funds of the Church, and while Home Mission effort and money expended upon them may never bring them to self-support, they are recruiting stations for world-wide evangelism, and are effective agencies in sending the Gospel to the ends of the earth.

The City, Ignoble

FRANK THONE.

We have grown to be a city; there's a host
of hopeless men
Who toil that they may eat and sleep, to
wake and toil again,
And to their helpless children they'll be-
queath their slavery.
From the bondage of the Pharaohs set us
free, Lord, set us free!

We have grown to be a city; we are
stricken with the curse
Of those that stint the laborer's loaf that
they may swell their purse;
They give him books and churches, but
deny him all his pay.
From the greed of Tyre and Sidon, Lord,
deliver us, we pray!

We have grown to be a city; but our
fathers are not strong,
And they bow before the mighty who find
profit in the wrong,
For wrong is ever mighty, and our fathers
are afraid.
Help us, then, Lord God Almighty! for
we surely need Thy aid.

—*The Survey.*

The City, Noble

What makes a city great and strong?
Not architecture's graceful strength,
Nor factories' extended length,
But men who see the civic wrong
And give their lives to make it right,
And turn its darkness into light.

What makes a city full of power?
Not wealth's display nor titled fame,
Not fashion's loudly boasted claim,
But women, rich in virtue's dower,
Whose homes, though humble, still are
great,
Because of service to the State.

What makes a city men can love?
Not things that charm the outward sense
Not gross display of opulence,
But right, that wrong cannot remove,
And truth that faces civic fraud,
And smites it in the name of God.

This is a city that shall stand,
A light upon a nation's hill,
A voice that evil cannot still,
A source of blessing to the land;
Its strength not brick, nor stone, nor
wood,
But Justice, Love and Brotherhood.

—*The Christian Observer.*

The Indians of Central America

The Character, Habits, Religion and Needs of the Aborigines of Five Republics

BY BISHOP J. TAYLOR HAMILTON, D. D., BETHLEHEM, PA.

Member of the Mission Board of the Moravian Church

EXCEPT for Indian canoes, navigation on the great Wangks River of Nicaragua is blocked at Kiplapini by foaming rapids. The chief of this heathen village is a typical Miskito Indian, and rejoices in three wives. When I landed at Kiplapini one summer day in 1916, a son of this chief came to the bank and met the strangers with the frank friendliness of an impulsive boy. He was goodly to look upon, this lad of fourteen, lithe and straight, his flashing black eyes bespeaking intelligence beyond the common; but he had a sad defect. Pitiful sounds served him in place of words, and oh! he seemed to have so much to say. But only choked-off grunts passed his lips, and he was so impatient at his inability to speak. The strangers looked under his tongue; he was only tongue-tied—a very slight operation would have given him speech. But though they begged the father to let the boy come to the Mission station at Sangsangta and have this operation performed, they waited in vain for his appearance. The lad may remain speechless all his days, owing to the unconquerable superstition of his heathen father.

Half way between Kiplapini and Sangsangta a heathen Indian village has a Spanish name, San Carlos. But in their longing for better things these Indians last year built a chapel of bamboo and surmounted it with a cross. It was a wonderful hour of worship for the visitors there, when the motor boat brought them down. Clean mats of woven rushes covered the floor, and the congregation sat on these, for there were but few seats. What a thirst for the assurance of salvation marked the attentive faces of the candidates for baptism there!

Late one day in July, 1916, the canoes brought the visitors to the Christian Indian village of Sisin, a place hidden away up a winding creek. There the old chief, who is also the unpaid preacher, had his people sing hymns of welcome. He placed his new, two-room house at our disposal and we felt at home among Christians, though a whole day's journey from any other missionary. Soon we were asked to visit a poor suffering woman, horribly disfigured by a tumor, and we learned that she was being sustained, not by Indian stoicism, but by Christian hope, and was patiently waiting for her transformation. The peace of God was with her.

What we saw at Kiplapini, at San Carlos and at Sisin is symbolic of the misery of the heathen Indians of Central America, of the craving of some of them for light and of the victory of faith in the Central American woods and wilderness. In giving heed to the needs of Latin

America, we should not forget those of the original people of the Latin American lands. Though I have twice visited Nicaragua, I am not personally acquainted with Indian life in the remaining four republics; yet there is reason to think that the main characteristics of the tribes are similar throughout Central America.

These Indians are a widely scattered and semi-nomadic people, and are to be met with along the lagoons and rivers of the Caribbean slope of Nicaragua. It is a practically undeveloped and trackless wilderness with very little attraction for the white man, notwithstanding its wonderful fertility, except as its lowlands produce the banana, its savannas afford pasturage for a few Spanish ranches, its forests yield mahogany, and its quartz-ribbed hills are threaded with thin veins of gold. A really accurate census of the Indians has probably never been taken. Some estimate the full-blooded Indians of the eastern part of the republic as follows: those of the prevailing tribe, the Miskitos, perhaps six thousand; of the Sumus, perhaps four thousand; the Ramas may number between three and four hundred; the Wulwas a hundred or two; along the sea coast near Pearl Lagoon there are a few Caribs, and to the south, near the San Juan River, there are representatives of the San Blas Indians, whose chief habitat is in the southern republics. Though the Wangks River constitutes a political boundary, it is none for the Indians. In the region of the Butuk River in the southeastern part of Honduras, villages of about three thousand Miskitos lie scattered along the shores of the great lagoons, and those of yet other tribes may be met with towards the interior. Along the eastern littoral of Nicaragua a very mixed population is to be found, the offspring of Indians and Creoles from Jamaica, Honduras and the Cayman Islands, and of Europeans and North Americans. Several hundred Chinese live at various points as traders and also tend to amalgamate with the people.

The subjects of missionary endeavor among the aborigines and their kin in Nicaragua and Honduras, east of the great mountains, may be estimated at about twenty-five thousand, in a region where the natural waterways afford opportunity for travel. Where the Spanish or the Creole element predominates, Spanish or English has dispossessed the Miskito, for instance, in the town of Bluefields and in the village of Pearl Lagoon, the capital of the former Miskito Reserve. Otherwise the Miskito language forms the medium of intercourse, and seems to be readily acquired by newcomers from neighboring tropical parts. The Moravian Mission long ago reduced this language to writing, and gave the people the New Testament, Stories from the Old Testament, various Psalms, a Hymnal, etc.

In 1849 this mission was begun at Bluefields among the Indians and people of mixed race, and now has a membership of seven thousand. The membership has been more or less definitely organized at twenty-five places, and there are in addition fifteen minor preaching-

places. No full-blood Indian has as yet received a theological education in Nicaragua, nor has any been ordained; but in late years stress has been laid on the training and employment of lay workers, as lay-readers or evangelists and school-masters. In the Spring of 1917 it was possible for the Superintendent of the Mission to convene a conference with fifty-two lay workers, some of them partly salarized, but most of them volunteers. Such an one is Joseph Jiminez, who removed from his home at the Quamwatla station, and with his wife labored voluntarily at Wasakin, a village of heathen Sumus, on the Banbana River, five or six days' journey away, with the result that in a few years he had a little congregation of 35 baptized adults and 85 baptized children. For four years he took no pay from the Mission, till at last he had to request some aid, "because the clothes which he and his wife had brought from Quamwatla were almost worn out and they had no money to buy other clothes."

Development of native workers is the more important, as the average term of missionary service in Nicaragua has been comparatively short, owing to the insalubrious climate and especially the frequency of malarial fever.

It is the policy of the Mission to maintain schools at every possible center of influence. Some years ago this school system was crowned by a high school at Bluefields. But during the dictatorship of President Zelaya an edict effected the closing of the Mission schools. They have most of them been reopened; not so the high school as yet. Now the constitution of the republic guarantees liberty in matters of education and religion. In the school-less years the Mission was much hampered and still is by the growing up of hundreds of boys and girls as illiterates. Advance is once more marking the Mission schools, and the effort is made to issue textbooks for the study of Spanish as well as of Miskito. Next to the acceptance of the gospel, education is a prerequisite for the advance of the Indians, on account of both its remedial and its constructive influences.

The aboriginal Indians are polytheists in religion, but the ancient cultus of the original people of Central America, if they ever had any well developed ritual, seems to have fallen into decay. Fragments of legends are thought by some to point to adoration of the heavenly bodies by the Sumus. Offerings, other than a crude form of thank-offering, are now unknown. The Sumus appear to pay more attention to intercourse with the supernatural than do the Miskitos; the latter are grossly materialistic. To all intents, for all the Indians religion consists in purchasing the interposition in their behalf of the "*Pasayapti*," the acknowledged prophetess, who can ward off tornadoes, thanks to the favor of the goddess of the winds, "*Aubia*," who dwells high up on the Yaluk mountain, or in obtaining the services of the medicine-man, the "*Sukia*," who in virtue of his intercourse with the spirit-powers, the "*Ulassas*," can champion men against malign

influences that send sickness and prevent success in fishing or cause failure of the hunt or blight the crops and fruits. The "*Sukia*" is supposed to cause or cure all manner of physical ills in foes and friends, for spirit-agencies are at play in connection with disease. He it is who can set a limit to an epidemic of dysentery by conducting a fire-dance some night with his colleagues around a sort of Trojan horse of pottery, in the body of which glowing coals have been placed, and whose nostrils and mouth and eyes rain fiery sparks and belch forth smoke. The whole performance is closed by flinging the glowing horse from a sort of catapult in the direction whither the disease is to be sent. All goes on to the accompaniment of curses poured out on the alleged authors of the mischief and amid much drinking of "*Mischla*," the Indian intoxicant, brewed in a disgusting manner from cassava or from maize.

RELIGIOUS DRINKING BOUTS.

Among the Sumus "*Mischla*" drinking bouts seem inseparable from religious and semi-religious celebrations. There is drinking when the "*Insingni*," the soul of the departed, is supposed to visit the bereaved relatives for the last time, before setting out for the other world, the realm of "*Pasa Miseri*," the Mother of All the Living. The three great festivals, "*Pubi-sakaia*," "*San*" and "*Sikro*," are drinking bouts. The first takes place on the recovery of a patient and celebrates the skill of the medicine-man. The second is a ceremony in memory of a dead woman; after it has taken place, her name is no longer named. The "*Sikro*" commemorates a mighty hunter, and is an affair requiring long months of preparation. There is finally much masquerading, considerable exchange of rough blows, dancing, playing on wooden wind instruments, and—most essential of all—the swilling of "*Mischla*" till the participants are beastly drunk. On the first day only males participate in the "*Sikro*," and they disguise themselves, that they may for a last time have intercourse with the spirit of the departed in such a manner that he shall not recognize them and succeed in luring them with him to the other world. On the second day women also participate in the festival, bedecked with all manner of flowers. In connection with this festival Sumu youths receive the accolade of manhood, given with such cruelly lusty blows that the candidate sometimes succumbs.

Among the Miskitos the old-fashioned "*Sukias*" have largely given place to the so-called "*Spirit-uplika*," Spirit-people, a guild whose very name pays an indirect tribute to the advance of the gospel. These fellows repudiate the old heathen name, pretend to have received their commission to heal from no heathen source, but from some angel; and they claim to heal or to receive instructions—for instance, as to where their patrons shall plant their crops with good prospects for harvest—

through the power of prayer. Meanwhile under this amended title they ply essentially the same old craft of medicine-man.

Superstition, subjection to these and other fraudulent religious leaders, laxity of sexual morals—a heritage of the polygamy of the past—a tendency to drunkenness, which the trader's rum has made even more easy than the squaw's "*Mischla*," and, alas, that it must be said! the evil influence of certain representatives of white civilization: these are the main hindrances in the way of the Christianization of the Indian tribes of Nicaragua, and doubtless of Central America as a whole.

WHAT THE INDIANS NEED

The agencies most needed for the regeneration of these people would seem to be the following:

First and foremost, evangelization. Only the gift of a new life from above can rescue the Indian and endow him with capacity to survive in the struggle for existence in such a manner that he shall make his contribution to the progress of humanity.

Then, education and the work of the medical missionary to free him from his superstitions and teach him to render his body a fit instrument for the use of God in the carrying out of His purposes with him. It should be practicable by these two means to so widen the vision of the Indian, and set him free from the thralldom of the medicine-man, that it would be impossible for a white man to send a message to another white man, the two being nominal representatives of very different religions, to ask the latter to pay on the account of the former one hundred dollars to a certain "*Spirit-uplika*" in consideration of his praying down rain to float mahogany logs down the Wangks River—as is credibly said to have taken place a few years ago. But the education given the young Indian must be more than the impartation of a smattering of rudimentary or even so-called scientific knowledge. Its foremost essential must be the imparting of a sense of duty and of ambition to acquire a sound Christian character. Otherwise the result will be what has hitherto been observed as the result of passing through a school in the country where religion was in principle divorced from education. The young fellows will go back to the parental village puffed up with a sense of their own consequence, despising every sort of honest toil, knowing really so little that they are not aware that they know nothing, and at last degenerating into the commonest sort of drunken, gambling loafers, employing their scraps of information and the sharpening of their wits to rob simpler folk of their own tribe through games of chance.

It should be an education that seeks to influence the formative character in its every relationship. In particular it must from the start seek to overcome the ultra-individualism of the Indian and to instil in him a conviction of the value of team-work and cooperation.

One great reason why the splendid latent resources of Nicaragua have not been developed and a reason why the Indian of Central America is not contributing to the needs of the world as he might, is his complete inability even to think in terms of cooperation. His ultra-individualism is one main explanation of his inefficiency, and of the collective weakness of his people. And yet he can do teamwork under proper leadership. This makes him a welcome laborer in the gold mines, in the mahogany camps, and in such steam sawmills as that of Messrs. Lauder, near Bluefields, where some forty Indians do very satisfactory team-work under but scanty white direction.

Wise field-matrons might accomplish great good by teaching the Christian women how to make a true home for husband and children. Here tradition has taught her nothing, or next to nothing. The old social life was tainted by polygamy; quite young girls were given away by their parents without their own consent. They are still so given away, where Christ does not rule, and not only to Indians, but to whites or to Chinese. Married life among the heathen is marked with suspicion. A jealous brave, before going on a day's hunt, may place his wife on her bed, with a calabash of water on one side and food on the other, and then rub powdered charcoal on her feet. Woe to her if on his return her tracks betray that she left the hut, or if the black smear has dust on it! The heathen wife is a slave and her children grow up as best they can without correction or training. And from the first the lads claim the rights and prerogatives of the master-sex. True, the Indians stand under the laws of Nicaragua, and the laws of this republic are as good as those of other civilized lands; but the arm of justice scarcely reaches to the Indian wilderness, and subordinate officials, even when they try to do right, sometimes fail through ignorance of Indian speech and Indian customs.

AN INSTITUTIONAL WORK AND INDUSTRIAL TRAINING.

It would be a great boon for the Christian Indians if an institutional church could be developed from the little chapel at Prinzapulka, a strategic point, a trading village at the mouth of a river, where supplies are landed for transportation to the gold mines, and where Indians congregate by the score, sometimes by the hundred, in search of work as boat builders, paddlers, etc. An institutional church, with reading-room and social hall, with facilities for providing passing Indians with decent and morally safe lodgings and furnishing some form of temporary employment for seekers for work, would do a world of good. It would offset and overcome the lure of gambling-dens and protect from the attractions of loose Indian women by supplanting with something better. Well intentioned and unsophisticated young men, fresh from the Mission station, where they were educated, would not so easily fall the prey of moral sharks.

But if the goal of the self-maintained and self-administered and

self-expanding native Christian church is to be attained in Nicaragua, the Indian must be taught occupations, trades and industries suited to his environment and meeting his needs. Industrial schools should be established. In 1916 the government of Nicaragua took steps to carry into effect the conditions of one of its treaties with Great Britain, the former protector of the Miskito Reserve. In accordance with that treaty tracts of land have been surveyed as the collective property of each village in what was the Reserve. Title in fee simple has not yet been provided for. The creation of these village lands has a distinct advantage: no planter or company of planters, no mahogany company can take this land from the Indians. But the arrangement also has its disadvantages for these people. They will not be allowed to roam and squat at will, to plant banana groves and cassava grounds wherever the soil has attractions. The half nomadic, uncontrolled life must cease. The Indian must support himself on the soil belonging to his village or become a laborer for the white man on terms fixed by the latter. The first impact of civilization on the Indian of Nicaragua, as on every other primitive people, has destroyed his primitive industries and disarranged his primitive regulations. Once he was able to supply his simple needs by his own industry. He tanned hides, fashioned moccasins, beat out blankets from the inner bark of certain trees, shaped and burnt primitive pottery, gathered the wild cotton, which his women spun and then wove into rude cloth, out of which they made garments and sacks, the latter, when smeared with the creamy sap of the rubber-tree serving as portmanteaus and provision bags for the journeys in the dug-out canoes. These industries are declining, where they have not already been forgotten. Even basket-making is not what it was. The Indian has found it easier to depend on the white trader for his shirts and trousers and shoes; and the latter too often fuddles the Indian with drink, that he may trade to his own advantage and persuade the purchaser to buy things that are not suitable to the life of the wilderness.

In view of all this, it is the highest time that the Mission work should pay attention to industrial training. According to the bent of each, young Indians should be taught to work as carpenters, tailors, shoemakers, harnessmakers, etc., and to grow coffee, cocoa, cotton, bananas, sugar-cane and the like. Otherwise the future of these tribes will spell economic and social ruin. The Mission must work for the salvation of the Indian in body as well as in mind and soul. Nor is it Utopian to hold that the Indian is capable of responding to efforts for his economic uplift. Nitario of Awastara on his own initiative is doing well as a wood-sawyer and carpenter and builder. Churches have been built in a creditable manner by these people under missionary oversight. There is crying need for Christian industrial training among the Indians of Central America. The war should not prevent this forward movement.

In the Front Line Trenches

EXTRACTS FROM A LETTER* BY RALPH W. HARBISON, OF PITTSBURGH, PA.

Chairman of Special Commission to France of the National War Work Council
of the Young Men's Christian Association of North America

FOR twenty-four hours we have been under heavy shell fire and all other kinds of "bombs bursting in air"; machine guns and snipers' bullets, "Minnie Wurfers," and "Dolly Sisters," that explode three times; hostile airplanes that wanted to get pictures of us, and observation balloons.

We drove out from the "Y" base in the rear to the trenches in a Ford cabriolet—four of us—Dr. John Acheson on the front seat with the nervy young chauffeur (Hughes) and I and the "Y" Secretary Putman sitting on chocolate boxes, feet dangling out of the rear. The faithful Ford had been filled with canteen supplies and our blankets before we got in, so it was no wonder that the engine broke down seven times during the trip. Two of these breaks occurred going up a hill, after we had left Acheson at a front village "Y" hut, right in the midst of freshly made shell holes. A piece of torn down telephone wire helped us make an extremely fast repair in one instance, main force helped in another.

At Acheson's village and mine, casualties had occurred among our soldiers just before we arrived, and we were ordered to get under cover "tout suite." After a supper of chocolate, war bread, and canned beef, the six of us Secretaries were ordered to the cellar of the "Y," together with 50 soldiers, who happened to be in the old shell-torn building, as the Boche were beginning again to shell the town. We took candles, a big basket full of canteen supplies to last us in case we should have to be dug out later, overcoats and blankets. We fitted our gas masks on to be sure they were working well and then settled

down, or tried to, in the dungeon, and here I saw the first real service of the chief "Y" man—the Rev. Geo. Clarke, pastor of the Presbyterian Church at La Grande, Oregon—a real man among men, who had not left his post for fourteen days. He entered the cave last and, noticing that the soldiers were very quiet and perhaps a bit anxious, he said cheerily, "Well, boys, let's sing the 'Battle Hymn of the Republic'" and then he read them some good poems and talked to them.

We were up the next morning at "Une bonne heure" and, after breakfast at the officers' mess, Clarke and I started off for the trenches, each of us laden with about fifty pounds of canteen supplies besides our gas masks, carried at all times at "alerte," helmets, etc. For two hours we pursued a tortuous way among the various lines of trenches and connecting trenches, stopping frequently to dispense our popular wares among the boys—some repairing the trenches, some building new ones, some on sentry duty, some sleeping in the dugouts, some manning guns and watching for German heads. If they had no money, we gave them what they wanted and took their names for a charge account. Frequently they would say they owed the "Y" so much and would pay up voluntarily. They would rather cheat their mothers than the "Y."

As we entered the front line trenches, we suddenly ran into Secretary Baker and accompanying officers. I stepped aside as well as I could, saluted and said, "Good morning, Mr. Secretary." As they passed I heard one of the officers say to Mr. Baker, "You see, Mr. Secretary, the 'Y' men are right up in the front line trenches with the boys."

*This letter was written from France with no thought of publication and is printed by courtesy of Mrs. Harbison.

Time was flying, and we knew there were still more soldiers further on who would be glad to see us. Soon we entered "No Man's Land" by means of a trench, a land which we had seen from the rear lines in the distance an hour earlier, all up-rooted and torn and desolate, and after some minutes we crawled hot and winded into a shell hole, the farthestmost listening-post in our lines, and found six soldiers on guard, all very much alert. They gave us a warm welcome, and we conducted our communications in low whispers, for there were three German snipers in three different directions only seventy-five feet away.

Needless to say our gunny-sacks were empty when we came out. We hurried back to the sign of the Red Triangle in the village, drank a cup of hot chocolate, and started in again in another direction.

This time we were held up for twenty minutes, until the Germans stopped feeling for the position we were headed for. We watched the explosions getting closer and closer, each one preceded by the weirdest kind of a wail and whine through the air, and then during a let-up we rushed across the open, and into the dug-outs in an embankment, where our second pack disappeared.

When we returned to the outskirts of the town and sat down for a few minutes to rest on some smashed carvings in a shell hole in an old orchard, I asked Clarke what he was, and what he did back home. "Give you three guesses," he said, and I said "minister." First time, he said, anyone had guessed right.

Two of the Secretaries had been gassed the day before we arrived at this place, and one slightly wounded by shrapnel, while others are breaking under the physical strain and need relief. I'm sure we will hear of fatalities soon, but since my experience in the trenches I don't ask the question any more—"Is it worth while?" Never was such an opportunity given to man to serve his fellow man as this. We don't insist on the men going into

the trenches, but we don't insist on their staying out.

The officers, both French and American, are extravagant in their praise of our "Y" men and we in our turn are equally enthusiastic about the high spirits and morale of our soldiers. The closer to the front we got, the more we noticed that the soldiers saluted us. We couldn't understand it, and really felt embarrassed when a whole platoon, standing at ease along the road immediately came to salute at the command of the Lieutenant, "Attention." Later in the day a number of soldiers told us in explanation: "Why, you fellows don't have to do this work, but you are here in the lines to help us of your own accord, and we consider it an honor to salute you."

Pass the word on, and pass it quickly, that 4,000 of the most capable, earnest and big-souled Christian men are needed here today in addition to the weekly stream that is coming. It is critical and we must not fail, but we will, unless more and better men come immediately. As I see it, there is no Y. M. C. A. job over here too small for the biggest men of America. We see some failures among the secretaries, ministers, professional and business men, and many great successes. It does not matter who he is, but he must be a *man*.

Did I mention the fact that we have forty "Y" huts under shell fire, which are manned day and night by our men? . . . In the trenches we visited, there were held by the Secretaries last Sunday ten services and the Sunday before fourteen, in groups of one to twenty-five in the trench corners, in dug-outs, in "abris" or caves, and in the shell hole listening-post described above. The men are hungry for these, and accepted the Testaments and good literature we handed out with the canteen even more eagerly than the food. The very presence of the Secretary is a life-saver to the men, for it takes their minds for those few minutes away from the constant strain, and brings up the morale instantly. Our soldiers are *wonderful*.

What Christianity Has Done For Korea*

BY YI KWANG SU, CHOSEN, JAPAN

Editor of *Chung Choon*, a Korean Monthly Published in Seoul

(A Free Translation by the Hon. T. H. Yun)

(1) Christianity Made Known to the Korean the Affairs of the West

Formerly the Korean knew of no country other than Korea and China. He had no idea that learning, morality and other forms of civilization existed anywhere outside of these two countries. But since the missionary went about preaching everywhere, the Korean has learned that there is such a thing as the Western world. He has even faintly realized that the West has developed a peculiar form of civilization and that this civilization is superior to that of the East. . . . The political movement, like that of the Independence Club, may be said to have been an echo of the Western influence. It is, at any rate, an undeniable fact that Christianity brought to Korea the dawning light of that civilization.

(2) The Quickening of the Moral Sense of the People

Toward the end of the Korean regime it was not only politics that were corrupt. Industry and finance were disorganized. As education was neglected, and administration rotten, social morals were indescribably corrupt. A whirlwind of extravagance, selfishness, dishonesty and jealousy swept over the nation. Officials openly practiced bribery, favoritism and cruelty. People sank deep in debauchery. Even children indulged in gambling. Slaves were sold and bought. Everybody seemed to think of nothing but evil day and night. Summed up in one sentence: the Korean degeneration reached the point where life had no ideal and morality, no standard. When I think of what I heard and saw in my childhood, I can't help trembling. To this confused and wicked society Christianity brought a high

ideal of life and the dignity of virtue. Intemperance and immorality were forbidden. Dishonesty was denounced. Human traffic was discouraged. To worship God, to seek after righteousness, to teach new ways of living a pure, ideal life—all this has been the gift of Christianity. It is Christianity that has enabled nearly three hundred thousand souls in Korea to enjoy religious consolations and to strive after a morally pure life.

Not only the Christians but, through them, the moral conscience of the whole nation has been awakened and the ethical standard has been raised—another inestimable service which we owe to Christianity.

(3) The Spread of Education

We have now common schools and higher schools at different localities. In Seoul there are even schools for special subjects. Educational facilities are thus being provided. But up to seven or eight years ago, there were scarcely any but Christian schools. Of those who have received the new education, and who are above thirty years of age, the majority are graduates from Christian institutions of learning.

Since the religious revolution in Europe, the Christian Church has found it necessary to establish schools. As all believers had to study the Bible, children were taught to read. This became the foundation of the modern system of common education. For the same reason, the Christian Church in Korea has given much attention to the founding of schools and hospitals. A church with two or three hundred members has a primary school, as a rule. It is thus that the Christian Church has laid the foundation of Korea's new system of education.

Besides school education, the necessity for reading the Bible and hymns

*From *The Korea Mission Field* February, 1918.

has induced illiterate believers to learn Un-moon. Moreover, the reading of the Scriptures has created a taste for reading, with pleasure, such simple religious works as "Pilgrim's Progress", etc. Thanks to this fact most Christians male or female, old or young, have acquired the knowledge of letters and the ability to read.

(4) The Status of Woman Has Been Raised

The distinguishing mark of Oriental ethics is to honor man and despise woman. Especially in Korea a woman was considered no better than a domestic animal. She was denied the privilege of education. To assert her personality or to engage in an independent livelihood was never dreamt of. But it is the blessing of Christianity that has induced her to attend church services and to engage in acts of worship along with men, giving her the conception that men and women are sons and daughters of God on equal terms. A Christian woman enjoys that same power with men to vote for the election of Church officers. She shares equally with men the responsibility of supporting the Church. In the roll-book of Christians a woman possesses her individuality as well as a man.

The first school for girls was a Christian school and the first girl students were Christians. Now-a-days there are common schools and high schools for girls; but as late as five or six years ago the very mention of a female student was associated with a Christian girl.

Again, it is the Christian Church in Korea that has sanctioned the re-marriage of women. By breaking down the notion that it is a great sin for a widow to re-marry according to the literal interpretation of the maxim that "a virtuous woman never has two husbands" Christianity has conferred on the Korean woman a precious freedom.

(5) The Hurtful Custom of Early Marriage Has Been Rectified

Now we have a legal age for marriage so that early-marriage is, at least

theoretically, forbidden. But formerly it was Christians alone who enforced strict rules against premature marriages.

(6) The Universalization of Un-moon

It is the Christian Church that has given to the Korean the idea that Un-moon is also a form of writing. The translation of the precious Testaments, Old and New, and of the hymns has given to Un-moon its dignity and universality. . . . It is probable that the Korean alphabet and the Korean language have become, for the first time, the medium of high and noble thoughts through the translation of the Bible. When the history of Korean literature shall come to be written by a future historian, the fact that the Bible was translated in pure Korean will find its place in the first page.

(7) The Mental Faculties of the Korean Have Been Stimulated

The Korean mind had been paralyzed, dried up and stagnated. To this, Christian thoughts, unheard of in former ages, brought a powerful stimulation.

(8) Personal Liberty

The individual is the basis of this religion. In the Confucian system, the sage makes ethical laws for the people who are required to obey them unconsciously. "People should be made to obey but they should not be made to know," is the Confucian doctrine. Hence the Confucian ethics destroy private judgment, and this has hindered the free development of thought. But Christianity teaches that each individual, through his own prayer and endeavor, can find and see God and obtain eternal life. To say that all persons, sons, daughters and slaves in fact every human being has a soul implies that all men are brothers; that everybody is to be respected; and that all persons are equal in status and dignity, however they may differ in abilities. This is the source from which is derived the idea of the equality of men and women. This is the root of modern ethics.



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

Missionary Giving; Exit Devices; Enter Principles

THE exit of certain familiar figures which, for many years, have been inseparably connected with the securing of missionary gifts, is one of the great signs of the times. While there is still laid on these retiring schemes an occasional detaining hand of some who have long leaned on them, yet there is general rejoicing over the passing of the day of clever devices for extracting gifts and the entering in of the day of abiding principles and methods for training givers. The man who was wont to open the pocket books of the people by funny stories and good natured gibes, skillfully planned for the painless extraction of cash, is passing to make room for the man who presents the Scriptural principles of stewardship, the facts about the great need of an unsaved world for a Saviour, and the inspiring example of consecrated givers.

The Passing of All These

The Man Who Apologizes.—Today's missionary platform has no place for the speaker who faces his audience apologetically as he hesitatingly announces "There is one subject we always dislike to mention, but we have now come to the unpleasant part of our program. We must have money and it is necessary for us to take up a collection, so we will do it now and have that over with."

The Counterfeit Widows.—There have been in times past, big able-bodied men who have doled out a pittance to missions and called it "the widow's mite." Good old Daniel Webster held and recorded for our enlightenment that a widow is "a woman who has lost her husband by

death," yet many churches still show a most amazing aggregation of widows who are *not* "widows indeed." Shameful camouflage this, by which men who have large estates and women who have husbands and bank accounts have sought to disguise their giving of mites and the withholding of millions.

Begging Committees. who with shamefaced apologies have pursued their fellow men with subscription papers, soliciting gifts for the greatest work in the world as if they were asking alms for some petty charity, also belong to this passing order.

"The Penny Collection."—Gone are the days when the missionary offering shall be termed "The Penny Collection." In these days, shall fathers and mothers give their children twenty-five cents for thrift stamps, dollars for Liberty Loan Bonds and still hand out pennies for missionary offerings? No, verily these are passing too.

Stewers of Oysters and Freezers of Cream.—Rapidly disappearing also are the money raisers who have faithfully labored to secure missionary money by methods which they condemned, but, at the same time, condoned by saying: "We did not like to do it, but we just simply had to do something to get money."

We hail with delight the passing of the ice cream freezer and the oyster bowl which have commercialized missionary giving, until there were those who really felt that they had settled in full all obligation to an unsaved world, when they had paid for and eaten a bowl of oysters or a plate of ice cream.

War Winning Lessons Applied to World Winning Policies.

Much fear has been felt about the effect of the war on missionary giving, and there have been those among us who have thought that they had reached the heights of patriotism when they urged the cessation of all calls for money for missions during the period of the war. There have been others who have feared that the large amounts given for war work would of necessity mean a great reduction in the amounts given for missions.

It is a significant fact that during the year before the United States went into the war—that year of her greatest financial prosperity—her contributions to foreign missions fell off \$100,000, while during the same year Canada, with all her sacrifice of men and money for war work, increased her contributions by \$100,000. When the sacrificial spirit is in the air it is no time to halt the line of missionary advance. People who have known only the dictionary meaning of sacrifice heretofore are learning its real meaning in their everyday living, and are rejoicing in the lesson.

Said a man who had the opportunity to buy up a lot of sugar for his personal use in a town where other people had none: "I do not care to be eating my sugar alone." This spirit of the patriarch of old who had no desire to eat his morsel alone is having a new birth in our day. A man whose bank account is increasing rapidly in these days is not in good standing in his community. Governmentally speaking, it is not good form to be getting rich in this hour of the nation's need. Many men and women are voluntarily making the resolution that while the war lasts they will not lay up money.

It is but a step further to get them to resolve, that, while thirty-three millions of their fellow men are dying every year without Christ, they will continue to pour out their increase to win a world. Now, while the children of America are rejoicing to have

part in the rescue of the suffering, starving children of other lands, is the time of all times for them to hear the appeal of those two hundred millions of mission lands who lie down every night with hunger unsatisfied, and of the hundreds of millions who are perishing for the Bread of Life without ever having heard that there is a Saviour.

So Many Calls.—Surely these days will make us drop forever both our complaints and our apologies for "So many calls for money for missions." When the first Liberty Loan call was sounded no one expected Uncle Sam to pat us on the back and say "Now if you will give generously just this once there will be no more collections." Being determined to win a war we want just as many calls as are necessary to assure final victory. Now is our opportunity to bring to the church the conviction that when the winning of a world for which Christ died becomes the chief concern of His Church all count of calls will be lost in the supremacy of our desire to make His Kingdom come throughout all the world.

No Requests for Refunds.—When the Red Cross asked for \$100,000,000 and we subscribed \$170,000,000, did any among us send requests to headquarters for the return of the amount overpaid? Were not our hearts full of joy that the work of mercy might reach out its tender hands just that much farther?

Yet missionary records reveal a letter of recent date sent by a treasurer of a local congregation to the treasurer of a synod on this wise:

"Dear Sir:

"We have discovered that by some mistake we overpaid the amount apportioned us by \$4.30. Will you kindly return this amount to us so we can hold it over for next year's apportionment?"

After the maximum efforts of war work can we ever go back to the old minimum of effort in mission work?

"As for God His Way Is Perfect."

In Germantown, Philadelphia, there is a small congregation, numbering

about two hundred members. Last year they gave over \$25,000 for missions. For the first five months of the year 1918, they have already given over \$2,000 each month. The pastor, Rev. D. M. Stearns, in answer to a request for information about his methods of securing such large gifts, mentions only two things:

1. The presentation of Bible truth.
2. The presentation of the need and opportunity.

The Bible truth, with its compelling commission to every Christian for missionary service, is presented by the pastor in sermons and in Bible classes. The needs and opportunities are presented chiefly by letters from missionaries from all over the world. These letters are read at the mid-week prayer meetings.

"The Lord does the rest" says Pastor Stearns. "He touches His peoples' hearts and they respond."

"As for God, His way is perfect: the word of the Lord is tried: he is a buckler to all those who put their trust in him."—Psalm 18:30.

"My soul, wait thou only upon God; for my expectation is from him."—Psalm 62:5.

Mr. A. A. Hyde, a business man of Wichita, Kansas, who has become a world citizen through his large gifts, and has by his testimony and example inspired other givers the world over, gives his answer to the searcher for the best methods for securing gifts:

"In my experience the greatest influence for securing missionary giving is the Gospel. Those who read the Bible themselves, and can get others committed to daily reading, meditation and prayer, with the sincere desire for the guidance of God's Spirit, will revolutionize lives and secure both men and money in abundance."

Millions for Missions

A MOVEMENT which has linked both men and millions to missions with something finer than alliteration is the Men and Millions Movement of the Christian Church. From Dr. A. E. Corey, the Secretary in

charge, we have this description of the methods used:

"The Men and Millions Movement of the Disciples of Christ began in prayer with an aim of a half million dollars for limited equipment on the mission field. This grew to a million for the equipment of missionary stations, and for sending out missionaries. This accomplished, the program suddenly grew to include \$6,300,000 for colleges, home and foreign missions, benevolences, ministerial pensions and churches extension interests of the Disciples of Christ. It has now been completed with the goal of \$6,300,000 more than raised, and with a possibility of reaching some \$7,000,000. The greater part of this money was raised in gifts of over \$500, but an Emergency Campaign was recently put on, with conferences for ministers and leading workers in twenty-four states, and in one month, under the direction of the ministers, \$1,800,000 was pledged.

The methods used have been very simple, whether with the ministers or with men of large affairs. There has been simply a statement of *facts*—big facts, overwhelming facts, commanding facts. These were stated briefly by many speakers, and men and women were not allowed to get away from them. Again and again men have told us that after they left these meetings, they could not sleep at night because the facts were so overwhelming.

Co-ordinated with the facts was *prayer*—prayer on the part of the men who heard; prayer on the part of the team that conducted the campaign; prayer on the part of the ministers. This prayer also aimed to be vital and connected with real intercession. The one aim was not to get a man or woman to give so much money, but rather to have him make a *gift that represented him*. If he was able to give a million dollars, then the aim was to lead him to a desire to be represented before God. It was carefully planned that his thinking should not be in amounts of money, but in the deep-felt desire to be represented before God

as he was represented in his business, socially, and in many other ways. Since the war came to America, the emphasis has been one furnished by business men themselves, namely, that no one has the right to lay up one dollar in this hour. Men who were indifferent in the beginning, have in these later years come to see the absolute necessity of doing great things for God. Many incidents might be cited; but they would be only illustrations of these methods. However, they might be outlined as follows:

First, the statement of facts—information—not an appeal to sentiment—so that their judgments and consciences will act intelligently. Then a call to them to pray. And how much more frequently men pray than any of us believe! Then, after they have prayed, comes a call to them to be represented before God. When men think in terms of becoming representatives in the sight of God, they adopt different standards than ever before. Any great enterprise for the Kingdom of Christ, can be put forward by facts, prayer, and proper representation."

How These Methods Worked

A man, whose giving has blessed every land, said: "\$10,000 seemed the most I could do now, but these one-minute statements of what money will do compel me to give \$25,000." And he did.

A widow said: "\$20,000 each for my five children will be enough, if they use it well, too much, if they do not. So I will divide my estate of \$200,000, and give \$100,000 to the Kingdom of God, through the Men and Millions Movement." And she did.

A woman, whose chief joy is giving, said: "I was planning to give \$10,000, one-tenth of my estate. But since I have seen what the women of Belgium and France have suffered, I must give \$50,000." That was three years ago. Her investment in the Men and Millions Movement has since grown to \$85,000.

A man and wife, whose only son and daughter are just beginning their missionary service, said: "We want to send \$1,000 along with our children." And they did.

A teacher in Texas said: "If it was worth while for my schoolmate, Zenos Loftis, to give his life for Christ in Tibet, to be buried on the road to Lhasa, then it is worth while for me to put \$100 a year by the side of that life." And she did.

A young man, with an income of \$2,000 a year, said: "What will it cost to support a missionary?" "\$600 per year." "How much will a man and wife cost?" "\$1,000." "I will take them." And he did.

A widow said: "By extreme economy and industry, I have saved \$30,000. I shall not need much of it, nor long, so I want to invest it all in the Men and Millions Movement." And she did.

A young man said: "I am terrified at the rapidity with which wealth is coming to me. I will give \$25,000 now, and half of my income for five years." And he did.

A woman of Texas thought of giving \$1,000, increased it to \$5,000, to \$10,000, and then to \$20,000, saying at last: "I have never denied myself for God. If I give \$20,000 it will require sacrifice, and will truly represent me before Him." And she did.

An elder said: "If Dr. G—— can give both of his daughters, educate them, and send them to the other side of the world as missionaries, it looks like some more of us ought to send \$100 a year along with them." And they did.

Enlisting Large Givers

The following outline of how to approach people of large financial capacity to present to them opportunities for investment in Kingdom enterprises, was given recently in an address by W. B. Millar, General Secretary of the Laymen's Missionary Movement.

1. Approach men with more faith than we usually have in their willingness to give.
2. Give large place to prayer in all the preparations,

3. Believe in the work for which you are pleading, and have your case well in hand.
4. Seek to give every man from whom gifts are sought a spiritual equivalent for his money.
5. Send, if possible, two or three men together for each interview.
6. Never let a man say no to your appeal. If the decision is likely to be adverse, postpone the final word if possible. Leave the way open for future approach.
7. Do not continue to argue after the case is won.
8. Do not go in the spirit of begging. The next best thing to leading a man to Christ is to lead him to make a great investment in the work of Christ.
9. Keep the giver informed about the progress of the work in which he has invested.
10. Keep up your courage. The success of the campaign does not depend on one gift or one man.

How \$100,000 was Secured from Sunday Schools.

Rev. George H. Trull, of the Presbyterian Church in the U. S. A., is one of the men who has made great advance in thorough missionary education in the Sunday School. Here is his answer to a rapid fire of questions about methods used and results obtained.

One hundred thousand dollars—to be exact \$100,518.10—were received from the Sunday schools of the Presbyterian Church in the U. S. A., the past fiscal year, which was the first year of the war. This is a gain of 10 per cent. over the receipts of the preceding year and of 56 per cent. for the decade. Whether this sum is gratifying must be judged in the light of several considerations.

First, the number of existing Presbyterian Sunday schools.

Second, the number of contributing schools, 3,008, and the number of non-contributing schools, 6,268.

Third, the number of contributors to Foreign Missions in each Sunday school as compared with non-contributors.

Fourth, the Foreign Mission gifts

relative to other benevolences and to local support.

Fifth, the amount of missionary interest and devotion evidenced by the giving.

Sixth, the amount of character development secured through the giving.

Seventh, the ability of the contributors, whose inquiry should be not "How much have I given?" but "How much, after giving, have I left?"

Answers to only a few of the above queries are available as indicated. Each local Sunday school should tabulate completely its own record annually, if it gives due consideration to Foreign Mission investment as a factor in the religious education of its youth.

An additional fact regarding Foreign Mission gifts is interesting. More than one-half of the churches of the denomination have a membership of less than one hundred, about one in six has fewer than twenty-five members. It is, therefore, inferred that the Sunday schools connected with these churches are correspondingly small. The smallness of the Sunday school, however, does not relieve it of the obligation of mission instruction and training in giving. The non-contributing schools are not confined wholly to those of the smallest membership. Wherever forceful missionary leadership exists, whether in a small or large Sunday school, missionary investments can be secured. It is altogether a question of leadership and of training. The problem is to secure the necessary capable leadership in every local school.

There were certain methods employed to secure the financial results above mentioned. The General Assembly of the Church recommends that annually each Sunday school should contribute a special offering to Foreign Missions at Christmas and at Easter. Hundreds of schools respond to its recommendation.

The Assembly's Committee on the Every Member Plan recommends that all Sunday schools should, as a

matter of training in Christian stewardship, urge its members to give by the weekly method both to local church support, including the Sunday school, and to benevolences, including Foreign Missions. Some schools are following this plan.

For several years the Foreign Board has been advocating both the Station Plan of giving and the support of individual missionaries on the share basis. The Station Plan provides opportunities for investment in all forms of work conducted at a particular Mission Station chosen by the local school after consultation with the Board. Assignments are completed when ten dollars or more annually are pledged by the local school. By this plan of assignment of specific object work the school's interest in Foreign Missions is deepened and closer contact is maintained between the work at home and abroad. Letters and sometimes photographs and curios from the field are sent to all contributing schools.

The support of individual missionaries on the share basis has proved very popular. Shares are offered in certain missionaries at \$25 each, and in others at \$50 each, in order that schools may invest in accordance with their financial ability. An enlarged picture of the missionary for framing is sent to each contributing school, and letters are furnished as in the case of schools contributing on the Station Plan. The support of four such missionaries was secured within a few months and two more are now being offered.

In a recent year 541 Sunday schools contributed on the Station Plan, averaging paid up pledges of \$48.40 each, and with their additional amounts contributed to the General Fund of the Board, their total gifts averaged \$63.98, while 2,261 other Sunday schools, not giving specifically, averaged but \$19.67 each.

In addition to the 541 Sunday schools contributing pledged amounts, 210 other schools gave to specific work without pledges. There were

thus 751 schools which contributed to specific work, and their total gifts for the year were more than \$2,000 in excess of the 2,261 other contributing schools. In other words, of the entire number of Sunday schools contributing to Foreign Missions, one-fourth giving to specific work contributed \$2,232.08 more than the remaining three-fourths giving to the General Fund.

Gifts Follow the Visits of Missionaries

No testimony could be more emphatic as to the value of the personal presentation of the needs and the opportunities of the field, through the visits of missionaries and Mission Board Secretaries, than the actual results of such visits. The instances following have been secured directly from missionaries and secretaries of different denominations:

"I visited a church which gave about \$950.00 for Foreign Missions. The pastor had been praying for and preparing the way for our meetings for several months. I spent four days there, speaking six times. The keynote of it all of course was a closer walk with God, exaltation of the work of the Holy Spirit, and more fellowship with Jesus Christ in the missionary work. At the end of four days facing the opportunity, that church subscribed \$5,300 for foreign work, besides thousands for the home work. Emphasizing the uttermost part of the earth always secures Home Mission results as well.

"When I visited the church again later on, they added \$1,400 more for Foreign Missions. Best of all, two men, who gave \$1,200, each promised that a year from now they would arrange their affairs to give an amount equivalent to the support of a whole station each.

"One school teacher gave for foreign work alone, a full fifth of her entire year's salary in addition to her gifts to the home work. She has since given herself as a missionary."

* * *

"A church which I visited recently was ready to disband. I had the great opportunity of holding before them a reason for not disbanding—a world vision and a world task. One man who was not a member of the church said he wanted to give \$500 to such a work. Another who had not been in the church for two years gave \$600. The congregation got together to face a real work to be done, and instead of disbanding, they decided they would face the work there was for them to do. They

gave \$6,000 for missions. They have since written me that the call to really face a dying world meant the resurrection from the dead of their own congregation."

* * *

"A country church that a few years ago was giving a few dollars a year, and was almost dead is now giving \$600 for Foreign Missions. Instead of this facing of a world task crippling the local work, that congregation has increased its pastor's salary until he now receives the largest salary of any minister in a country church in our denomination."

* * *

"From a girl came a diamond ring with this note. 'It isn't much, but it's all I have. 'Twas my mother's, and I love it, but may it be used for the Master. My prayers shall ever follow it. Willingly, prayerfully, joyfully, a co-laborer.'"

"The wealthiest man in the church, after hearing the Sunday message, the next day, without waiting to be approached, assumed the \$1,200 Annual Cost Fund of a missionary, paying the first year in advance, then, calling in his lawyer, he had him draw up a contract between himself and the Foreign Mission Committee by which he bound himself, his heirs, assigns, and administrators, to continue the \$1,200 payments for twenty years. It was good to see this man's beaming face after the deed was done. On top of this the pledges went to over \$1,800, thus superseding the \$591 of the previous year with an individually pledged annual total of over \$3,000, of which \$2,400 of the first year's subscription was paid in cash."

* * *

"A widow with children, who was supporting herself by keeping a boarding house, pledged to the Foreign Mission cause the \$20 per month received from one boarder."

* * *

The Danger of Sighs.

"How you make me sigh for great wealth!" said a woman with the intention of complimenting a speaker at the close of an address. "Then I have utterly failed in accomplishing my purpose," answered the speaker.

The Lord wants not sighs for the dollars we have not, but consecration of the dimes that we have.

A little boy was walking along the street by his mother's side. He thus voiced his lofty missionary aspirations:

"When I get to be a man and have lots of money, I am going to support a missionary. I think I'll build a hospital and a mission school too."

"Are you sure you will still feel that way when you get the money?" queried his mother.

"Oh, I know I will," answered the boy, confidently. "If I had any money now I'd give it, but you know I haven't any money."

Just then he spied a shining round dime on the sidewalk. Before his mother had a chance to say missionary, mission school or hospital, he shot into a nearby candy store, where the sum total of his newly-acquired wealth was hurried across the counter in exchange for his favorite candy. Perfectly willing was he to consecrate the dollars he was going to have, while he spent for himself the dime that he had.

We are in great danger of exhausting our generous impulses on sighs for wealth to consecrate, and of encouraging in our own lives and the lives of others the deferring of actual giving until we acquire large sums.

At a summer student conference when a promotion fund was to be secured someone said, "It is a shame to ask these poor girls to make contributions. They have so little just after commencement." Yet the records of a nearby stand showed that during the conference days more than \$1,000 had been passed over the counter by those same poor students, in nickels and dimes, for soft drinks and confections.

Making Missionary Opportunity

All over our land are missions and small churches which are cherishing a tradition that self-existence is the all-absorbing problem for them to face. Oft-repeated among them are certain worn quotations to the effect that "Charity begins at home" and "We had better pay our own debts before we try to help anyone else."

Dr. Egbert W. Smith, the distinguished Chairman of the Executive Committee of Foreign Missions of the Presbyterian Church, South, has secured some great gifts for missions. He began his work by making opportunity where there seemed to be none. In answer to a request for the story of

how he secured his first gift for missions he writes:

"My first charge was a mission station in a North Carolina town. After a year's work the mission was organized into a church of eighty members, paying its pastor \$500. I may say in passing that, the church being so small and easily handled, we organized no missionary society among the members, but habitually treated and preached to the whole church as itself the missionary society. I had not been long pastor when the thought struck me, why should not our little church have its own missionary representative in the foreign field? That was twenty-eight years ago, when the South was still painfully poor, and when in the whole state, I believe, only two churches—and they among the largest and wealthiest—had assumed a foreign missionary's support. But the thought had taken possession of me. I pondered over it. I prayed over it. I had visions over it. Night after night my room became a Troas where in the darkness I could see men from China, Africa, India, Japan, praying us and saying, 'Come over and help us.' I laid the subject before some of the brethren. Then the little church came together to consider the matter. Every member determined to do his best. Each one took a slip of paper and wrote down how much he would give. And when at the close of the meeting the subscriptions were counted, they footed up more than \$1,300. We had our missionary. And our foreign missionary secretary told us later that the example of that one little church had in twelve months inspired more than a score of churches to go and do likewise."

How Some Missionary Societies Secure Gifts

"Whenever we have been able to get our members to definitely set aside one-tenth of their income for the Lord's work, we have made great advances. We have found that not one who gives a tenth has stopped at

the tithe. All have gone far beyond in additional offerings. Also we have found that, in the great majority of cases, those who do not definitely give a tithe, give far less than a tithe."

* * *

"We have replaced our former system of dues—every member paying the same amount, by making pledges—every one according to her ability. Some give dimes, others give dollars. Our meetings are held monthly. The record of amount paid is kept on cards with a blank space for each month, which is checked as the pledges are paid."

* * *

"A new plan which is responsible for a large increase in missionary contributions as well as for a better relationship in the different organizations in the church includes the following features: Instead of making the work of the missionary society something entirely independent of the congregation, the officers of the missionary society are represented on the Church Cabinet. The whole missionary activity of the congregation is thoroughly discussed and planned. In making the Every Member Canvass, the special activities of the missionary society are recognized and women are on the canvassing committees to present to women the work that is contemplated. In some cases twelve special envelopes are left with every member of the women's missionary society for the offerings for that special work. In other cases the amount to be contributed by the women's organization is included in the budget."

* * *

"Our student band undertook to support a native preacher in Japan. We divided the amount of the cost into 365 parts. Then we asked each student to assume the support of our preacher in Japan for as many days as possible. A large chart with 365 sectors was placed on the wall. As the days were assumed they were marked off with the names of the students assuming them."

Woman's Foreign Mission Bulletin

EDITED BY MRS. WILLIAM H. FARMER, MONTCLAIR, N. J.

A WOMAN MISSIONARY'S JOB

JUST what does a missionary do? Oh, quite a number of things. The evangelistic missionary spends most of her time in training native Bible women and touring her district, sowing the good seed of the Word. The medical missionary spends most of her hours doing the work of a good physician—caring for the bodies of men in hospitals, dispensaries and homes in the station and touring in the jungle-buried villages of her district. She also trains native helpers in the use of medicine. The educational missionary puts most of her energy into school work, and the training of native teachers. But no missionary is restricted to a set routine; none lack variety of occupation; all find ample scope for the exercise of their ability and training.

Here is a sample of just what one missionary does:

Five and sometimes eight hours daily in the school room teaching kindergarten, elementary grades and a training class; a supply-maker—copying the only existing wall map of her district, making reading and number charts, and practically all the school equipment; a match-maker, interviewing widowers and young men who come a-wooing for one of fifty school girls; a dress-maker, making an outfit for a new boarding pupil who arrives with her entire wardrobe on her back—a red sack reaching from under the arm pits to the knees or a few inches below; a doctor caring for a boy with tuberculosis of the bone fifty miles from a hospital, or physician, treating a leper with pneumonia, sixty miles from medical aid; a druggist, compounding medicines for a family of fifty; a nurse, caring for a ward of fourteen patients on the floor of the bungalow veranda; a society butterfly, occasionally donning a best gown to sip tea with English lords and ladies of high official position, or while in camp, enjoying the gracious hospitality of a tea planter and his wife; a photographer, snapping shut-in Hindu and Mohammedan ladies, or in the wee morning hours, printing fifty or sixty pictures, to send to friends in the homeland, lest they forget; an architect, drawing up plans for new buildings; a sport, riding fifty miles on a stretch in the saddle, crossing rice-fields on an elephant's back, and riding twenty miles in an ox-cart in ten hours; a merchant, buying food, clothing and school supplies, and selling the same to students; an accountant, bending wearily over columns of figures, groaning over most complicated government annual reports, smiling over monthly accounts and progress reports sent to the far off jungle huts from which the students have come to school; a gardener, planting four hundred and fifty fruit and shade trees in two hot seasons; a teamster, driving two spicy native ponies back and forth from school, from the bazaar, and out thirty-eight miles from the station; a barber, buying the friendship of the young men of jungle villages by cutting their wig-grown hair in approved fashion; an undertaker, folding the waxen hands of a little English baby, and laying him on a bed of blossoms for his long sleep in a strange country.

In fact, being a missionary is just being a friend; big-sister—mother—friend to the family of boarding pupils; winning a welcome in the home of the day pupils; making friends with the postman, dairyman, laundryman, merchant, station-master, professor, doctor, cabmen, lawyer and tailor; sitting in mud court-yards telling of New York sky-scrapers, fireless cookers, electric irons, cold storage, thermos bottles, vacuum cleaners and other new-world wonders. In later years the great war eclipsed all else. Crude maps of Europe were

drawn with the tip of a sunshade in many closed-in court-yards. With what eagerness did the simple-minded brown folk follow the tracing of events, and with what unflinching loyalty did they hail news of the brave deeds of their countrymen in the service of King and country on the French front!

And sometimes there is a "purdah party" when the Hindü and Mohammedan women who are confined to their own court-yards from the age of twelve until death, come to the bungalow in the dark of night. Curtains are drawn, and no men are allowed within sight as the women enjoy a horizon-widening evening. The radiopticon brings people and customs of all lands to them, the music-box plays, and hostess and guests take turns singing with the baby organ.

Occasionally there are happy days when one plays hostess to a missionary or tourist—someone of common speech bringing fresh gossip and perchance, fresh styles, from the home-land. On such evenings lights burn late in the mission bungalow, and the visions of the night season, whether sleeping or waking, are peopled with home faces, voiced in the old home accent and over all wave the stars and stripes of Old Glory. On such nights it is not always the humidity that makes moist the pillows in the mission house.

There are red letter days, such as Feb. 12, Easter Monday, July 4th and Dec. 25th, when, if there are children in the mission group, a diversion of some sort is planned for some part of the day. So does the white-faced baby, born in the brown man's country, come to know of the history and traditions of his father's homeland.

These are a few of the tasks that made glad the days and nights of five and a half years for an ordinary missionary of but average ability, and far less than average training and opportunities. One of college or special training, and of greater native ability could enjoy a much wider scope of useful service. And one with training in medicine, oh, what could not such a one do in the name and after the fashion of the Great Physician who went about doing good! That is just the ideal, the goal of all who, in foreign lands, amongst strange people, seek to make Christ known. In schools and homes and hospitals, in bazaars and on the highways, in social intercourse and business transactions, they seek to do good that the Father in heaven may be glorified.

Do not waste pity upon friends on the firing line of Christ's kingdom. Any slight measure of sacrifice which their separation from home and country might entail, is abundantly compensated by the joy of serving multitudes of Christless ones suffering in body, mind and soul. For in losing themselves in such service their own lives grow and expand, and they find the great joys of life even as their Master promised they should. With great brooding pity the missionary considers the multitudes of teachers, physicians and preachers in the homeland in numbers far, far beyond need of them, spending their "money for that which is not bread and 'their' labor for that which satisfieth not," when on every foreign field there are millions suffering for lack of what Christians only can give.

E. MARIE HOLMES, *Gauhati, Assam.*

STUDENT WORK OF THE WOMAN'S BOARD OF MISSIONS

Mrs. Frank Gaylord Cook

AS there are in the territory of the Woman's Board of Missions (Congregational) no colleges of the denomination, the Student Committee of the Board determined to direct its efforts toward reaching the

girls as soon after graduation as possible. The methods are simple.

In the late Spring we gather from the colleges in our territory the names and addresses of all Congregational students who are to be graduated that year. These we divide geographically according to Branches (Districts) and send to an officer of the Branch (us-

ually a Student Secretary appointed for this purpose), a list of those living in her territory. The Branch Secretary is asked to do the following: First, to ascertain whether the girl is living at the place named. If she no longer lives in the territory of the Secretary receiving the name, the latter is expected to report to us the new address in order that the proper Secretary may be notified. Second, the Secretary is requested to communicate with some active missionary worker in the girl's church, calling attention to the fact that she is now at home, asking whether she is already taking part in the missionary life of the church and suggesting that, if she is not, an endeavor be made to enlist her in some way. Third, the Secretary is expected, so far as is practicable, to try to come into some personal touch with the girl, whether through correspondence or other means.

This Fall the President of our Board prepared a long and ingenious list of services that might be asked of these girls, the whole thought being that once their help is secured their interest is also secured. These suggestions were mimeographed for use by the Branch Secretaries in their correspondence with the local workers.

For use with the girls themselves there is a leaflet named—"The Call," printed anew from year to year. This leaflet contains a brief appeal for foreign service, and gives a list of the vacancies in our various mission stations with a short description of the kind of work required. Some Secretaries use these in personal letters; others find it more satisfactory to hold an annual rally. Here appeals are made for missionary service both in the church and in the field. A luncheon is a variation of the rally idea tried now and again. One Branch Secretary living in a large city organized some of her young alumnae into a Normal Mission Study Class. The Student Committee of the Board is desirous that the Branch workers shall take all possible initiative in de-

vising methods for interesting and enlisting these alumnae, and is glad to act as a clearing house for ideas among the Branch workers.

One more effort we are urging upon our Branch Secretaries, and that is to induce these alumnae to go to the Camp at Northfield, or one of the Missionary Education Movement summer conferences. Girls who have attended the Y. W. C. A. conferences at Silver Bay, and are realizing that the status of "alumna" bars them from the student gatherings, find in Northfield or the missionary conferences at Silver Bay or Ocean Park a happy substitute.

A LETTER FROM CHINA

[Conclusion of Mrs. Stewart's message in the June REVIEW]

WE HAVE from thirty to fifty men from the Government school nearby coming here every Sabbath morning at 8:30, into three Bible classes. Last week one of them stayed to dinner, and because he had never eaten in a foreign home before, and had never used a knife and fork, he asked Mr. Stewart to show him how to use the implements, and to tell him about our table manners. He was very clever and learned quickly, and we enjoyed having him with us. Chinese etiquette is very different from ours, and it is possible to offend them just as much as they offend us, if we are not enlightened about their customs. This man was in a mission school in Shanghai where he became a Christian, but when his father heard it he took him out of the school, and sent him up here to a Government school. However, the Dean of this school is a Christian, so he comes here every Sabbath morning to a Bible class.

One day in December Mr. Stewart and I were invited to the commencement exercises of the Government Normal School for women. There were 31 graduates, and just one Christian among them. There are 300 women in the school. The exercises took place in the open court, though it was a frightfully cold day. The whole school stood throughout the en-

tire program, which lasted an hour and a half, and so far as we could see they did not move a muscle. Bishop Bashford is the authority for the statement that it is only 31 years ago that the first Government school was opened for women, and 45 years before that Mission schools had been opened for women. Now there are over 1,600,000 men in Government schools, and only 13,300 women, but there are 41,300 women in Mission schools.

The Chinese schools and homes are minus stoves and heat, except the heat they get from an open brazier with some charcoal burning on it. One does not get much benefit from such a brazier in an open court. We knew that the exercises would not be short, and that the place would be freezing cold, so we tried to dress accordingly. But of all the Americans there I saw only one who was at all comfortable. She had done a great deal of itinerating in the country, and knew by experience what to do to keep warm. I was so curious to know how she did it that I asked her to tell me, and she did. On her feet she had first a pair of cotton stockings, then silk wadding wrapped around them, then two pairs of woolen stockings, more silk wadding, another pair of cotton stockings, and then a pair of Chinese velvet shoes. She clothed her body accordingly, and while she would not exactly measure up to a fashion sheet, what is more to the point, she was comfortable and could enjoy the exercises, while we wiggled to keep up the circulation. I heard one of the new missionaries say that she hoped when the war is over that some of the people who had learned to knit would make warm sweaters and stockings for the cold missionaries.

Letters have come today telling that friends in the homeland are constantly remembering us in prayer. This is the greatest possible encouragement and inspiration to us. Doors have never been so wide open as they are now, and we are depending upon you to uphold us day by day as we try to

gather up the sheaves and garner in the ripening grain.

INTERNATIONAL FRIENDSHIP

IN THINKING of Europe do not forget China. If China is not included in the solution of the present world problem the same thing that needs doing in Europe today will have to be done again in China a score of years hence.

Democracy in the world at large will be impossible unless there be free nationality in Asia, and free nationality in Asia will be impossible unless China be enabled to work out her own national independence. To that end the development of an enlightened citizenship, trained for effective service and inspired by Christian motives is the only way. Every Christian college is an agency of international good will at a time when such is desperately needed in the East as in the West.

CHRISTIAN LITERATURE DAY

AT THE annual meeting of the Federation of Woman's Boards of Foreign Missions, held in New York, January 18, it was voted to ask the Committee on Christian Literature for Women and Children to prepare a program for use in local missionary societies. It is suggested that one meeting during the year be devoted to the consideration of the importance of providing pure and wholesome reading in their own vernaculars for the native converts of mission fields. This suggestion has been adopted and each Board is urged to promote *Christian Literature Day*, observing it at such time and in such way as is best adapted to its constituency. To aid in this plan, a program has been prepared by the Committee, with accompanying material to aid in carrying it out. Dr. C. H. Patton of the American Board, chairman of the American Section of the Christian Literature Committee of the General Boards has written a Foreword for this program.*

* The price of the programs is five cents each and a special price per hundred will be made to Boards. They may be obtained from Miss M. H. Leavis, West Medford, Mass.

Latest News Of War Work

HOW Y. M. C. A. WAR FUNDS ARE USED

SOME interesting details of the Y. M. C. A. war work have been given out by Dr. John R. Mott, who has recently returned from the war zone. Up to March 31, 1918, the Y. M. C. A. had sent 2,138 men and 202 women overseas for work in the war zone. In addition to these they have appointed 2,989 secretaries for cantonments and camps in America, where 538 huts have been built at a cost of \$3,934,481.75, with an operating expense of \$4,333,385.67. In the war zone in Europe 505 centers have been established outside of Paris, and 12 buildings are in use in the French capital. Thousands of tons of biscuits, cocoa, coffee, cough drops, sugar, jam and chocolate have been shipped over, as well as athletic goods by the ton, and 1,000,000 feet of motion picture films, with projecting machines.

At Aix-les-Bains, in Southern France, sometimes called "America's Blighty," is a rest camp where the boys find something like home. Here the Y. M. C. A. places at their disposal everything that is possible in the way of recreation and inspiration for the seven days' leave which they are allowed every four months.

General Pershing said to Dr. Mott during this recent visit that in his judgment "not in the history of mankind has there been a body of men averaging higher in personality and character, going forward on a more important errand, and animated by purer motives or higher principles."

THE SALVATION ARMY'S WAR WORK

THE Salvation Army is engaged in the many phases of war work. In addition to the departments devoted exclusively to the fighting men, the Army is carrying on a work for the

wives and children of soldiers. A separate and distinct fund is maintained for this purpose and each case is given a personal dealing. The following is a typical case: A Salvationist soldier wrote to Salvation Army Headquarters in London, asking if it was possible for them to find trace of his wife, who had not written to him for several months. A woman worker promptly went to the address given and found that the wife of the soldier was about to leave her home and children to go away with another man. When she realized that her husband's anxiety for her had resulted in some one seeking her out and showing her kindness, she was given courage to remain true to her home and husband. The Salvation Army is admirably adapted to deal with just such cases.

TESTAMENTS FOR AFRICAN TROOPS

IT seems natural to think of providing New Testaments for our American soldiers, but who thinks of Testaments in the Sheetswa language as being a part of war work? This letter from a Methodist missionary in Inhambane, East Africa, shows how much appreciated the books have been:

"Previous to the arrival of this shipment, a large number of our native Christians were enlisted for the army in East Africa. Before leaving, several of them came to me pleading for a copy of the Scriptures. Daily these lads would meet to read this book. It has been the means of keeping them faithful to their Saviour. I promised to send them a copy when the new shipment came, and have had the pleasure of mailing them each a copy of the Book of books. They have replied with great appreciation, not only to me but also to you and to the friends in America who made this book possible for them."

A "CRUSADE" AGAINST VICE

BY printed matter, lectures and personal work, the question of social morality is being powerfully presented to the men in camp and in France by the Y. M. C. A. The War Work Council of the Young Women's Christian Association, through its lectures by women physicians and other suitable speakers, is bringing the problem home in a very effective way to the mothers and daughters of the country. Now, Bishop Lawrence of Massachusetts has undertaken to "arouse the people to an understanding of their share in the protection of the soldiers from the diseases due to vice." He says:

"The danger is not in the army, but in the city, not so much in Paris as in the industrial town and country village. If we are to support the army and win this war, there has got to be a tremendous cleaning up of ourselves, our own neighborhoods, our streets and theaters, our hotels and resorts. Yes! Education and warning must enter the homes of the innocent for their protection."

SUNDAY NIGHTS IN CHARLESTON

THE presence of hundreds of soldiers and sailors on the streets on Sunday evenings constituted a serious problem for the city of Charleston, S. C., which has been dealt with in a very satisfactory way. It was proposed to overthrow Charleston's traditions and open the theaters, in order to provide entertainment for the men, but instead, eight Episcopal churches united to hold a Sunday evening service in Artillery Hall, a building conveniently and centrally located. The War Camp Community Service co-operated; and the result was the establishment of a fine natural relation between the uniformed men and civilians, under well-nigh ideal circumstances. These meetings have been going on successfully for months. The program consists of music by a military or naval band, which plays outside the hall for twenty minutes; then within, previous to and after the services. The services,

which are very simple, include the singing of hymns, a short sermon, addresses by laymen and military and naval officers. Afterwards there is a social gathering for enlisted men, their friends and others, at which light refreshments are served.

NEW PLANS FOR WAR WORK

IN the autumn the Young Men's and Young Women's Christian Associations are to launch a joint campaign to raise \$115,000,000 for their war work. \$100,000,000 of this amount is to be devoted to the National War Work Council of the Y. M. C. A. Plans for recruiting for Association war service are to be developed on a correspondingly large scale.

John R. Mott, in describing the conditions which make so large a sum necessary, declared that the present facilities of the Association in France must be increased fourfold to meet adequately the need of 1,000,000 men. The forces are greatly scattered, a single division of 30,000 being divided among possibly sixty villages; means of transportation have to be developed as the railroads are worn out, and prices for all necessities are very high. Replacement, too, is a serious factor; in the last drives the Germans captured over 850 Y. M. C. A. huts.

REPORTS FROM CAMP PASTORS

IN several of the large army camps the various churches have camp pastors at work.

At Camp Taylor, Louisville, Kentucky, evangelistic services have been held bi-weekly since December 30th. Straight from the shoulder appeals for Christian decision were made, and as a result of the first four meetings, forty-two accepted Christ.

One of the camp pastors at Camp Grant, Rockford, Illinois, reports an average of one Christian decision every day. He conducts over twenty Bible classes per week. The attendance to date of report was 527. Over 60 per cent. in excess of the entire population of the area attend the religious services each week. For one week they totalled 2,777.

NEWS FROM MANY LANDS



EUROPE

British Work for Jews

THE British Society for the Propagation of the Gospel among the Jews, which in May celebrated its seventy-fifth anniversary, is making preparations for opening mission stations in Palestine and Mesopotamia as soon as the authorities will permit them to begin their work. As the secretary of the Society puts it, "both countries will undoubtedly attract multitudes of Jews, and it is important that we should prepare now for work amongst them, so that when the hour of opportunity strikes we may be ready. We want the returning Jews to be accompanied by Hebrew Christian missionaries, who, sharing their love for the land, will be able to tell them of One who can do more for them than any such return can do, and who is destined yet to be 'the glory of His people Israel.'"

Another well known British organization, the London Society for Promoting Christianity among the Jews, which has just completed 110 years of work, has suffered greatly through the war, as its best missions were located in Palestine and Turkey. For fully three and a half years its work was disorganized, yet not abandoned, because among its many faithful agents there were loyal Hebrew Christians who remained at their post. With the British victory in Palestine the Society's work is now again in full swing in Jerusalem, Jaffa and adjoining colonies.

Scotch Mission to Jews

THE prolonged continuance of the war still involves the cessation of the work of the United Free Church of Scotland at its mission stations in the Turkish dominions. In spite of this cessation of operations the Committee has found its thought and activities fully occupied with the consideration of matters that have arisen

out of war conditions. The war will be followed by a period of great expansion. That expansion will doubtless be material and social, and probably intellectual. Will it also be spiritual? While the mission doors are closed in the Turkish Empire, this great Presbyterian Church of Scotland is so fortifying the home base that as soon as the doors are open it will be ready to launch out with the great work of giving the Gospel of Christ to the Jew.

A "Miniature China" in France

DR. H. L. CLIFT, of the Emmanuel Medical Mission in Nanning, South China, is one of the missionaries who are serving with the Chinese laborers whom the war has brought to France, and finding in that service a great missionary opportunity. The point in France where he is stationed is the depot for the tanks, and contains large workshops. He is the medical officer to the Chinese companies who are working there in various capacities. He writes:

"Each camp is a miniature China, with its workers and shirkers; there are cliques and coteries, friendships and antagonisms; there are the police, the headmen, the prisoners, to say nothing of the carpenters, the sanitary men, etc. There is the canteen, which takes the place of the village shop, where things dear to the Chinese heart are sold, and they can sit around the stove and have a chat or a game of chess. They have really more money than they know what to do with, and so they fall an easy prey to the neighboring village shops and cafes where fancy prices are charged for the simplest things. I think they are really happier when they are working hard, but unfortunately they can't *always* be working, and of course in their leisure hours Satan finds some mischief still for idle hands to do; and the picture postcards, photographs and other things you find in their possession

show an acquaintance with the seamy side of Western civilization which will not add to our prestige when the coolies return to China."

German Polygamy Reported

IN order to maintain the man power of the nation, so depleted by the war, it is reported on apparently excellent authority, that Germany is introducing a system of so-called lateral marriages. A recent book entitled, "The Secondary Marriage as the Only Means for the Rapid Creation of a New and Powerful Army and the Purification of Morality," written by Herr Carl Hermann Torges, sets forth the doctrine of this new marriage system. What the author proposes and what Germany is approving and practicing is as follows:

"Women in all classes of society who have reached a certain age are, in the interests of the Fatherland, not only authorized but called upon to enter into a secondary marriage, which is supported by personal inclination. Only a married man may be the object of this inclination, and he must have the consent of his married wife. This condition is necessary in order to prevent the mischief which otherwise might surely be expected.

"The offspring of these lawful secondary marriages bear the name of their mother and are handed over to the care of the State, unless the mother assumes responsibility for them. They are to be regarded in every respect as fully equal members of society. The mothers wear a narrow wedding ring as a sign of their patriotism. The secondary marriage can be dissolved as soon as its object has been attained."

—*The Christian Statesman.*

An Evening With Sikh Soldiers

THE Indian troops now in France form an important field for missionary effort. One worker among them writes:

"I had several hundred Sikhs come along to an Indian sing-song one evening, and the following week, the *guru*

or priest attached to their regiment invited me to the camp at the time of a religious service. One man played the harmonium borrowed from my tent, another sang the verses of the *bhajans* and the congregation joined in the choruses. Presently, the *guru* stepped across and asked if I would kindly give 'fifteen minutes' *updesh*' (or address) 'before beginning the lantern-lecture, especially warning the men against wine and immorality when the time should come for them to settle in winter billets.' I was much impressed by this request from a Sikh *guru* to a Christian missionary, and gladly complied. Some two or three hundred men sat silently in the open on the battlefield, as I began with the question, 'What is the Y. M. C. A.?' and after telling of Sir George Williams, got them to see that the Association has been and is more than a mere canteen, and is a very real help to young men exposed to temptations when absent from home restraints. The next morning I was surprised to have man after man come to the tent and thank me for that *updesh*!"

Salvation Army in Russia

THE Salvation Army has established its headquarters for Russia in Petrograd. For several years the nucleus of an organization has been in existence in the Russian capital, and directed from the Finnish headquarters by Colonel Larsson. A company of efficient and devoted women officers ministered in the slums and visited the saloons. Since the revolution, which brought religious liberty in its immediate train, the work has rapidly expanded, and recently General Booth appointed Commissioner Henry Mapp, who has had experience in India, Canada, South America, Japan and elsewhere, as leader of the Army's growing forces in Russia.

Riga, which has now been abandoned to the enemy, was the first Russian city in which work similar to that of the Salvation Army was commenced. A gentleman of that city having been brought under the influ-

ence of the Salvationists whilst traveling in other lands, founded upon his return a mission which operated in the open air and in the slums. This agency, which became known as the Riga Street Mission, he has for some time been anxious that General Booth should take over.—*The Life of Faith.*

MOSLEM LANDS

News of Turkey Missionaries

A CABLEGRAM received at the office of the American Board in Boston from the American consul at Vladivostok, announces that the party of missionaries who had been distributing relief in Erivan and other centers in the Transcaucasus had been sent out by the United States consul. Mr. and Mrs. Compton remained at Samara, on the Siberian Railway, for Young Men's Christian Association work; Mr. and Mrs. Maynard and Mr. James were remaining for the same work at Vladivostok. Mr. Elmer asked permission to join the relief expedition which the American Committee for Armenian and Syrian Relief was sending into Persia, the first contingent of which had just reached Japan. Dr. George C. Reynolds, Mr. and Mrs. White, Miss Orvis, Mr. Partridge, and Mr. and Mrs. Yarrow were starting for Peking, China.

Anatolia College After the War

ANATOLIA COLLEGE, at Marsovan, Turkey, though temporarily closed on account of war conditions and occupied at present as a Turkish military hospital, expects a large attendance of Russian students as soon as peace prevails. About ten years ago two young Russians came across the Black Sea to enter this College; the next year saw six, then a dozen, and by 1913 over fifty students composed the Russian group, studying the Russian language, and the future possibilities of that vast country. When Secretary Root and his party went to Russia last year, one of the young men selected and sent to assist the Americans as interpreter was an Anatolia college student. There is no more hope-

ful agency for bringing friendly cooperation to the people of oppressed, distracted Russia than this typical American college, adjusted to meet the conditions of the time. It is almost the only institution, directly accessible, with a Russian department.

A German on Missions in Turkey

DOCTOR Julius Richter, writes in *Allgemeine Missions Zeitschrift*, February 18 (p. 36):

"The German philanthropies and missionary efforts in Turkey have the obvious advantage that we Germans are the faithful allies and comrades in arms of Turkey in the present war. On the other hand, the present powers-that-be of the Ottoman Empire are watching carefully any interference in internal politics, and aim at a determined Turkification of this Empire of many tongues and many races, whereby Islam as the state religion is to be the fundamental principle of government. According to this program the very existence of the Oriental Churches is threatened; the Armenian people are being wiped out by a scheme of deportation executed without any consideration whatsoever; schools are being removed from missionary influence, and every attempt towards a mission for Moslems is regarded with suspicion. To cap the climax the capitulations are removed and the old 'Milleti' of the Oriental Churches has been shorn of its power. It will, therefore, require difficult and wearisome negotiations, in order to safeguard, in any degree, even the mere continuance of the older German evangelical philanthropies in the Orient.

Such a statement from such a source cannot help but make one realize more than ever how much is at stake in the Near East.

The Need As Pressing As Ever

HOW important it is that the work of the Armenian-Syrian Relief Committee should be maintained on at least the scale established some months ago is evident from the following ca-

blegram: "Relief administered to extent of funds available from twenty important centers greatly ameliorates distressful condition, but large numbers within reach are not affected. Many die because of prolonged underfeeding. Ration in some centers hundred grams of bread and soup once a day. Gaunt figures clad in rags pass from door to door begging for food in wailing tones. Hundreds of children are walking about the streets trying to pick up livings from dust heaps. Reduction and limitation of appropriation will add greatly to this number and sadly increase the awful wastage of life. This pitiful cry pleads for increased supply. Is it not possible to restore appropriation to original figure at least for saving life?"

Jews to Make Palestine Fertile

BEFORE the war the territory between Jerusalem and the Mediterranean contained several large communities of immigrant Jews who industriously cultivated the soil. Many of these Jews, chiefly from Russia and Poland, came to the Holy Land as a refuge from intolerable conditions during the few years preceding August 1, 1914. Now, after nearly four years of hostilities, this territory still contains a population of 10,000 Jews, and more than 6,000 acres are under cultivation. The Jews are not all merchants and tradesmen, and can succeed as agriculturists. When peace is again established the Jews may again make Palestine a land flowing with milk and honey.

Latest News From Jerusalem

ACABLEGRAM from Rev. Stephen Trowbridge, gives these interesting details: "Main party Red Cross expedition arrived Port Said about June 10th. [Field assigned by authorities, eastern Palestine northern front to Beersheba, base hospital in Jerusalem.] Four advance members arrived Jerusalem. [Zionist medical units allocated Maritime Plain, headquarters Jaffa.] Relief under MacInnes' committee now occupying twelve buildings Jerusalem, four assistants,

professors join staff for summer. Cleland doing remarkably fine work, nurses, doctors, pharmacists, graduates Syrian Protestant College, Beyrout, efficiently holding many posts showing quality college training. Six hundred women employed sewing clothing for refugees. Washing, mending thousands garments daily for army forms new industry. Eighty children from these families received day nursery. Boys' trade schools open shortly. Aim of industrializing relief work gradually being realized, but 7,000 unemployed still fed soup kitchens. Six hundred Russian women pilgrims also receiving rations. Moslem Sheikhs of Jerusalem addressed letter of thanks to American public. Army officers show unfailing goodwill and cooperation every branch relief. Companies of Armenian refugees escaped from Kerak daily arriving Jerusalem stripped. Crops good, but much land unsown, owing to shortage 2,000 yoke oxen. We offer to assist by importing cattle from India or Sudan."

Tabriz Hospital Looted

According to a dispatch from the American Consul in Teheran, Persia, the Turkish troops occupied the city of Tabriz, near the Russian border, about June 17th, and looted the Presbyterian mission hospital there. The city of Tabriz has been one of the chief distributing centers of the Armenian and Syrian Relief for Persia and Eastern Armenia. It has normally about 200,000 inhabitants and was formerly the center of the Russian sphere of influence. The American Presbyterian Mission has been established there since 1873 and has two hospitals, a church and schools for boys and girls. The missionaries stationed there are Dr. and Mrs. W. S. Vannerman, Rev. and Mrs. Charles R. Pittman, Rev. and Mrs. F. N. Jessup, Miss G. Y. Holliday, Miss L. B. Beaver, Miss Jean Wells, Miss G. L. McKinney, Dr. and Mrs. Lamme, Rev. and Mrs. B. S. Gifford and Dr. Mary R. Fleming. Probably most of these have been forced to leave the city.

Bagdad Under British Rule

THE press correspondent with the British Army in Mesopotamia sends the following dispatch:

"Since the Turk has been dissipated on all three fronts, peace has reigned in the city of Bagdad, and the amenities of life have been multiplying for the army and for the civil population.

"Bagdad was dead to all appearances when the British Army entered on March 11 last year. Now it is a bustling hive of humanity. Thousands of workmen pass through the streets early and late. The main street is paved and lighted. There is a constant stream of traffic, and the sleepest old women who haunt the streets have become adept at dodging the American motor cars which rush through the highways.

"A police force and a fire department have been organized. The old-fashioned oil lamps in the streets have been replaced by electric lights. The water supply has been improved and extended. Mosques have been repaired, roads have been paved, and schools, including a training school for native teachers, have been opened.

"The streets now are well watered in dry weather, and sanitary officials have penetrated the most hidden corners of the city. The municipal government has been made self-supporting. Two bridges have been thrown across the Tigris River. These are some of the changes which have come with British occupation, and have come quietly and unnoticed."

INDIA

Basel Mission Industries

AMONG the best-known features of missionary work in India are the great industries which the Swiss-German Basel Missionary Society developed to give employment to converts. These industries are now operated under British or Swiss supervision. For the manufacture of tiles, there are seven factories, all well-equipped with modern machinery and under expert engineering supervision. One of these alone, that at Kudroli, has an output of 5,000,000 tiles a year and employs

385 people. The Government of India issued an order that Mission tiles only shall be used in the Public Works Department. But not only are they sold in India, Burma, and Ceylon; they are exported to Sumatra, Borneo, German East Africa, Australia and Arabia. In British East Africa the railway buildings on the Uganda Railway from Mombasa to Port Florence are all covered with Mission tiles.

The Basel Mission United Weaving Establishments are similarly extensive. The head office is in Calicut, and employs 700 persons. Jacquard looms are used and the products include table and household linen, damask linen, underclothing for men, women and children, cotton checks, mercerized ladies' and gentlemen's clothing goods, etc. It is interesting to learn that *khaki* was first manufactured in these Mission shops. The name comes from the Hindi *khak*, dust. It was first adopted by the police of Mangalore and then introduced by Lord Roberts into the British army.—*Record of Christian Work*.

A Gathering of Indian Laymen

VADALA is one of the country stations of the Marathi Mission of the American Board in Bombay Presidency. The missionary in charge there, while Rev. Edward Fairbank is on furlough in this country, writes:

"We have come to the conviction that if there is to be a deep-rooted evangelistic movement in our district it must be the product of the church itself, and not the work wholly of the salaried mission pastors and teachers. In pursuance of this conviction we called a convention of lay delegates from all of the Christian communities, two or three from each. About seventy-five came and devoted three days to purely spiritual endeavor. The emphasis was laid on the personal responsibility of each one of us as leaders, the great weakness of the church, and the opportunity Christ gives to each for service.

"In the time for discussion many expressed their desire to live cleaner lives

and engage actively in some form of Christ's service. One by-product of the convention was the greatly needed lesson of common brotherhood in Christ, doing away with all previous caste distinctions. Some were newly baptized, and it went very hard with them to sit down and eat with those of a lower caste. At first there was some objection; but to our great joy the delegates from the older churches themselves spoke sternly to the objectors, and all passed off peaceably."

Head-Hunters No Longer

AT the meeting of the Presbyterian Assembly in Nagpur, Bengal, there were perhaps no delegates more remarkable than the Lushais, who had had a week's journey before reaching the railway. For these delegates were representatives of some 10,000 Christians won to Christ from among the wild tribe of the Northern Lushai Hills who, less than a generation ago, were the terror of the plains, the head-hunters among whom the Government at first would not allow the missionaries to go lest it should involve an expedition to punish their beheading. After a while men were allowed to go but not women. After twenty years there are 10,000 living monuments of Christ's saving grace, and perhaps nearly as many active spreaders of the Gospel which has brought them life. A number have gone to the War as laborers, under the care of one of the two missionaries, and from their pay have sent back a generous contribution to their church. One of the party coming to the Assembly was heard saying, "In the old days if so many Lushais came to the plains it would be with knives in their hands to cut the heads off, now we come with the Word of God in our hands to do people good."

Burmese Christian Convention

THE Burmese Baptist Convention, which held its annual meeting this year at Tharawasi, represented a body of 74,000 Burmese Christians, and was

especially significant as this was the jubilee meeting.

Fifty years ago a few far-sighted missionaries called together representatives of the few scattered thousands of native Christians then in the country, and organized them into this convention, which was one of the first organizations where the native brother and the foreign missionary stood on an equal footing. From the first, funds have been gathered till these now amount to a large sum for an endowment and some four thousand to five thousand rupees contributed annually, which is expended for evangelistic work. It sends out Burmese workers to supplement the work of the American Baptist Society in needy fields, or to distant races outside the limits of Burma, such as the Yawvins in China and the Karens in Siam.

The climax of this year's session was on the closing Sunday. Two fine rallies were held, one for Sunday-school workers, and the other for Christian Endeavorers, of whom a large number were present.

CHINA

Only One Language for China

THE decision to undertake an organized effort to make Mandarin the only spoken language of China was reached at the Educational Conference of the Presidents of the High Normal Colleges recently held in Peking. Beginning this summer, country teachers will be required to take courses in special institutes of Mandarin where phonetic scripts will also be taught. The dispatch of an educational commission to America in 1919, the adoption of special means to unify educational methods, the provision of positions for trained teachers, and the formation of a college alliance were other decisions made. These decisions were in the form of recommendations, but all have now been approved by the minister of education, who is sympathetically disposed toward the reforms. They constitute for China a comprehensive educational program worthy of special attention.

There are six High Normal Colleges whose formation has been authorized by the ministry of education. They are located at Peking, Nanking, Wuchang, Chengtu, Canton and Fengtien, and enroll from 600 to 1,200 students. They give all the prescribed academic courses, and gymnastics of every sort. Special emphasis is laid on boxing, an old Chinese science long neglected. Social clubs, co-operative stores, college banks and student bands remind one of American universities. A number of the colleges also offer the courses of an agricultural college and maintain model farms; others are equipped with machine shops and foundries.

China Inland Mission Fruitage

A RECORD number of baptisms and a record income is reported by the China Inland Mission last year. More than 5,060 persons confessed Christ by baptism, which was the highest total reached in the Mission's history. The financial experiences of 1917 were remarkable. Only once before has the Mission's income reached a total of £95,000, yet last year it exceeded £115,000. But the report points out that there has been an advance in the cost of silver of nearly 75 per cent. in the last two years, so that, though the income in gold had been better by some £20,000, the money actually forwarded to China realized approximately £12,000 less than in 1915. In consequence, from the standpoint of the work in the field, the Mission has been worse off than two years ago, though the financial statement appears so flourishing. Only by the strictest economy and much self-denial has the work been maintained.

Except in the Boxer year, the Mission's loss of workers by death during 1917 was the heaviest yet suffered. Fifteen experienced workers, representing no less than 353 years of service in China, had been called to their reward.

The Prediction That Failed

HOW the failure of a heathen prediction was used to good advantage by Christian preachers is reported in *China's Millions* by one of the workers of the China Inland Mission:

"The twenty-third day of the eleventh moon was a day when the forces of idolatry received a discomfiting defeat. For several months previously, posters, evidently of Buddhistic origin, were posted far and wide, predicting awful calamity and destruction of life by earthquake, etc., on that particular day. A mountain had suddenly split in two, revealing a tablet on which were written these predictions. They were immediately copied by those who found the tablet, whereupon the mountain closed up again. Worship of the idols was to be revived; incense was to be burned unceasingly. These and numerous other wonderful tales and exhortations were rife and found credence among the ignorant and fearful of the heathen around. Upon the night in question all were to sleep out on the hills to escape the predicted calamities. It is almost safe to say that, with the exception of the Christian homes, the 23rd of the 11th moon was a night of fear and trembling. It was an especially cold night for those who slept out on the hills. The following day, needless to say, the preachers everywhere used these things to feather their arrows against the system of darkness."

To Train Americans for China

SINCE the Boxer uprising in 1900, the United States government has kept an expeditionary force of about 2,000 men in China, 1,500 being in Tientsin and the rest stationed as a Legation guard in Peking. It has now been proposed by Major Arthur Bassett, judge advocate of the army contingent at Tientsin, and formerly U. S. District Attorney in China, that the contingent of regular army troops now in Tientsin should be returned to America and sent to France as the men

desire, and in their place the United States government should send out 1,500 men selected largely from the great group of college graduates and students who have been drafted for service in France. He would bring these men to China, and, in addition to their regular army drill, he would have them instructed in the Chinese language and in the customs, history and traditions of the country; and at stated intervals he would have them make trips into all parts of China for study and investigation. In short, these 1,500 men would receive a three years' course on China, so that upon their retirement from the service they would be at liberty to engage in trade, missionary, educational or any other activity they desired in the Far East, or if they desired to return home they would possess information regarding China that would be of the highest value to China. The plan has been approved by the American chamber of commerce and other organizations in China and has been commended to the State and War Department at Washington.

A Chinese Philanthropist

CHANG CHIEN, the Chinese millionaire and philanthropist, now has 1,600 in his orphanages and 250 in his school for the blind. These are the first institutions of this kind conducted by a non-Christian Chinese.

It is now reported that he has opened all the schools of Nantung-chow district for the teaching of the Bible and Christianity.

Poverty in China

MRS. GUY W. HAMILTON, a missionary in north China for fifteen years, writes of the helpless poverty of the people. Millet, the universal food, is eaten three times a day with a little salted radish, but this diet is so lacking in variety that appetite fails and many become tubercular. One poor woman took her two children out to the bridge that spans the city moat. She threw the little boy and girl into the freezing water, and then jumped in herself.

Twenty-two waifs, ranging in age from four to seven, who were being neglected while their mothers went out begging, were gathered into the comfortable basement of the Girls' School at Shuntefu, and after a long, hard day of bathing, scrubbing, combing and of altering Red Cross garments, two rooms were filled with clean, happy children. Their filthy raiment was ripped, washed and boiled, then the smallest pieces were made into shoe soles, and the larger ones into garments.

Twenty Years of the Shanghai Y. M. C. A.

THE educational institution in China which enrolls more students than any other is the Shanghai Young Men's Christian Association, the number in the high school and evening school of commerce being 1,592. The school of commerce has placed its graduates in business houses of every description not only Shanghai but in other cities. Classes are given in accountancy, advertising, banking, bookkeeping, business English and correspondence, geography, commercial practice, stenography, typewriting, Chinese classics, Japanese, Mandarin, first aid to the injured, etc.

These facts were brought out in connection with the recent celebration of the twentieth anniversary of the founding of the Shanghai Association, which was an occasion of much interest. Over 1,200 were present at the banquet, among whom were consuls of the allied nations and prominent Chinese officials. Addresses and a musical program followed the banquet. The total number of young men and boys paying membership fees in 1917 was reported as 3,200, and the number making use of the gymnasium was 136,485. The budget for last year was more than \$119,000, all raised in membership and educational fees. The members take pride in the fact that all funds used in the maintenance of the Y. M. C. A. comes from Chinese sources.

JAPAN

Appreciation by the Government

ON the anniversary of the coronation of the first Emperor of Japan, Rev. William Axling, an American Baptist missionary in Tokyo, was requested by the Governor of Tokyo Prefecture to call at his office. "He gave no intimation," says Dr. Axling, "of why I was summoned. When I reached the Prefectural building I found a group of representative philanthropic and social service workers waiting. Soon we were told that on this anniversary the Prefecture through its Governor wanted in definite form to manifest its appreciation of the work which we are doing for the people, especially the needy ones of this Prefecture. Great was my surprise when the name of the Tokyo Misaki Tabernacle was read out and a beautifully written certificate of appreciation and a money gift of yen 80 for the encouragement of our work was handed to me. The others who were thus honored were general organizations, such as the Y. M. C. A., Y. W. C. A., W. C. T. U., Salvation Army, and various Buddhist and Shinto organizations. Of course this is only an incident in the work, and yet it is a great satisfaction to find that what we are trying to do is being appreciated."

A Significant Tribute

BARON SAKATANI, the Japanese Minister of Finance, though not a Christian, has some very definite ideas as to what Christianity has done for Japan. An interesting interview with him is reproduced in *Missions*:

"In the first place, Christianity has brought a widening of our ideas, a feeling of internationalism and brotherhood. Of course, commerce would have accomplished that in some degree, but commerce is self-seeking, whereas Christianity has always been unselfish and has stood aside from personal profit.

"Christianity has also stood for many other things, such as a definition of the social rights of the people.

Feudalism existed in this country for a long time, and with it the family system which still exists. There are many good points in our family system; our constitution is based on it. But at the same time it tends to make the ideas of our people somewhat narrow. Christianity is having a large influence toward replacing these narrow ideas with a wider public spirit. The position of woman is improving rapidly. This also is being brought about largely by Christianity.

"Some people fear that the general introduction of Christianity into Japan would be destructive of the basis of the old Japanese patriotism. I believe that it is and will be a great benefit to patriotism."

A Remarkable Evangelist

THE name of Kanamori is familiar to those who have kept track of missionary work in Japan for the last thirty years. This interesting summary of his career is given in the *Bulletin* of the Canadian Methodist Missionary Society:

"Mr. Kanamori is one of the oldest Christian pastors in Japan—a man of great ability and experience. He was the first one, some twenty-five years ago, to translate German theology into Japanese. By this not only did he open the flood gates for a vast amount of harm to the Japanese Church, but he lost his own faith as well and left the church. Now, however, in his old age—he is sixty-one—he has heard the call to come back again into the work of the Kingdom. He has become a common soldier in the Salvation Army, but devotes his whole time to touring the country helping all churches in their evangelistic efforts. During his years of truancy, as he now calls them, the government employed his rhetorical powers and his pen as well in certain popular educational schemes, so that today there is not a town or village in the empire where he is not well known. This is a great asset in his work at this time."

New Plans for Seoul College

WHILE Dr. O. R. Avison, president of Chosen Christian College at Seoul, has been in America on furlough, he has succeeded in organizing an interdenominational body of American trustees for his institution, which includes representatives of the boards of foreign missions in the Presbyterian Church U. S. A., the Presbyterian Church U. S., the Methodist Episcopal Church, the Methodist Episcopal Church South and the Canadian Presbyterian Church. The present term is the first to be conducted on the permanent site selected for the college, three miles from the center of Seoul. About 100 students are in attendance this year—all men. The buildings now occupied are plain structures which will later be used for farming purposes in connection with the agricultural department. Immediately upon Dr. Avison's return to Korea work will be begun on the first of the permanent buildings.

The whole plot purchased by the college will amount to 300 acres, including a large expanse of fertile fields, where agriculture will be practiced and taught. A unique feature is the provision for a model Korean village where married students can live. Since most Koreans marry in extreme youth, a very large proportion of the students in higher education are married men. Their wives are not permitted to attend college with them, but a wives' school will be opened in the model village.—*The Continent*.

A Korean Centenary Program

KOREAN Methodists have fallen in line with the Methodist Centenary Program, and appointed a Korean Centenary Commission, which organized with Bishop Welch as chairman, an English and a Korean secretary, and a membership of fourteen Koreans and ten missionaries. Committees on literature, Sunday-school work and Christian giving were appointed and set to work.

At the head of the Program for

Korean Methodism one finds the prime object given as "the training of efficient leadership." The claims of Christian service are to be stressed through Church, Sunday school, Bible school, college and theological seminary, and by individuals in dealing with young people, so that teachers, pastors, and parents will be constantly reminded of their responsibilities in helping to secure candidates for service. The development of Sunday-school work, the improvement of family religion, the obligations of evangelism, the Christianization of society and the practice of stewardship to meet the financial needs complete the list of six definite objects of the Program.

Intensive cultivation of the field is provided for in plans for district meetings of two days of picked laymen and ministers, to adopt a district program and organize their work. Teams of six workers have also been formed to visit district meetings, which will be held by groups throughout Korea.

Training 2,000 Korean Men

SYSTEMATIC training of the native workers is one of the chief policies of American missions in Korea, and one of the explanations of the steady growth of the Korean Church. The following letter from a missionary describes one gathering for such training: "It was my rare privilege this year to attend the large Bible class for men at Syenchun which regularly meets the first week of the Korean New Year. I rejoice to note the continued development along many lines of the wonderful work of the Lord in the north. Many of the men came long distances and showed by the light of their countenances the work of grace in their hearts. The class was held for eight days—a busy eight days indeed. From 9 a. m. until 3 p. m. and then from 7 p. m. until far into the night, they kept up a faithful study of the Word of God. From 3 p. m. until supper was the recreation hour. About 2,000 men were in attendance.

"The first part of each evening was taken up with an evangelistic service in the North Church. From 1,800 to 2,000 people were gathered there every night and packed in, literally packed, and some evenings hundreds were turned away because there was no room for them. These meetings were addressed by Korean pastors and foreign missionaries."—*The Korea Mission Field*.

Care for Korean Lepers

THE occasion of the opening of the leprosarium in Taiku, Korea, brought together prominent officials of the province and town, among them the governor, the chief of the gendarmes and the physician in charge of the government hospital, while W. M. Danner, secretary of the American Committee of the Mission to Lepers, with his wife and daughter; Dr. and Mrs. J. W. McKean of Chieng Mai, Siam, and the entire missionary community of Taiku joined in the service. Crowds of Koreans also came, many of them leading non-Christian as well as Christian residents of Taiku, who had been invited by letter.

NORTH AMERICA

When the Whole Nation Gave

THE National Red Cross Society set out to raise \$100,000,000 in its recent "drive," but when all reports are tabulated the subscription will be \$170,000,000. Mr. Henry P. Davison announces that more than 47,000,000—nearly half the total population of the country—have contributed. Compared with last year, 42,000,000 new givers appear as an evidence of what a year's experience of war has taught our people. A significant passage in Mr. Davison's statement reads:

"The supreme feature of this achievement is to be found not in the amount of money subscribed, but in that it came from every part of the United States—from its cities, its towns, its farms, its factories, from the rich and the poor, regardless of sect, color, or political creed. This

manifestation of loyalty and sacrifice by the people of our country brings to the Red Cross War Council a renewed consciousness of the sacredness of its trust. It will stamp indelibly on the minds of our soldiers and sailors more strongly than before that the American people are behind them to the utmost."—*Literary Digest*.

Hebrew Christians in America

THE Fourth Annual Conference of the Hebrew Christian Alliance of America, which was held May 27th-31st at the Moody Bible Institute, Chicago, brought together a strikingly representative body of Hebrew Christian missionaries, laymen and women. In conjunction with the conference, open-air services were held in the crowded Jewish quarters of the city by the delegates, and the gospel message was given to thousands of Jews by their Christian brethren. Next year's conference will be held in Washington, D. C.—it is hoped at the very time the Jewish Congress meets in that city to select representatives to petition the Peace Conference at the conclusion of the war to guarantee the Jews a safely protected homeland in Palestine.

A Foreign Missionary Problem at Home

IN Johnstown, Pennsylvania, a speaker on the program of a district Epworth League convention discovered that hundreds of foreigners were working in the big industrial plants of that section without the local churches knowing anything about them. This speaker, Dr. V. M. McCombs, of the Spanish and Portuguese district in Southern California, made a visit among the men and their families—most of whom were Mexicans—and found one young man named Angel Huerta, who had attended Methodist services in Texas. At one of the evening sessions of the convention, Huerta was present with a group of his countrymen, thus providing a missionary exhibit which proved both interesting and instructive.

NORTH AMERICA

Southern Presbyterians Aim High

FALLING in line with the other religious bodies which have adopted programs on a large scale, the Southern Presbyterians, in the session of their General Assembly, took advance ground to the extent of a \$12,-000,000 program for the next three years, that is, \$4,000,000 a year.

Missionary projects and other benevolences will be taken together in this forward movement, so that every department of church work will come under the influence of it. The argument has been offered that every branch of the work must go forward because of the increasing demands for service, and the Church has put itself on record as being willing to make the attempt of putting the whole business of the Kingdom upon a thoroughly efficient basis. The Southern Presbyterians have recently closed a campaign for raising \$3,000,000 for the work of the denomination, the largest amount which had ever been attempted, and the more remarkable, considering that there are only 350,000 members in the denomination. Giving on such a scale ensures an encouraging outlook in this great new program set by the General Assembly.

Methodist Laymen at Junaluska

ONE thousand Methodist laymen of the United States and Canada met at Lake Junaluska, N. C., June 26 to 30, to consider plans for the coming Centenary Celebration. The program included prayer services, surveys of both home and foreign fields, addresses, illustrated lectures and recreational features. Some of the themes discussed were "One Hundred Years in Retrospect," "One Hundred Years in Prospect," "Christian Stewardship," "The Mass Movement in India," and other questions.

Attacking the Heart of Mormonism

THE building of a \$100,000 church and student house near the University of Utah in Salt Lake City is one item in the Methodist Centenary

program. Never before has Protestantism made such a stand in the very heart of the Mormon territory. Usually the evangelical churches have been almost apologetic about entering this field, putting up small buildings and apparently taking but slight interest in the work. The Mormons have contrasted the little one-room Protestant churches with their own elaborate temples and decided that Christianity is on the wane.

The new \$100,000 church will not only meet the needs of former Mormon young people who have become indifferent to their faith, and of whom there are many, but will also reach the many Protestant students attending the university. These students are not adequately cared for at present because of the small number of evangelical churches in Salt Lake City.

South Dakota Episcopalians

THE missionary work carried on for years by Bishop Hare, of the Protestant Episcopal Church, and his associates in South Dakota is bearing fruit, as the following report shows:

"We have in the white field of South Dakota about twenty-five clergy, ten parishes and forty organized missions. We have 2,700 communicants. In the Indian field there are also about twenty-five clergy, some eighty catechists and helpers and a hundred mission stations with nearly 5,000 communicants. The offerings from the white field are about \$50,000 and those from the Indian field about \$12,000. South Dakota stands first among the missionary districts of the Church in its number of communicants. It has 160 parishes, missions and preaching stations. This is nearly double the number of any other district. When the 80,000 miles to be traveled in serving these stations is remembered, it will readily be seen that the Church was acting wisely in providing for a suffragan bishop to aid in carrying on the work."—*The Spirit of Missions*.

For Japanese in Seattle

THE Japanese Home and English School conducted under Baptist auspices in Seattle, Washington, are offering a practical way of bringing some of Seattle's best Christians into friendly intercourse with Christian Japanese women and with other Japanese women who must be saved. One of the promising features of the work is the enlistment of the interest and service of a large group of volunteer helpers in visiting many of the Japanese homes. The Home is extending its influence in many directions. It is by dint of exceedingly hard work that they have reached 950 women.

The English school affords regular, systematic instruction in English. Thirty women are in regular attendance. Saturdays have been used to offer instruction in domestic matters and in visiting library, museum and art exhibits. Two story hours a week for children have developed in connection with the downtown class. Of a group of sixteen women, who decided to be Christians, four were from the English classes. Many of the women are already Christians.—*Missions*.

Canadian Centenary Plans

AT the spring meeting of the General Board of Missions of the Methodist Church of Canada plans patterned on the Centenary of Methodism in the United States were discussed and suggested, and the coming General Conference of the Canadian body will be asked to provide definitely for the details of time, scope and amount. It is suggested that there should be a study of actual conditions and needs at home and abroad; a program of effort and financial objective based on these needs; an educational campaign for the presentation of these facts to the Church; organization of the church membership in stewardship of prayer, life and possessions, and an inspirational campaign and canvass at a time to be determined. The time has come, in the

opinion of the Board as expressed in this meeting, for a great spiritual and missionary forward movement in the Canadian Methodist Church.

LATIN AMERICA

Effective Mexican Workers

SOME of the devoted laymen whom he found in the Mexican churches on a recent tour are described by Rev. J. T. Molloy, of Merida, Yucatan, as follows: "In Campeche one man is the mainstay of the congregation. He makes his living at hard manual labor, but from appearances he is all the time thinking of God and of Christian duty. The result is that he has the respect and confidence of everyone and can preach sermons in such a way, simple and unaffected, that the people hear him gladly. He neither asks nor receives pay, but performs the service from a joyful sense of duty and privilege.

"When I was in the Island of Carmen a year ago, I received into the church a number of people, among them a tinner who had been a drunkard, and a young man who had been a lieutenant in the Carranza army. These two men have felt the call to speak for the Master, and it is nothing less than a spiritual miracle the way these men can present gospel truth. The tinner has a desire to dedicate his life to telling the 'Story of Salvation.' Another effective preacher is a man in Progreso who makes charcoal. He knows his Bible and is able to apply scriptural truth from memory, in a very extraordinary manner."

An Unusual Invitation

ONE of the elders of the Presbyterian Church in Merida, Yucatan, Mexico, went during Holy Week to Sotuta to hold services with a small group of believers. The Romish Church has no priests in these outlying towns, so the people asked this man, Perez, to talk to them in their church. They only knew him as a man who was talking of the death and burial of Christ and did not stop to

think of his being one of the so-called "Protestantes," so they urged him to go into the church and speak. Fortunately the civil authority knew of the invitation, so when the man was preaching and some found out he was a Protestant and wanted the town authority to take him out, the officer said, "No, you asked him to talk, and he must be allowed to do so." The result was that the man was allowed to preach the Gospel to more than 200 people, and in a Romish church.

A Baptist Program for Central America

THE Central American republics of El Salvador, Honduras, and Nicaragua have been assigned to the Baptist societies for evangelization, and successful work is being carried on. Rev. Dr. Brink points out three elements which seem to him essential in bringing about the desired results in El Salvador: "1. That the missionary message be one of life, positive, warm, loving, compelling, transforming. 2. That our program include immediate provision for training native men and women for adequate Christian leadership. And 3. That we have proper and dignified places of worship in which the growing church can be organized, trained and developed."

On this last point he says: "Our Master's cause has suffered seriously in many places in these Latin lands because of our seeming indifference as to whether or not there was provided a suitable place of worship. We should secure suitable church properties as rapidly as possible, but always in co-operation with the local congregation. They should have as real a part in sacrificing for their own church as we have. Every building enterprise should be a joint enterprise."

A City Without A Public School

DR. MANUEL G. PRADO is the director of the museum in Lima, Peru, and a well-known Peruvian publicist. This is how he describes the city of Lima:

"A dead sea in which churches and monasteries appear as barren and waterless islets. When a street is projected a nest of Jesuits is planted. When an avenue is marked out a building of the Salesians glares white. Convents, which for lack of native inmates ought legally to be closed, fill up with foreign friars and, as in obedience to a word of command, are transformed into colleges. Thus the city's peoples are ringed in by more than a hundred edifices built for worship and religious teaching, but do not possess a single public school worthy of a civilized city. From the city the religious orders radiate through the whole republic, and master even the remotest ranches. All this with the complacent permission of Congress and our governors. One cannot have education where there are no normal schools, where all instruction is limited to the disjointed repetitions of manuals made up from alien works." *The Neglected Continent.*

AFRICA

Africans As Missionaries

HOW the African convert becomes a foreign missionary, giving up much for Christ's sake, is illustrated in this story told by Rev. F. Emerson, of Batanga, West Africa:

"A well-trained evangelist was assigned by Presbytery to a work in Spanish Guinea a few miles south of the Campo river. It meant to him and his wife the leaving of a thriving work which they had helped to nurse from its infancy, and going into foreign parts to a field unknown. Special permission was given them for going over that river boundary, but no written word is allowed to follow them or return to us from them. They were with me in a three days' tramp to the place of parting, and not a word of regret or murmuring did I hear from them. The last we saw of them was on the sands beyond the stream with their belongings all around them, but no one to welcome them. Their cheerful willingness was a cause of real gratitude to their Christian friends."

A Missionary and Smallpox in Africa

THE medical work at Benito, West Africa, is all in the hands of one missionary, Dr. Smith, who in the past year has cared for 10,589 individual cases. The spirit of the man is evident from the following letter:

"The work here is under quite a heavy strain now. We are all hard pressed to keep things at all safe. For the last month we have been under quarantine for smallpox. I had to spend a night and a day with a white man in delirium tremens and returned to find six cases of smallpox. If you are a doctor you will know how I felt—eighty-five people in the compound, sixty-five school children near by and smallpox in the compound! No help; no law; no vaccine! Besides, remember that the jungle is the home of smallpox. Every time a steamer lands there is a new case put on shore. I meet the people and treat them in groups on the beach and in the towns, but do not let any suspicious ones come on the mission grounds. So far all is well and there have been no deaths among the natives and all the original cases are cured, but the work is all handicapped and we are all hard pushed to help the people through. We are out of reach of everyone but God and we need Him all the time."

The Lord's Supper in an African Hut

TWO African Christians who have returned, after training in Johannesburg, to their home in the wilds, are carrying on a remarkable work among the men in the mines. Rev. F. B. Bridgman, of the American Board, tells of a visit to them and of going to a neighboring village where a group of converts lived. He went at night, through a severe thunderstorm, and describes his experiences as follows:

"Wading through mud and water it was pitch dark on reaching the appointed place, one of the crude shelters where the men are housed. It was almost as black inside as out. Gradually by the flicker of just one tallow dip I made out that the hut

was about fifteen feet in diameter. Every inch of the earth floor was packed with the silent, expectant congregation numbering about sixty, all young men, excepting several girls from a nearby kraal. The only furniture was my table, a soap-box on stilts. The storm came back, and, proceeding with the service, I stood in a mud-puddle while from above the drops came fast. I have conducted Communion under varied conditions, but never in circumstances quite like these. A dinner pail served as baptismal font; for the bread we used an enamel wash basin. There was no way but to make preparations right before the audience. Six young men were baptized. But while the thunder crashed without, within this hut there was a sense of the presence of Him who breathed peace upon the disciples."

All-night Dancing in Africa

A MISSIONARY in the southern part of Africa, who had been disturbed all one night by the beating of drums and the wild yells proceeding from a kraal nearby, visited the enclosure in the morning. "I saw," he says, "men lying around dead drunk under the trees. When I told them that man was made to sleep in the night and work in the daytime, that lions, leopards, snakes, owls, night-hawks and rats prowl around at night and sleep in the daytime, they were much amused, and repeated my words to each other with loud guffaws. One woman laughed and jumped around, swaying her body in strange ways, saying, 'We play hard, and when we are tired we can sleep.' Always the dance is accompanied by drinking of doro, the native beer."

Power of the Elat Church

FRIENDS of missions have become accustomed to expect good news from the Presbyterian Mission in West Africa. This letter from Rev. W. C. Johnston of Elat is no exception to the rule:

"We have now sixteen communion centers, so that, with even two com-

munions each Sunday, it takes us two months to make the rounds. Over on the Bene side, where a year ago the Romar Catholics so nearly had their own way and were going to drive us out, I held a communion a few weeks ago and baptized thirty-three adults. The new church that held 700 people was full. At our Ntum communion point, where things have been going both slow and hard, we baptized ten last Sunday. But seventy were received into the advanced catechumen class, which means that in another year there will be seventy candidates for baptism there.

"The church offerings are keeping up. Money is getting scarcer and scarcer with these people. Yet the offerings of the churches of Elat district for January ran close to \$300. We are not only able to pay our evangelists, but the church here is putting up six chapels with houses for the evangelists in the Olama district, where the church is yet young."

Former Head-Hunters

THE Iragwa tribe of the West Central Sudan is described by Dr. Andrew P. Stirrett of the Sudan Interior Mission, as "The most interesting tribe of people I ever saw." He says: "Early in the morning you will see them running (not walking) away to the work on their farms. They run gracefully and in a long Indian file. The women come along later; and they, too, are equally industrious, for you see them plaiting grass as they pass along the road, besides perhaps carrying a baby on their back and a load on their head. They excel any race I ever saw in general physique."

They were formerly headhunters, and used to display in their huts the skulls they captured. This practice, like slave-trading, has been stopped by the Government. The people are animists in religion, and have many curious customs. If converted they would make splendid evangelists.

East African Schools

A RECENT book on German East Africa (now occupied by the British), by A. F. Calvert, contains the following statistics on educational conditions:

There are twelve missionary societies at work in the country, nine Protestant and three Roman Catholic. Before the war Herr Schlunk compiled a report showing that the German government had seventy-eight elementary schools with three European, and 195 native teachers, and 3,494 pupils; two higher schools with five European and fourteen native teachers, and 681 pupils; three industrial schools with three European and fourteen native teachers and 137 pupils.

The Roman Catholic Missions had 363 elementary schools, with 115 European and 459 native teachers and 31,274 pupils; eleven high schools with twenty-eight European and eleven native teachers and 724 pupils; and five industrial schools with thirteen European and one native teacher, and sixty-one pupils.

The nine Protestant Missions, of which six were German, two English and one American, had altogether 512 elementary schools with ninety-four European and 646 native teachers, and 29,716 pupils; eighteen higher schools with sixteen European and twenty-six native teachers with 472 pupils; and nine industrial schools with ten European teachers and eighty-eight pupils. Altogether there appeared to be in the colony 1,001 schools with 287 European, 1,256 native teachers and 66,647 pupils. This is not a high percentage, when it is remembered that the native population is anything from six to nine millions.

Transformations Among Transvaal Miners

DR. FREDERICK BRIDGMAN, on his return to South Africa, after a furlough in America, found encouraging progress in the Transvaal. The work among the miners had been greatly handicapped by the lack of buildings. Polite, but steady refusal,

on the part of the mining company management had been the invariable reply to all requests for the use of a bit of ground on which to build, but immediately upon his return Dr. Bridgman took up the matter again and secured the favor of the compound manager in control of the 14,000 natives employed. The fact that the "mission boys" kept away from drink and gambling, were quiet and industrious, proved a strong argument, and some weeks of "watchful waiting" resulted in the opening of three new chapels, one of them in the most important center in the mines.

ISLANDS OF THE SEA

A Student Conference in the Philippines

A STUDENT conference on the same general plan as that of the Northfield (Mass.) Conference was lately held at Bagnio, Philippine Islands. The program included Bible study, evangelistic addresses, discussion of life problems, and other features. Of the eighty-seven delegates in attendance on this conference, fifty-five were Roman Catholics, this feature being something new in Philippine church life. Much personal work was done, and many of the men present pledged their lives to active Christian service. Rev. Bruce S. Wright, who is pastor of Union Church, Manila, says that conference is the "most significant spiritual achievement that has occurred in the islands."—*Christian Advocate*.

The Filipino Leper Colony

A RECENT visitor to the leper colony at Culion, in the Philippines, Bruce S. Wright, describes in *The Continent* his impressions of that remarkable community of over 4,000 persons, saying in conclusion: "I pictured the Master in Palestine long ago. I heard again the populace cry out at the leper, 'Unclean!' and thrust him from their midst. But our merciful Christ touched him and made him clean. It is the same today, with this difference, that while we drive the leper from our midst,

we do not drive him out into the desert to die, we lead him literally 'in green pastures and beside still waters.' At least, that is the case at Culion. Our Christian American government has provided him with as clean and well ordered community as can be found; drainage and sanitation are as nearly perfect as can be. I saw their market, open air school and theater, their club house, nearing completion, Protestant and Catholic churches, streets, walks, and homes, their flowing spring, their own currency, or value equal to the currency in the outside world, and every opportunity for a useful, busy life possible to give them.

"To whom shall credit be given for the changed attitude toward the leper? To Christ, of course. How slow we have been in coming to Jesus' mind in this matter. Two thousand years ago, he did what we are only beginning to do."

Training Borneo Boys

DUE to the friendly relations existing between the governor and the missionary, Charles E. Davis, a Methodist worker in Borneo, established some time ago his reform school in a new settlement called Bukit Lan, located in Sarawak, the independent state of Northwest Borneo, governed by an English Raja. The government contributed fifty per cent. of the cost of the school, and grants a sum for industrial work each year.

The school has been so successful that the government has sent to Mr. Davis some of the most incorrigible boys in its prison, and the results have been most satisfactory. He writes of one of them. "He was the most unpromising specimen that I have ever seen anywhere. He couldn't march or read or work with the other boys. After about six months he began to show signs of development and before he had been with us a year and a half, he was competing for the highest honors in the school. This in spite of the handi-

cap of having to learn the Foochow Chinese language and English."

Later Mr. Davis describes his work as a rubber stamper in Kuching, the capital city, and his devotion to his books and his Bible. His regret is that his mother compels him to work on Sunday.

OBITUARY NOTES

Dr. Vernon H. Starr of India

NEWs that comes from the Northwest Frontier of India has often a tragic element, but there has been nothing for a long time sadder than the death of Dr. Vernon H. Starr, who was in charge of the C. M. S. Hospital in Peshawar. About 4 a. m. three men with a lantern arrived at Dr. Starr's bungalow, and, making their way to the room where he slept, asked to see the doctor. Upon opening the door the doctor was at once attacked by the men who stabbed him in several places, inflicting deep wounds to which he succumbed within a few hours. Dr. Starr had had full charge of the hospital since Dr. Lankester left in May, 1914, and had carried on almost single-handed a very notable work among the people of Peshawar, adjacent tribesmen, and travelers from as far afield as Kabul in Afghanistan and other parts of Central Asia. His skill and devotion were known far and wide, and the news of his tragic death will awaken feelings of deep regret among all classes, the greater because the demands of war work have so depleted medical missionary forces in India today.

Dr. Savin and Dr. Baxter of China

THE English United Methodist Church suffered bereavement in their West China Mission by the sudden death, from typhus, of Dr. Lewis Savin, of Chao Tong, which took place in January. On March 14th Dr. Alexander K. Baxter, of the North China Mission, fell a victim to the same disease while acting as medical officer for the Chinese Government at Wei Hai

Wei. His duty was to examine coolies who offered for British service, and he had passed many thousands: from one of them he took the fever named, and died in 12 days. His loss is greatly felt. He was a graduate of Edinburgh University, and was scarcely 50 years of age.

Rev. James Jackson, D.D., of China

ON April 22nd in Kiukiang, China, Dr. James Jackson, former President of Boone University at Wuchang, China, died in the 68th year of his age. For more than twenty years, Dr. Jackson was a missionary of the English Wesleyan Church in China, and after a year of teaching in St. John's University, Shanghai, he became President of what was then the Boone School. Under his direction the school grew in numbers, while its standards were steadily raised and its influence extended. Dr. Jackson retired from active duty about a year ago, and had been serving as a missionary in the Anking district.

Dr. Esselstyn of Persia

REV. LEWIS F. ESSELSTYN, D.D., who has been for thirty years a missionary of the Presbyterian Church in Persia, died in Meshad on May 30th of typhus fever. Dr. Esselstyn is another of the band of devoted workers who has been called to lay down his life in behalf of the stricken people of the East during this time of war, famine and massacre. The cablegram from Persia also stated that Mrs. Esselstyn has been ill with the same disease, but it is hoped that she will recover.

Dr. Esselstyn was one of the senior missionaries in Persia, and had done a work which is very far-reaching in its effect. It would seem that he could not possibly be spared from the already depleted and overworked force of missionaries on the field. Our deepest sympathy is extended to the bereaved wife and to the workers on the field.

THE MISSIONARY LIBRARY

Japan at the Cross Roads. By A. M. Pooley. Pp. 362. Dodd Mead & Co., New York, 1918.

THE author was for some years in Japan as a newspaper correspondent. His work is full of information regarding incidents in the recent political and economic history of Japan, with comment and criticism of great value to those able to sift and weigh it. Mr. Pooley recognizes many good qualities in the Japanese character and appreciates the difficulty of the problems with which Japan has to deal but he is no Japanophile. There is some color in the lenses through which he looks on his subject. His attitude is not unfriendly, however, and the book is a good corrective to any indiscriminating and fulsome view.

The chapters on industrial and social conditions are a helpful account of problems which modern factory industrialism has introduced into Japan. They quote the account of factory life given at a meeting of the National Medical Society by Dr. Ishikawa:

"Female workers in Japanese factories number 500,000, of whom 300,000 are under twenty years of age. Out of this army of women operatives 400,000 are engaged in the spinning, weaving, and dyeing industries. Seventy per cent. of these women live in the factory quarters, which means a sort of confinement. Work in the raw silk factories lasts thirteen to fourteen hours a day on an average, and that in the weaving mills fourteen to sixteen hours. The remaining hours are devoted to sleeping, bathing, etc. It is not surprising that the health of these young women is seriously injured by such conditions. With regard to the spinning mills, female workers are put to night work every seven or eight days. Night work affects the workers' health so

severely that at the end of a week they lose considerable weight. This loss may be partly recovered during the succeeding week on the day shift, but the night work, though intermittent, ultimately wrecks the health of the workers. None can stand the strain for more than a year, when death, sickness, or desertion is inevitable outcome. The consequence is that 80 per cent. of the female workers leave the factories every year through various causes, but this loss is immediately replenished by new hands.

"The food provided by the factory boarding-houses may be tolerable to the class from which the women are recruited, but as to the other accommodation it is simply sickening. The women on the night and day shifts are obliged to share one bed, which is neither aired nor dusted, and never exposed to the sun, since as soon as one leaves it, another takes her place. Consequently consumption spreads among the operatives like an epidemic.

"The number of women who are recruited as factory workers reaches 200,000 every year, but of these 120,000 do not return to the parental roof. Either they become birds of passage, and move from one factory to another, or go as maids in dubious tea-houses, or as illicit prostitutes. Among the 80,000 women who return to their homes, something like 13,000 are found to be sick, about 25 per cent. of them having contracted consumption. The death-rate from consumption of female factory operatives is, as reported to the police, 8 per 1,000; but the death-rate from the same disease, after their return home, is 30 per 1,000."

In a closing chapter on "Religion" Mr. Pooley appears not to know a great deal, at first hand regarding the Christian Church in Japan, and

his account of religious conditions does not purport to be authoritative.

Japan or Germany. By Frederic Coleman, F.R.G.S. George H. Doran Company, New York. \$1.35.

This timely and interesting volume gives the inside story of the struggle in Siberia. The author, a well known traveller and newspaper correspondent, considers the questions: Should Japan enter Siberia? What would her intervention in that territory mean? What effect would it have upon the solution of the present anxious problems affecting Russia? How will Japan emerge from the world war? Mr. Coleman believes very emphatically that Japan should go to Siberia if, and he emphasizes the *if*, she goes in the right spirit and if a campaign of education and explanation goes with her. Unless her intervention shall have these characteristics, unless it would be a good deal more than a merely martial expedition he says: "No, a thousand times, no." He wants an expedition which would be joined by representatives of other powers, particularly Great Britain and America, and whose objects would be co-operation, education, the promotion of kindly feeling and the mutual benefit of all concerned. When he visited Siberia and Japan and interviewed prominent men in both regions he found a widespread suspicion of the Japanese in Siberia. The Russians in Vladivostok frankly said that they did not want the Japanese to intervene. Indeed, the fear of the Japanese is so great that mothers hush their unruly children by telling them that the Japanese are coming. This is another reason why Mr. Coleman is convinced that the Japanese should not go to Siberia alone. He expresses a variety of definite opinions with many of which the reader will agree. The book as a whole, is a remarkably interesting and graphic account of a situation which has become charged with world significance.

The Life of Christ. By William Bancroft Hill, D.D., Professor of Biblical Literature in Vassar College. 8vo, 326 pp. \$1.50 net. Fleming H. Revell Co., New York, 1918.

This Life of Christ is especially adapted to Bible students and teachers, and is therefore particularly valuable to pastors and missionaries. It is a scholarly but not a technical study of Jesus Christ in His divine and His human nature and mission. Dr. Hill describes in picturesque and lucid style, Palestine in the time of Christ, and Christ as the unique character of all history. "No figure in history," he says, "is so free from the limitations of race, place and time as Jesus Christ. Though a Jew, He seems equally a Gentile; though an Oriental, He is Lord of the Western World; though born in the days of Herod, the King, He dominates the present age."

There are beautiful and illuminating passages in this life. It is a Biblical study with many side-lights, and is full of power. It awakens devotion and enthusiasm for the heroic and loving God-man whose earthly life is pictured and interpreted. Dr. Hill believes in the miracles, in fulfilled prophecy, in the atonement and in the Holy Spirit, but his belief is the result of careful study and sane reasoning. On some points, such as "Demon Possession," he states both sides of the problem fairly without expressing his own conclusion positively. The book is one that confirms faith and stimulates to further study.

Chinese Womanhood. By Lucinda Pearl Boggs, Ph.D. 129 pp. New York: Eaton & Mains. 75 cts. net. 1913.

This is a compilation plus observations of a writer who spent more than a year in China. Her "apology for sending forth this slender volume without years of research is that its appeal is to the heart, which can learn more in one of its ceaseless throbs than the trained mind in a life-time, if the theme is one which sets its strings trembling." Whatever may be so learned, what one finds in this booklet is mainly helpful in giving the

reader some knowledge of Chinese womanhood as seen in ancient literature, which is as useful as collected extracts from Virgil in giving moderns an idea of contemporary Italians. Her modern references are interesting, most so in Chapter IV., "The Priestess." Under the categories of womanhood, the mother, the wife, the priestess, illustrious women of China, the education of women and Western civilization and Chinese women, the book gives a fairly good account of Chinese women as idealized up rather than of such women as Margaret Burton describes in a special volume and just now in sections in her woman's mission study textbook, "Women Workers of the Orient." Frankly, we do not see the justification of such a volume as this.

The Power-House at Pathankot. What Some Girls of India Wrought by Prayer. By Mary J. Campbell. Illustrated, 192 pp. 60 cts. cloth. Philadelphia. Board of Foreign Missions of the United Presbyterian Church of North America, 1918.

A woman wearing the Kaisar-i-Hind medal is almost unique, wholly so when conferred by the Indian Government for distinguished service in the promotion of temperance. This little book tells how the author was led step by step in a reform that passed from the Himalayas to Karachi on India's westernmost frontier—a movement that is fascinating to read of and explainable only by the brick church at Pathankot and the Power that resided there, to be distributed by a devoted band of believers who composed the Prem Sangat, "Band of Love" Men's Bible Class and others who were simple high school girls with faith and obedience in their hearts and lives. Little Firoza's prayer, "Oh Lord, please fill up the church," with its answer was a sample of what the divine lever was always doing through these devoted missionaries and disciples. It built a temperance hall; it won to that cause and to Christ Moslem, Sikh and Brahmin; it made officials friendly and co-operat-

ing; it led Dr. G. A. from Singapore, 3,000 miles away, to sign the pledge in Pathankot—a man whose conversion from Mohammedanism and his subsequent career is most interestingly told; through "the praises of Jehovah" it aided Sundar Singh, the Sikh "Apostle of the Bleeding Feet," to light a fire which purged from dross and made pure the girls and others present at the meetings following his departure. In a word, the book proves its final assertion: "Faith laughs at obstacles. Let us ask out great God to do great things."

Miss Anna Milligan, who has become the educational Secretary of the United Presbyterian Board of Foreign Missions, has prepared a most useful and suggestive pamphlet of programs intended to make this booklet a power in life and work when it is used in mission study classes. Whether so employed or not, no earnest Christian desiring to deepen the spiritual life, can spend three hours more profitably than in reading this dynamic volume.

The Apostle of Ryo-U, Herman H. Cook, Missionary in Japan. Illustrations, map. 126 pp. Philadelphia: Board of Foreign Missions of the Reformed Church in the United States. 1917 (Price not given.)

Secretary Bartholomew has compiled this sketch of one of his Board's useful men among a group of older and more eminent workers. Drs. Schneder and Hoy of that Mission have rendered valuable services in Japan and China respectively through education, but Mr. Cook turned away from teaching to devote his strong life to itineration. In the lovely north he and a Japanese associate tramped and rikshaed and "autocycled" from village to town in tireless ministry to the multitudes. Here is a typical description of the work:

"A few rooms in hotels or in private houses, theatres, and, in a few places, the gymnasiums in the primary schools, all serve us in turn as preaching places. In primary schools our preaching is more indirect than else-

where, and so we do not hold our meetings there often. The meeting place settled, we rest till noon or spend the time left us in reading or studying. After dinner, announcements of the evening meeting must be printed with the duplicator on the back of from two to five hundred tracts, which we bring into the homes of the people a little later. If the town is large and the meeting place of sufficient size, the autocycle is again called into service. A large poster announcing the meeting is tied to a stick held up by the person riding in the side-car as we go puffing through the streets. Thus practically everybody in town is informed of our work. If we are not too tired by this time, we stop at several street corners, hold up our picture roll and do some street preaching for an hour or two. At about five o'clock we return to our hotel, take a hot bath, and by the time we have thrown off the dust and sweat of the day, we are ready for our supper. . . . About half an hour before the time announced for the meeting all that have assembled are admitted, and the children are admonished to be quiet until the end."

To interest the people Mr. Cook would play the violin; and his favorite hymn was "Jesus Loves Me, This I Know." That was the name by which he was known in Japan.

Round About the Torres Straits: A Record of Australian Church Missions. By the Rt. Rev. Gilbert White, M. A., D. D. Illustrated, map, viii, 95 pp. London: Society for Promoting Christian Knowledge. 2s. 1917.

The desert wastes of northernmost Australia and the tropical jungles of southeastern New Guinea are alike a terra incognita to American readers, and quite as much so are the aboriginal inhabitants of those recently opened mission fields. It well bears out the name of the series, "Romance of Missions." If Cannibals, crocodiles, deadly fevers, cyclones and millions of mosquitoes enter into the content of that phrase, here is found romance in superabundance. And yet there is also love in the record—such a heroine

as Deaconess Buchanan, pouring out her life for the Moa islanders. "With her small frail body torn and twisted terribly as the result of a riding accident some years before, suffering agonies from continual headaches, and with a diseased foot which made all walking pain, most women would have used their small independence to secure what alleviation of their sufferings they might, but Florence Buchanan had not so learned Christ." Instead, after a ten years' apprenticeship at Thursday Island she came to Moa where she taught the children, nursed the sick, uplifted the women, conducted the services and ruled the men with a gentle but iron hand. And a number of the men missionaries were as devoted as she, and labored in sickness and deprivation until an early death released them.

Bishop Newton's account of the New Guinea people and of the early days of the Mission there; Bishop North's story of landing at Siragikapukapuna—"the place for roasting visitors"—and visiting Boga-boga where the price of a man was three pigs; the mission record, "Attacks of fever, almost incessant, were varied by cheering messages from the Boianians or Radavans to the effect that they were coming to kill the 'dimdims' (foreigners):" such were the items forming the background of miraculously transformed cannibals, four of whom have been ordained as deacons and a larger number are in the process. The nobility of these people, scarcely out of nature's cradle; is evidenced by the conferring of the Albert Medal upon an Aboriginal Australian named Neighbor, a most Christian heathen.

Student Enquirers in India. A Symposium Edited by H. A. Walter, M.A. Pamphlet. 75 pp. The Association Press, Calcutta, 1915.

A number of missionaries contributed to this interesting symposium on student enquirers. The result is a valuable study on the causes and methods of student conversion. Every missionary in India who comes in contact with students may profitably examine this record of the experience of

others. The book takes up difficulties encountered, avenues of approach and literature for enquirers. The chapters also have many suggestions on personal work at home.

Japan Today. By Ruth Emerson. Pamphlet. 60 pp. National Y. W. C. A., New York, 1916.

A picturesque little study pamphlet to introduce things Japanese to Americans. Also touches on the Y. W. C. A. work in Japan.

The Tribe of Zambe. By Geo. H. Trull. Paper, 30 cents. Board, 50 cents. 101 pp. **Superintendents' and Teachers' Helps.** 10 cents. 48 pages. Board of Foreign Missions, Presbyterian Church, New York, 1917.

These Sunday School Mission textbooks present the subject of missions in West Africa in a wonderfully attractive way. Sunday Schools and young people's societies will find them well adapted for their use.

America and the Orient. Sidney L. Gulick. 16mo. 100 pp. 25 cents. Missionary Education Movement, 1916.

A discussion of the problems of race contact of East and West from a Christian point of view. Dr. Gulick, a former missionary to Japan, is preaching a gospel of peace and good will between America and Asia. Christians should study this new internationalism.

The Missionary Education of Juniors. By J. Gertrude Hutton. 16mo. 139 pp. 60 cents. Missionary Education Movement, New York, 1917.

A Handbook for Leaders. Completely filled with information and ideas as to methods of teaching missions to children of junior age. Miss Hutton follows pedagogical principles and gives excellent suggestions as to children's reading, giving and working for missions.

The Christian Occupation of Africa. Pamphlet. 184 pp. Maps and Statistics. Foreign Mission Conference, New York, 1918.

The conference on Africa held in New York last November produced some very valuable papers and brought the whole continent into view in a remarkable way. The papers are

worth preserving and should be made available to all interested in African evangelization. They include papers by Bishop Hartzell, Professor H. P. Beach, Dr. A. W. Halsey, Dr. C. H. Patton, Dr. Karl Kumm, Dr. Catherine L. Mabie, Mrs. W. C. Johnston, Dr. Charles R. Watson, Bishop W. R. Lambuth and many missionaries from Africa—a great galaxy of names.

Boys and Girls of Many Lands. By Inez N. McAfee. 12mo. 235 pp. \$1.25. T. Y. Crowell, 1917.

Starting with the idea of Stevenson's poem "Travel," the author has successfully used her imagination to take her boy and girl readers to visit the children of the other side of the globe; to watch them at their work and play; to see the inside of their homes and find how they spend their time. The first visit is to an African boy, son of a savage chief, who never heard of books or school. From there the journey continues to Australia; then to South America; to the Philippines; to Persia; takes in the strange sights of China and Japan, and so on around the world. This interesting travel story book will lead junior readers to take a sympathetic interest in the needs of children in far away lands.

Miss Wistaria at Home. By Margaret Lancaster String. 80 pp. 50 cents. Board of Foreign Missions, Reformed Church in America.

This mission study book for boys and girls is not made up of the facts of the history or geography of Japan, but is a simple little narrative concerning "Miss Wistaria," a maiden of modern Japan. She tells the story of her life from babyhood to marriage; and woven in with the pictures of Japanese home life is the work the Reformed Church in America is doing in Japan. It is freely illustrated and contains a glossary of Japanese words.

The Wanderer on a Thousand Hills. By Edith Wherry. illus. 12mo. 305 pp. \$1.40 net. John Lane Co., New York, 1917.

The only value from the missionary standpoint of this rather lightweight and unattractive story is the graphic

picture it gives of Chinese social customs. In the course of the story, which relates to the kidnaping of a missionary's son and bringing him up as a Chinese, the author has described in a realistic way Chinese home life, with weddings, funerals, examinations for degrees, etc. For these descriptions Miss Wherry is indebted to such writers as Dr. Arthur H. Smith, Dr. W. A. P. Martin and Justice Doolittle. The author has gone out of her way to make the superstitious fears of the Chinese come true in the fulfilment of evil omens.

Outline Missionary Talks and Stories.

By Emily E. Entwistle. 16mo. 89 pp. 1s net. H. R. Allenson, London, 1917.

New Books on Missions

Women Workers of the Orient. By Margaret E. Burton. \$0.50. 140 pp. Central Committee on United Study of Foreign Missions, West Medford, Mass. 1918.

The Path of Labor. A Symposium. 12mo. \$0.57. 192 pp. Council of Women for Home Missions. New York. 1918.

Text Book Supplement for The Path of Labor. By Alice M. Guernsey. \$0.05. Council of Women for Home Missions. New York. 1918.

Jack and Janet in the Philippines. By Norma Waterbury Thomas. 16mo. \$0.35. 127 pp. Central Committee on United Study of Foreign Missions, West Medford, Mass. 1918.

Jack of All Trades. By Margaret T. Applegarth. 12mo. \$0.57. 86 pp. Council of Women for Home Missions. New York. 1918.

The Call of a World Task. By J. Lovell Murray. 12mo. \$0.60. 214 pp. The Student Volunteer Movement. New York. 1918.

Stories of Brotherhood. By Harold B. Hunting. 12mo. 124 pp. Missionary Education Movement. New York. 1918.

The Little Jetts. By Wade C. Smith. Stories and Etchings for Young Folks. Boards 10 x 7 inches. Two Colors. \$0.75. World's Morning Watch, New York.

The Christian Man, the Church, and the War. By Robert E. Speer. 16mo. \$0.60. 105 pp. The MacMillan Company. London and New York. 1918.

The Jew in History and Prophecy. Addresses delivered at Conference on Behalf of Israel, Chicago, Ill. \$0.50. The Chicago Hebrew Mission. 1918.

Contemporary Politics in the Far East. By Stanley K. Hornbeck. \$3.00. 466 pp. D. Appleton & Company. New York. 1916.

These twelve stories of missionaries are prepared for teachers of children. They relate almost exclusively to well known missionaries like Carey and Morrison. A good teacher can adapt the material to her pupils, but the chapters are too brief to give much interesting detail, such as children like.

Modern Pagans. By Charles M. Sheldon. 12mo. 79 pp. 50 cents net. The Abingdon Press, New York.

The author of "In His Steps" here gives a picture of American pagans who need conversion quite as much as Africans. It is in story form and should prick the consciences of those whom Mr. Sheldon describes more or less accurately.

A Tour of the Missions. By Augustus Hopkins Strong. 223 pp. Griffith & Rowland Press. Philadelphia. 1918.

Seeing Our Missions Across the Seas. Illus. \$0.10. United Brethren Foreign Mission Society. Dayton, Ohio. 1918.

The Presentation of Christianity in Confucian Lands. 163 pp. Board of Missionary Preparation. New York. 1917.

American Democracy and Asiatic Citizenship. By Sidney L. Gulick. \$1.75. 257 pp. Charles Scribner's Sons. New York. 1918.

Pioneering Where the World is Old. By Alice Tisdale. Illus. \$1.50. 227 pp. Henry Holt & Co. New York. 1917.

Syria and the Holy Land. By George Adam Smith. Maps. 1s. 56 pp. Hodder, London. 1918.

Dawn in Palestine. By William Canton. Illus. 1s 3d. 96 pp. Society for the Propagation of Christian Knowledge. London. 1918.

German East Africa. By A. F. Calvert. 6s. 122 pp. Laurie, London.

South Indian Images of Gods and Goddesses. By H. Krishna Sastri. 5 Rs. 8. 292 pp. Government Press, Madras. 1916.

Materials for the Study of the Babi Religion. By Edward G. Browne. Illus. 12s 6d. 380 pp. Cambridge University Press. England. 1918.

Encyclopedia of Latin America. Edited by Marrion Wilcox and George Edwin Rines. Illus. \$10.00, 887 pp. Encyclopedia Americana. 1917.

The Five Republics of Central America. By Dana G. Munro. \$3.50. 332 pp. Oxford University Press. England. 1918.

Analytical and Critical Bibliography of the Tribes of Tierra del Fuego and Adjacent Territory. By John M. Cooper. \$0.50. 233 pp. Government Printing Office. London, England. 1917.

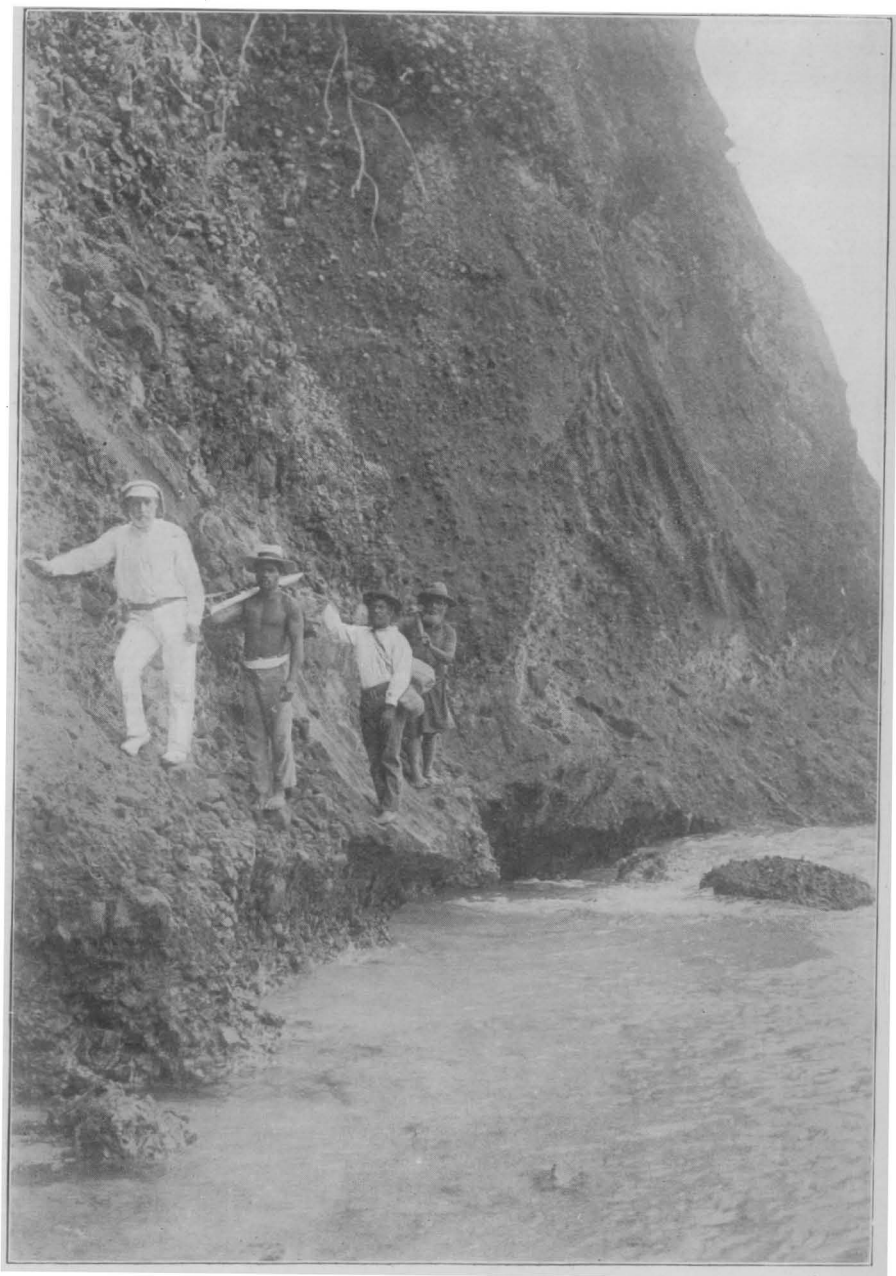
FACTS WORTH QUOTING



For Use in Church Calendars and Missionary Meetings.

(Selected from THE MISSIONARY REVIEW OF THE WORLD for September.)

1. The Christian natives of the islands of Aniwa in the New Hebrides, which was Dr. John G. Paton's special field, not only pay the salaries of all their teachers but contribute regularly for the mission hospitals and other objects outside the islands. (See page 651.)
2. The heathen population of the New Hebrides is steadily decreasing; the Christian population is actually increasing in many places. The death rate decreases with the advance of Christianity in any section. (See page 651.)
3. The John D. Wells School in Seoul is one of the missionary institutions giving to their students valuable training in Korean industries and at the same time assisting the boys in the expenses of their education. (See page 675.)
4. Paraguay, a country nearly as large as Spain, and with a percentage of illiteracy of over sixty, is practically without any organized missionary work. It deserves to be called "the neglected land of the Neglected Continent." (See page 681.)
5. With every Oriental woman student in America the Young Women's Christian Association maintains friendly relations, through visits from a special secretary, invitations to summer conferences, and in other ways. (See page 695.)
6. In the twelve cities in China where Sherwood Eddy recently held his remarkable series of meetings, large bodies of Chinese Christians had been prepared to do personal work, and the selected non-Christians who were brought to the meetings and there signed decision cards are now being trained in Bible classes for church membership. (See page 671.)
7. Churches representing ten different Presbyterian bodies at work in China have united to organize one General Assembly for China, and representatives of the British and American Congregational missions are to take their place in the organization.
8. One of the most remarkable instances of Christian internationalism which the war has produced is the sending of a deputation to the Allied Armies at various points in Europe by the Young Men's Christian Association of Japan.
9. The present King of Siam is disregarding the guarantees of religious liberty established by the late King, his father, and in many ways is promoting Buddhism. In both Siam and Ceylon Buddhism is now being emphasized as the national, and Christianity as a foreign, religion.
10. About 400 camp pastors, representing the leading Protestant denominations and serving in the various training camps throughout the country, are rendering valuable service in connecting the men in camps with the churches in the surrounding communities.
11. Though the total membership of the Christian Church of all branches in Japan is only about 300,000—half of them being Protestants—a Japanese educator has expressed the opinion that there are in all Japan 1,000,000 people who follow Christ in their hearts.
12. The Salvation Army in Germany and Austria has been wiped out by an order of the Kaiser, all the real estate and other property belonging to the organization having been confiscated months ago. Over 100,000 Salvationists are fighting in the Allied armies.



DR. W. T. GUNN ITINERATING IN THE NEW HEBRIDES
The missionary and his helpers are passing a very dangerous mountain path

THE MISSIONARY REVIEW *of the* WORLD

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THE NEW ERA FOR WOMEN IN ASIA

THE emancipation of women in the Orient is progressing rapidly. From being the slave or the plaything of man, kept in seclusion and in ignorance in many lands, woman is throwing aside the veil, is coming out of the zenana, is entering school and college, and is taking her part in civic life. The Christian missionaries are directly responsible for this awakening. They first inspired and directed it. Today there are colleges, as well as schools, for women in India, in China, and now in Japan. These are being mothered by the Christian women in America and are destined to play a large part in the development of Asia.

The Woman's Christian College was opened in Tokyo, Japan, last April, and was marked by impressive exercises. Before the hour set, all space reserved for friends and visitors was packed, and only the central section of the hall was left vacant for the student body. "A thrill went through the audience," writes Rev. A. K. Reischauer, "when, accompanied by music, the first class admitted to this new institution came in double file and took their assigned places. To many, who during the past seven or eight years had prayed and worked for the establishment of this college, this seemed like an epochal event, for the bright and earnest faces of these 84 young women looked like the dawn of a new era in Japanese life and civilization."

President Nitobe, who read the Imperial Rescript on Education, afterward made the main address of the day. He pointed out the great need of an institution of this sort which intends to place such great stress upon an education that develops in the student broad sympathies and real strength of character. He showed how Japanese education is lacking in these fundamental qualities and outlined the grade and scope of the work which the college is undertaking.

It is already becoming clear that the new institution will naturally draw very heavily from the best families in all parts of the land who want to give their daughters the advantages of a higher education, but who are anxious to have them in the safe atmosphere of a Christian college while they are away from home.

The college begins with 84 students, all enrolled in the preparatory year. Students from Girls' High Schools who applied for admission, were found to be not as uniform in their educational qualifications as they should be, so that one task of the college will be to equalize things as much as possible. The courses are the following: Liberal Arts, Japanese Language and Literature, English Language and Literature, and Business, including Social Service. After the school gets into permanent quarters it is expected that several other courses will be added, especially courses in Household Science, Pure Science, and Kindergarten Training.

The Japanese feel that what America and Canada have done in establishing this new institution is a real challenge which calls them to help support the movement. It is hoped that the permanent site for the school will be given by them, and as the school grows in influence it ought not be difficult to have it financed more and more by Japanese donors. A college of this nature will be a tremendous factor in bringing in the new era of woman, the era of Christian womanhood, dominated by a spirit of service and sacrifice.

THE SOCIAL PROGRESS OF KOREAN WOMEN

SOCIAL problems are presented by the modernization of women in the Orient. In Chosen even ten years ago the women, while not enslaved or entirely secluded, were domestic and separate from men. They kept much at home and when on the street wore picturesque green silk coats over their heads. In the Christian churches a partition separated them from the men and only Christian girls received any education.

With the coming of the Japanese, a great change has taken place. Japanese women in Seoul number over 32,000. Women have acquired new legal rights in the courts, including ownership of property and permitting divorce; they walk freely in the streets with uncovered heads; they mingle with men in the streets, trains, shops and theaters. Many churches now do not have a partition and some have mixed choirs. There is a spirit of freedom in the air which too often develops into license. Women are seeking an education and are entering into business and public life. One sphere which they have entered to great advantage is that of medicine and nursing. Many have been graduated as trained nurses and recently three fully qualified Korean women physicians were graduated in Seoul.

These changes in the social status and public life of women have

created problems which the missionaries must help to solve. The gospel of Christ, while it brings liberty, also brings new life and higher ideals with power to direct the new found freedom. Women, under Christian directions are learning how to care for and train their children, how to care for the sick and how to inspire men to higher ideals and service. But the need is much greater than the opportunity. Every school and hospital, says Mrs. Appenzeller, in the *Korea Mission Field*, is turning women away and the church classes cannot care for the many who seek to know a better way of life. Not one Korean woman in ten has any help in adjusting her mind and her habits to these new conditions and opportunities.. Poverty is bringing new temptations to many and the new openings in the industrial world are very attractive. The tobacco factory is the largest in Seoul and employs several hundred women and little children many of whom work for seven cents a day. The tragic results of child labor are already evident in crooked bodies and spiritless movements. Women are also employed in government printing works, and in Imperial cotton and silk mills. Japanese women are further advanced than the Koreans and many are forewomen in factories, ticket sellers on railways, telephone operators and shop girls.

The Christians in the Orient, both foreign and native, should study the problems connected with this new entrance of women into public and industrial life. The native churches may accomplish much by evincing an interest in toilers and in the application of Christian principles to their lives. Two foreign women are devoting their time to work among the Japanese working women. Christian social work should be conducted among industrial women in Korea if they are to be protected from evil and trained in the Christian life.

INTERNATIONAL CHRISTIAN FORCES

INTERDENOMINATIONAL co-operation is growing in America and Great Britain through the Federal Council of Churches and other inter-church movements. International Christian co-operation has also been fostered by the World Missionary Conference, the Young Men's and Young Women's Christian Associations, the World's Society of Christian Endeavor and other organizations.

The war is bringing Christians together in unusual ways, as, for example, in sending a deputation to the Allied Forces in Europe from the Young Men's Christian Association of Japan. Ambassador Morris, speaking at a mass meeting in Tokyo, said: "The Japanese Y. M. C. A. Deputation to the European front is almost as significant as the first mission sent to the West by the Tokugawa Government over fifty years ago. By that mission Japan signified her intention to end her isolation and join the western peoples in their forward march. Today, I believe this Deputation means that you are resolved to take your place along-

side the men of the West in standing for brotherhood and fair play and international law and righteousness."

CHURCH UNION IN CHINA

MANY Chinese desire a national Christian Church, based on faith in Jesus Christ and without any emphasis on particular forms of government, worship or minor points of theology. A step was taken in this direction when on April 16th a Provisional General Assembly of the Presbyterian Church in China was organized in Nanking. One organic church was thus formed out of the churches established by ten missionary bodies, namely, Presbyterian U. S. A., Presbyterian South, Dutch Reformed and German Reformed, from the United States; English, two Scotch and Irish Presbyterian from Great Britain; Canadian Presbyterian and New Zealand Presbyterian.

The Federal Council has also adopted resolutions favoring union with the churches of the London Mission and the American Board, both Congregational bodies. Delegates from these churches were heartily welcomed by the Council. There was some discussion of a creedal statement, but it was finally decided to continue as under the Federal Council, that is, each body working under its original symbols until the adoption of a statement by the regularly constituted Assembly.

The missionary spirit of the Chinese Church is well illustrated in the adoption of the following resolution: "On the occasion of the formation of the General Assembly of the Presbyterian Church of China, we would recognize the most important task before the Church to be the wider propagation of the gospel to meet the tremendous needs of vast areas of unreached fields. We, therefore, as one of the first acts of this General Assembly, appoint a committee of five to define the functions and draw up a constitution for a board of home missions, and to present the same to the presbyteries at the next General Assembly for ratification."

WAR-TIME MISSIONARY DEMANDS

THE Director of one of the largest Bible training schools in the United States writes in *The Sunday-School Times*: "The mission fields and the mission boards are calling as never before for men and women versed in the Scriptures and trained for the work of the mission fields. Recruits are wanted at once in large numbers to hold the lines of missionary advance steady while the battle for democracy is fought out in Europe. There is every indication that the cessation of hostilities will bring a greater eagerness of interest and a new receptivity of mind on the part of the non-Christian nations. Unprecedented calls are being made on the Institute by European, Canadian and American boards for men and women for the mission fields."



EDITORIAL COMMENT



UNIVERSAL RELIGIOUS LIBERTY.

BEFORE the war began, the problem of the meaning and extent of the principle of religious liberty was a living problem, with many elements of possible danger in it. It had developed interesting phases in Korea and Siam. In Korea the guarantee of liberty in the constitution of Japan was held to apply, but it was not given the same interpretation as in Japan. In Japan religions were allowed a freedom in the use of educational agencies denied to them in Korea. It was argued, however, that this was not an abridgment of religious freedom, as the limitations upon education in Korea were imposed on all forms of education by whomsoever conducted, and it was maintained by the Japanese government that religious belief and the propagation of religious belief, subject only to the police power of the State, were absolutely free.

In Siam there were no constitutional guarantees of religious liberty. There was and is indeed no constitution, nor any legislature to form one. The State is an absolute monarchy and the will of the King is law. The late King, however, the father of the present King, explicitly guaranteed to his people both in north and south Siam complete freedom of religion and laid on them no implication of disloyalty in case they embraced Christianity.

The present King renewed these assurances when as Crown Prince he visited America, and at the time of his accession his Minister of Foreign Affairs, replying to a letter of congratulation addressed to the King by the foreign missionaries in Siam, wrote:

"His Majesty desires me to express his sincere thanks for your good wishes and to assure you that, mindful of the excellent work performed by the American missionaries for the enlightenment of the people of this country, he will not fail to follow in the footsteps of his Royal predecessor in affording every encouragement to them in the pursuit of their praiseworthy task."

Already before the war there were signs that these guarantees were in danger. The King was reversing the policy of his father in many regards. He decreed the substitution of the Buddhist era for the Gregorian which his father had adopted. In describing the moral instruction which is to be the basis of all teaching in the primary schools and which is to train the scholar "to be honest and truthful in all ways, to be able to appreciate his duty and responsibility to others, to be brave, but respectful and considerate; to understand his obligations to his parents, to his teachers, and to those in authority; to be patriotic, and to understand his duties to the state, not to be wasteful and extravagant, to be moderate, to be industrious, careful and diligent, that the

time spent in school be not wasted," the Ministry of Public Instruction specifies that "the subjects should be taught by instilling into the scholar the precepts of the Buddhist faith." In the public schools, in the police stations, in the army barracks, even by the keepers in public institutions like the insane asylum, there are regular Buddhist chants and prayers. The vow taken by the Wild Tigers, a sort of adult Boy Scout organization, contains a declaration of faith in Buddhism. In many powerful and pervasive institutional ways the King is pressing the Buddhist religion into the service of nationalism, not in impersonal, institutional ways alone, but by earnest and emphatic direct teaching. Both in speeches and in published articles he appeals to the people to realize that Buddhism is the national and ancestral religion, that the Siamese people should adhere to it steadfastly and practice it faithfully.

Absolute religious toleration and freedom has heretofore been a worthy boast of Siam. The imposition of religious tests as a condition of royal favor or of membership in the Wild Tigers or of holding office would make such a boast no longer possible, and would set Siam in the class of the small number of religiously intolerant states. Even in Turkey and Persia it has been possible for Christians to hold office and religious tests were abandoned in progressive states years ago. But in Siam a constraint which is in danger of becoming persecution, has already fallen upon some Christians, and it is understood and openly stated in many places that the King is opposed to the acceptance of Christianity by his subjects, and that he desires instead to see his people zealous in the practice of Buddhism. The result is that men convinced of the truth of Christianity are influenced to dissemble, and that other men, unconvinced, or wholly indifferent with regard to Buddhism, are led to feign a faith which is insincere. Is this wise? Is it not certain to undermine the very sincerity of national character which the King desires to produce? Would it not be far better to set men's minds free, to bid them seek the truth everywhere, and having found it, freely to live by it? The King is earnest in bidding the people not to be led into false imitation of foreign ways. With equal earnestness he bids them unquestioningly to imitate their own past. Would he not do better to bid them to seek and to imitate what is true wherever it is found, to accept nothing because it is Siamese or foreign, but only because it is true, and to reject what they do reject only because it is false? He wants to make a free and honest nation. He can only do it out of free and honest men.

The war has raised these issues in new and unexpected forms. The state has come to a new self-assertion and is subordinating all other influences and agencies to its own ends. This was the deliberately adopted theory of Germany, and in the effort to overthrow the theory other states have come perilously near to adopting it. In the process religion has had to face the danger of being made subservient to what

the state deemed its interest. Rome persecuted and sought to destroy Christianity, because it believed it to be at variance with the state interest. It knew nothing of the principles of religious liberty when the religion was one which it disapproved. If modern theories of the state become dominant with which Christianity is at variance, can Christianity hope for a continuance of the principle of religious freedom?

This is no speculative inquiry. Already we are meeting with new interpretations of liberty which challenge the rights heretofore accorded to religion. It is held that the Jewish nation disintegrated because of the conflict between the prophets and the kings, and because of the weakness of the kings in not silencing men who in the name of righteousness were really undermining the authority of the political power. Unless religion is willing to serve and support the State, some men are asking if it must not be bridled and held in check.

The missionary enterprise seems likely to have to face such questions in many lands. It has already been proposed in India that only state licensed missions should be allowed to operate and that preachers as well as doctors must be officially registered. The missions of some nationalities may be excluded altogether. The abrogation of the Capitulations in Turkey, though not recognized by the Allies, leaves other religions without any protection from Islam. There never was religious liberty in Turkey, but some of the makeshifts which served as substitutes are gone wholly now with the Capitulations.

The very terms of the phrase "religious liberty" are no longer fixed. What is the "religion" which is to be allowed freedom? Is it to be merely the speculation of men about another life or about the origin and end of the universe, or is it to be the body of moral ideals and sanctions which are to govern the present relations of men and nations? "Religion can be free," some say, "as long as it does not concern itself with the affairs of the state, but if it interferes with the nation at war or disturbs politics in peace it must have bounds set for it." So religion is no longer free save as the state may define in what sense it may function as religion in life.

And the term "liberty" is not fixed. Does it mean freedom to believe, or freedom to propagate belief, or freedom both to believe and to propagate belief and also to use any means of propagation its teachers may desire? That the state may or must exercise some police functions is not disputed even in America, where religious liberty is genuinely real. In Japan and Korea this police supervision is quite minute, and it seems possible that it will be more so in all lands after the war. How obstructive it may be will depend on the moral sentiment of the people toward the ethical fruitage of any religion which may be involved. A monogamist people will not allow, for the sake of their state, the propagation of a polygamous religion. It must be recognized that a polygamous people may have a similar policy toward a monogamous religion. It may be that the principle of reli-

gious liberty allows too much to such an influence, but we need to see the matter from other standpoints than our own.

The whole problem is likely to be complicated still more by the relations of the state to education. Germany is what she is by reason of the education of the past generation. All nations see now what an engine of power education is, and if they do not seek to control it themselves they may still desire to limit it so that its effects will be compatible with state interests. Religion, and especially the Christian religion, has always depended upon schools and felt that the maintenance of schools was essential to its life. Will our conception of religious liberty abridge the educational freedom of the Christian Church?

The world is facing many new problems and this is by no means one of the least. Is there any clear solution of it? Not by casuistry and subtle argumentation, but as a nation which believes in freedom we have a principle which will guide us. We know that democracy is imperfect, but we believe that the cure for the imperfection of democracy is more democracy, more responsibility laid on common men and the growth of common men in duty doing and in the knowledge of truth, that they may be fitted to bear more responsibility. And likewise the remedy for the evils of liberty is more liberty, provided it is liberty to know all the truth of God and of His world. If truth cannot prevail by its own power it cannot be made to prevail by any other power. The ending of the war and the principles of the new world order should include the recognition everywhere and in all nations of the right of full religious freedom—of freedom to believe and freedom to preach what we believe in accordance with the righteous moral law of the universe.

PRAYING VERSUS PROFANITY?

IS it worth while to pray? This question admits of but one answer to those who believe in God as revealed in Jesus Christ. There is danger, however, lest many men and women, feeling the danger for themselves and their loved ones in the present crisis, shall attach some superstitious value to formal prayer without reference to the conditions on which we have a right to expect answers to prayer.

Last month we called attention to the daily public summons to prayer in Washington and other places. Now we read that in response to a request signed by every religious organization in the city, the Federation of Woman's Clubs, the Christian Associations, the Woman's Christian Temperance Union and the Boy Scouts, the mayor of Oklahoma City has ordered that at nine o'clock each night the great siren of the Oklahoma Gas and Electric Company shall sound a signal for community prayer for the soldiers and for victory. It is urged that every one engage in silent or audible prayer for a short time. This, and similar movements, are an indication of the trend of thought through-

out the country. The people are awakening to the need of divine help in this crisis.

But while the people are calling on God in prayer at home, the almost universal custom of taking God's name in vain prevails in the Army and Navy. The testimony from everyone who has joined our fighting forces is that profanity and obscenity prevail. A young man who attended a training camp last summer reports that the officer in charge of the bayonet drill urged the young men to profanity, saying: "Come on, boys, let me hear you swear. Give it to the Hun up to the hilt." No doubt the profanity is for the most part thoughtless, but it is profanity none the less and the God to whom men pray declares that He "will not hold him guiltless that taketh His name in vain."

Thousands call on God at home for help while a million men, for whom we pray, profanely use His name in vain in the Army and Navy. Have British and Americans a right to expect that under these conditions their prayers will be answered by the God whose name is so blasphemed? It is time that a great crusade be started against profanity and obscenity among the men who are so bravely and unselfishly giving their lives to promote the cause of liberty and justice.

ATTENTION TO SOCIAL MORALITY

MORE attention has been given to the question of social morality during the present war than ever before—and there is need of it. War lets loose the human passions and ordinary restraints, and there is need that special study be made and special precautions taken against laxity and general license. The prohibition movement, and "zone" system around camps are preventive steps in the right direction, but much more is needed to educate men and women and to lead them to right ideals and right relations, to God and man.

Last June a "Social Morality Conference" was held at the headquarters of the National Board of Young Women's Associations in New York, when women physicians, teachers, deans of women and others officially connected with the Social Hygiene movement, assembled to discuss moral problems connected with the war. Lectures for women were begun several months ago under the direction of the War Work Council of the Y. W. C. A., and Dr. Anna L. Brown has been continued by the government as the head of the lecture bureau which has now forty-five lecturers, all but two of whom are physicians. Seventy-five more are on call in case of need.

The patriotic appeal is strong, but it is not sufficient; scientific facts are a warning but not sufficient; the religious motive and obligation to God form a better basis on which to build stronger character. There is, in fact, no hope for social morality apart from a right relationship to God and obedience to His laws. This includes a reverence for His name and acceptance of His Son.



SOME NEW HEBRIDES HEATHEN ON SPIRITO SANTO ISLAND

The New Hebrides Since John G. Paton

BY DR. W. T. GUNN, L.R.C.P., ANEITYUM, FUTUNA, NEW HEBRIDES

THE New Hebrides Mission attained its greatest prosperity about fifteen years ago. The missionaries were then more numerous; the interest of the religious public was at its height and the outlook was brightest.

All the islands were occupied, the three in the Northeast being under the Anglican "Melanesian Mission."

About twenty of the smaller and middle islands were nominally Christian; there was a large Christian community in West Santo; the Gospel was spreading, and churches were being formed at other stations in Santo, and Malekula.

Five Presbyterian missionaries had just been added, and the staff, now numbering twenty-eight, besides three assistants, and one trained nurse, was the largest in its history. There were six medical missionaries.

A general mission hospital had for some years been open in Ambrim and there were smaller hospitals and dispensaries in other islands.

A Training Institution was beginning to send out trained teachers and those prepared by their own missionaries in the Christian islands numbered nearly 300.

Two native pastors were laboring faithfully in the southern islands of Aneityum and Futuna.

The Presbyterian church members numbered about 4,000 and from 13,000 to 16,000 were attending services.

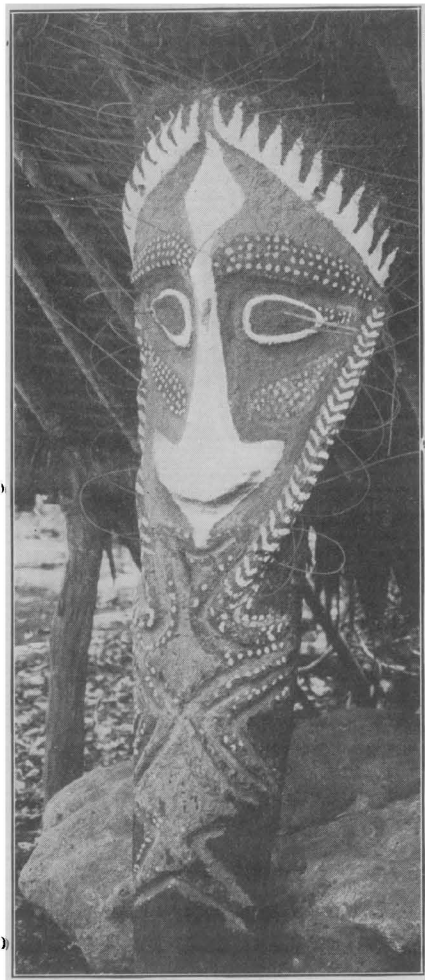
Translations of scripture were printed in about 30 languages of the 50 in the group. These included the whole Bible in the language of Aneityum (published in 1880), the composite Efate-Nguna-Tongoan Bible was near completion and the New Testament, in one of the languages of Tanna, the language of Aniwa, and that of Erromanga was in the press.

But the majority of the natives of Ambrim and the two largest islands, Malekula and Santo, were still in heathenism, and the difficult islands under the Melanesian Mission presented only a few outward signs of Christian progress.

The difficulties encountered by the Mission had reached a critical stage. They had been operating with increasing strength for years. The French were straining every effort to obtain the islands, and were supplying the natives with alcohol, fire-arms and ammunition, to induce them to part with their land. They were using iniquitous and cruel means (of which the British were sometimes guilty also) for obtaining native laborers, resulting in frequent murders of white and native recruiters. The British Deputy Commissioner, for three years in the islands, failed to bring about any improvement, for he had not been invested by the home authorities with powers to meet the necessities of the islands. Some better remedy was wanted.

In 1907, the Condominium was inaugurated at Vila, thenceforth the capital of the group, and friends of missions fondly hoped that the representatives of Britain and France would work amicably and effec-

tively together to ameliorate the condition of the native race, and check further abuses. They have done neither. Instead of that, many of those abuses became intensified and were *practically* legalized, for the laws against them were not sufficiently enforced. The different courts are too numerous, and British and French are tried on unequal terms.



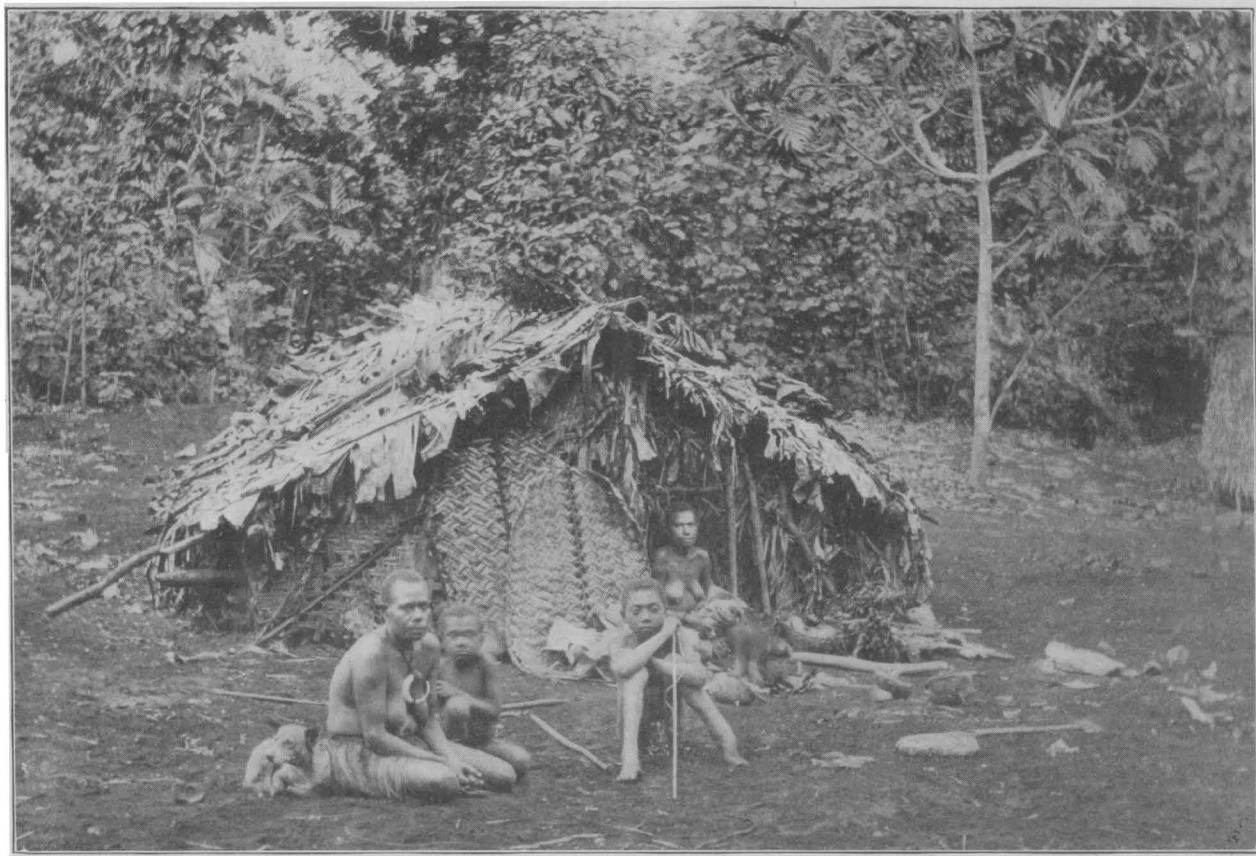
A NEW HEBRIDES IDOL

Penalties are remitted, and fines rarely collected by the French, whereas penalties imposed on British are carried out. Flagrant breaches of law have frequently been treated lightly by the French. Illegal recruiting continues. Alcohol is given in greater quantities than before. Christian natives and teachers have repeatedly been arrested and imprisoned for varying periods for no special crime, except that of expostulating against French methods. These and other grievances have been reported in great numbers; few have been remedied, and they still continue. Limited space prevents my giving examples, but these may be found in E. Jacomb's "New Hebrides and the Condominium," a pamphlet by Rev. F. L. Paton on the "Slave Trade in the New Hebrides," and in the chapter on "Britain and France in the New Hebrides—the Condominium," in "The Gospel in Futuna" (1914), by the writer, and the "Appeal to the Churches," in the appendix—the recent literature on the New Hebrides.

Nevertheless, Christianity advanced so far, that soon afterward the number of missionaries began to be reduced. For some time past one missionary had been found sufficient to supply the spiritual needs

of Aneityum and Futuna. In 1910, the three missionaries of Tanna were reduced to two.

Two of the Presbyterian Churches, the Canadian and United Free Church of Scotland, announced their intention of withdrawing from the New Hebrides when their own missionaries would retire. Conse-



A HEATHEN FAMILY IN AMBRIM, NEW HEBRIDES ISLANDS

A woman's hut—about 4 feet, 6 inches in height.

quently in 1912, a rearrangement of stations was made. It was agreed that the New Zealand Church should increase her staff in Ambrim; the Victorian Church should send a clerical missionary to Vila, in addition to the Medical Missionary in the Paton Memorial Hospital; and the New South Wales Church should take charge of West and South Santo. The John G. Paton Committee undertook the charge of Aneityum, Futuna and Erromanga, when the present missionaries would retire.

But within six months a great volcanic outburst blew up the whole mission station, occupied by Dr. Bowie, in Ambrim; and its site is now an arm of the sea, adjoined by appalling desolation. The building of a new hospital on another site has been postponed, and the island is meanwhile superintended by Mr. Frater of Paama. Two other stations were vacated through ill health. The veteran missionaries of Fila and Erromanga died, and with the resignation of Dr. Annand, the third missionary under the Canadian Church, that church was no longer represented in the group, and retired from the New Hebrides. After war was declared, three missionaries went to the front, thus vacating the Medical Mission stations in Santo and Tanna; so that Santo is at present superintended by Revs. F. G. Bowie, and D. Paterson, the missionaries in the adjoining islands. Tanna, Erromanga and Aniwa are temporarily under one missionary, while Aneityum and Futuna are under one of the missionaries who had retired, pending the arrival of a successor to take over these two islands along with Erromanga. Thus, the missionaries are now about nine fewer in number than in the record year of 1904. Their spheres of labor have been enlarged, bringing greater responsibilities on the missionaries and their teachers.

Such are some of the present conditions, but there are many signs of progress which we shall note as follows:

MATERIAL PROGRESS.

In the early days, all buildings in the New Hebrides were made of island unsawn timber, with thatch roof. Those buildings, though perhaps picturesque, were badly lighted, the homes of insects, hard to keep tidy, were damp and unhealthy. Economy rendered their use necessary *then*. Houses are now built of weather-board, generally lined inside, with ceiled iron roofs, and both mission and trading stations are prominent objects in the landscape. The churches are furnished with deal seats, and friends of the mission have supplied communion vessels, lecterns and church bells.

Increase of trade has brought money to the natives, with which, in addition to the proceeds of arrowroot, they pay for their books and the materials for churches and schools. The cost of the large church in Nguna, seated for 500, was entirely paid by natives and they also provided the labor required to erect it. A great part of the cost of the



A FUTUNA WOMAN AFTER SOME YEARS AS A CHRISTIAN



A CHRISTIAN CHURCH IN WEST TANNA, NEW HEBRIDES

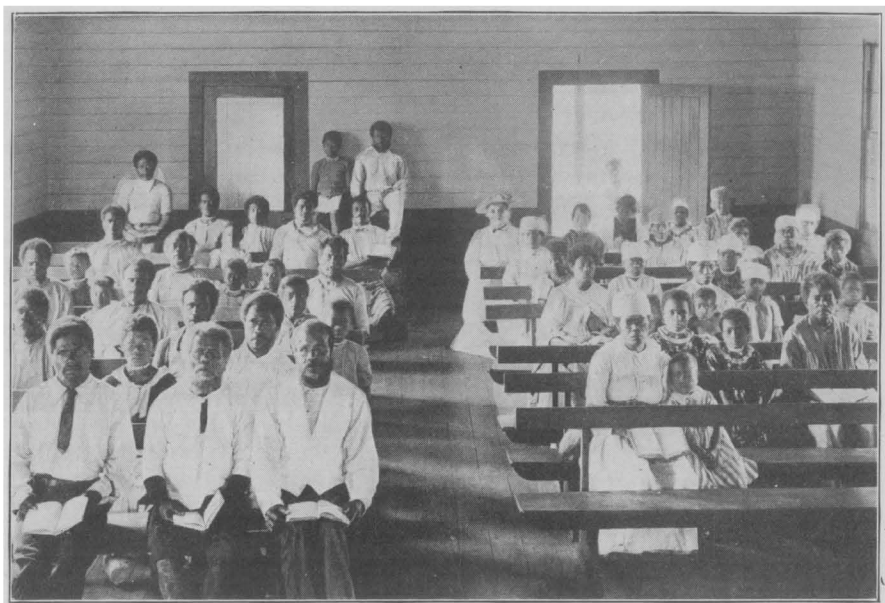
This is one of the best Christian churches in the islands

equally large churches in Tanna was also defrayed by natives. The natives of Paama paid £1150 (\$5,500) in three years for schools.

As another step towards self-support, they are contributing to the salaries of their teachers. In some islands the natives receive no outside help for this, and it will be interesting to note that Aniwa, the island of the late Dr. John G. Paton, is now self-supporting. Besides this, they are regularly contributing for the mission hospitals and for objects outside of the islands. Of their own accord and on their own initiative, the natives of Tanna collected £100 for the widows and orphans of soldiers killed in this war; the Aneityumese, much fewer in number, gave £17, and other islands various sums. They have also made contributions in Malo, Fila and Aneityum, as mementoes of the work of their missionaries. The natives of East Tanna recently sent £40 to S. Australia, for the church of their own missionary.

The work of itinerating and visiting, instead of being performed by boat or on foot, is immensely facilitated by motor launches, now supplied to practically every missionary in the group. The inland natives have removed from sparsely peopled districts towards the coast, rendering the toilsome journeys of former days unnecessary. Many good paths have recently been made, some of them suitable for use by riders on horseback, and in two or three cases by horse conveyances.

Since the mission has been supplied with more suitable houses and the climate is better understood, the health of missionaries has im-



A WEEK-DAY CONGREGATION IN FUTUNA

This is in strong contrast to the meetings in days of heathenism, when bloody wars and degrading feasts were common

proved. Four missionaries lately retired after forty to forty-two years in the Mission; the Rev. P. Milne is in his forty-ninth year of service, and two missionaries are in the Mission after thirty-eight and thirty-four years respectively.

The Christian natives are healthier than the heathen, and there are fewer cases of consumption among them. Through the Medical Mission, lepers in Tanna, who brought the disease from Queensland and New Caledonia, have been segregated in the interior, where they produce their own food and are supplied with clothing by the Christians.

EDUCATIONAL AND SPIRITUAL PROGRESS.

The missionaries believe, as they they have always done, that the evangelization of the islands can be best attained by teaching and preaching the word of God. Consequently translation is keeping pace with teaching, and, in addition to those already named, translations of the New Testament and the Psalms in Nguna, an Old Testament History and most of the New Testament in Futuna, a Bible Treasury or Textbook in Aneityum, besides portions of Scripture in several other languages, are now in the hands of the natives. A translation of the "Child's Bible" in Tongoan, is in progress. The Rev. N. Mackenzie, of Korea, is giving part of his furlough to visit his former field at Nogugu to Santo, and translate portions of Scripture in the language spoken there.

The people value their books, and practice the precepts taught therein. Sudden conversions, though not unknown, are few, but their changed lives are proofs of the fruit of the Gospel. "It is sweet to suffer for Jesus," said a woman of Nogugu, who had been wounded by a musket shot, fired by a heathen. "I want to shake hands with the man who murdered my nephew," said a Christian Futunese, "and ask him to give up heathenism and help to spread the Gospel in Futuna." He lived to do so, and the one time murderer is a Christian teacher with many years of service behind him. The Christians are diligent, honest and immensely superior to the heathen mentally, morally and physically.

The great need of the Mission is educated teachers. This want is being supplied by the Training Institution. The standard required is rising, and the desire for higher education increasing. Valuable assistance is given in teaching by the missionaries' wives, and for some years recently their children have taught in the native language and in English. Two sons of the late Dr. Paton have been missionaries for a number of years, and also the Rev. Wm., a son of Rev. P. Milne.

In 1912, several missionaries made evangelistic tours through Epi and along the coast of Malekula with encouraging receptions from the people. Last year, Revs. M. Frater and J. B. Weir made a similar tour through Epi and Paama, then through all Ambrim. They took a complete census of Ambrim—the first made—and found the population to be 5,591, of whom 3,413 were heathen. As a result of the campaign, which occupied three months, forty natives were, after instructions, baptized. The teachers urged that their missionary, Dr. Bowie, should return or a missionary be settled in North Ambrim.

Through the medical work of the Mission the heathen are brought into contact with the Christians and the kindness shown them; and the Gospel taught them are bearing fruit. At the Paton Memorial Hospital, opened at Vila, in 1910, white and native patients are treated, and services for the white residents, as well as for natives, are conducted in the Paton Memorial Church.

The missionaries of the Melanesian Mission have prepared and printed at their own press, about 8 translations of Scripture for the islands of Oba, Maewo and Pentecost, occupied by them. The Church of Christ has within the last 7 or 8 years also sent missionaries to these islands. The Adventists have for four years occupied the difficult island of Achin, on the Northeast of Malekula, and they propose to extend their work to the mainland.

Two expeditions by British and French warships recently attempted to punish the heathen of North Malekula for outrages and murders of whites and native teachers, but the heathen, though they suffered severely from the second expedition, are still defiant.

The present war has hardly affected the mission work. A Futunese teacher said, "Perhaps this is the war we read about in Revelation." The sympathies of the natives are with Britain, and through Britain,



A NEW HEBRIDES CHRISTIAN PASTOR, HIS WIFE AND FAMILY

Pastor Habena was thrown by his heathen mother into the bush to die. He was rescued by his father

with her Allies. They are horrified at the "frightfulness" of the Germans. Such cruelties were unknown in the New Hebrides in the darkest days of heathenism.

Christianity has now spread over all the islands from the south up to Ambrim, except about perhaps one-third of Tanna. It is extending in Malekula, except in the north, which is wholly heathen. The majority are Christians in Malo, and perhaps a third of the natives of Santo.

THE FUTURE OF THE ISLANDS.

What is to be the future of the Islands? It mainly depends upon the Power to which the Islands are ceded after the war. The Condominium is impossible, and the group must belong either to Britain or to France. The decision will be of the highest importance to the Mission and to the natives. French priests have had *very* few converts. Romanism has no attractions for New Hebrideans, and the celibacy of the priests does not appeal to people among whom the unmarried state is a reproach. The French Reformed Church has done nothing for the people. If the islands are given to France there is enough vitality in the religion of the native Christians to maintain itself even amid persecution, as the past has proved. But the people generally will lose heart and the heathen, through grog and cruel treatment, will disappear. Experience has proved that British missionaries, in spite of guarantees, cannot work successfully in French Colonies. A French judge under the Condominium said a "Holy war should be waged against the missionaries." If Britain annexes the group, the natives will be encouraged and stimulated. And, though grievances will not all disappear, though decrease of the population will not entirely cease, there is good reason to believe that under kindly British rule the Islands will in a few years become a prosperous Christian Colony.

Christianity is the great preserving power of the people. The heathen are "everywhere decreasing." The Christians are either "holding their own," increasing, or decreasing more slowly. As long as Futuna was heathen, the population went steadily down. Since the Futunese accepted the Gospel, they increased *in proportion to the strength of their Christianity*.

The same applies to Tanna. The following figures, supplied by Rev. T. Macmillan of E. Tanna, show that with the advance of Christianity the death rate decreases.

Members admitted from 1897-1907, 296. Died, 122, or 41%.

Members admitted from 1907-1913, 290. Died, 66, or 21%.

Members admitted from 1913-1917, 103. No deaths up to date.

"The fear of the Lord prolongeth days; but the years of the wicked shall be shortened." Proverbs 10.27.

National or International Churches—Which?

TWO IDEALS PRESENTED BY TWO CHRISTIAN LEADERS WHO DISCUSS THE
SUBJECT: SHALL WE CONTINUE TO PLANT AND PROPAGATE DE-
NOMINATIONAL CHURCHES IN THE MISSION FIELD?

I. A PLEA FOR UNITED NATIONAL CHRISTIAN CHURCHES

BY THE REV. JAMES L. BARTON, D.D., BOSTON, MASS.,

Secretary of the American Board of Commissioners for Foreign Missions

ONE should enter upon the consideration of this subject without prejudice and in the spirit of absolute fairness. We cannot escape the fact that present conditions demand the discussion of this question.

The movement among American Protestant denominations is towards a close unity and even amalgamation. The significant action taken at the last great Presbyterian Assembly, calling for closer union among all Protestant bodies, challenges the attention of all communions. The demands made upon the churches by the war have produced co-operative Christian action, both in America and across the sea, which would not have been thought possible a few years ago. The movement in the churches of America and even in the thinking of leaders both within and without the church, is away from denominationalism to a profession and practice of Christianity in which sectarianism shall be reduced to its lowest terms, if not completely eliminated.

Many examples might be given to show this tendency towards an outward expression of the Christian faith, embodying nothing of the historic controversies that have divided and weakened the Church. The present and increasingly exacting demands of war conditions and necessities call for the exercise of every element of strength and vitality possessed by the Church. These demands will increase so long as the war continues and will become even more urgent after actual fighting terminates. These things compel the serious consideration of whether the Christian forces can operate most effectively as separate units, each acting independently of all the others and often in wasteful expenditure of strength in un-Christian competition.

If in Christian America we are driven to the serious consideration of this subject, how much more important must it be for the mission fields. The war pressure is hardly less anywhere abroad than here, while in some areas it is even greater. Africa and Asia are seething with a new intellectual, social and national life that is pregnant with possibilities for good or evil beyond our present comprehension. Autocracy is rapidly giving way in Japan, China, India, Russia and else-

where to a form of democracy in which the people themselves are claiming an increasing share in the selection of their rulers and in the making and execution of their laws. Unless these peoples are actuated by the ideals of justice, righteousness, fraternity and service as taught by Christ, the world will be in peril and Christianity itself may be overwhelmed by the triumph of cruel ambition and unrestrained anarchy in pursuance of devastating ideals. We are not consulted as to whether the East shall or shall not move out into an era of self-government; it is already moving with startling rapidity.

To meet this condition every available influence of Christianity must be thrown around the leaders in all these countries that the foundations of the coming new democracies be firmly laid in those principles of Christian truth wherein alone can safety be found for them and for the rest of the world. In order to achieve this the church must assemble all of its resources and dedicate them to the task. It can afford to waste not an ounce of strength or any fraction of its resources in promoting anything that is not vital to the achievement of the purpose for which our Lord sent His disciples forth to evangelize the nations.

We are compelled to ask if the promotion of different denominations of the church, each denomination bearing a distinctive name that to the people of the East has little or no significance, is a source of strength to the Christian movement abroad or is it a source of weakness?

In order to make the consideration of this subject more concrete, take China as one example of a great foreign mission field. Already there are in China 78 denominational missionary societies at work, and under their leadership 78 different kinds of Protestant churches have been created and are being perpetuated. To many of the Chinese this array represents 78 different kinds of Christians. Few indeed of the Chinese Christians have any conception of the real reason why they bear a name which to them has no significance and which none of them can accurately pronounce. As a rule, they have been taught that there is a vital difference between the denominations; that they are to associate intimately only with those denominationally like themselves; their children are to be reared and educated in the belief that their denomination is superior to all the others and they are to work for the extension only of the kind of Christianity which bears their name. Who will contend that this is the best and most effective way for the Christians, who number less than one-eighth of one percent of the present population of China, most effectively to present the claims of Christianity to the remaining ninety-nine and seven-eighths percent of that mighty country in order to win it for civilization and for Christ?

Will anyone contend that the great command of our Lord to go into all the world and preach His Gospel is rightly interpreted when we, in our denominational zeal, interpret it to read, "Go into all the

world and preach Presbyterianism to every creature," others, "Preach Baptism by immersion to every creature"; others, "Preach Methodism"; others, "Episcopalianism"; others, "Lutheranism"; others, "Congregationalism," and so on to the end of the catalogue. As if this were not enough, there follows a list of "Reformed" and "North" and "South" divisions.

Have these varied interpretations of the command of our Lord and their exportation to the various mission fields helped or hindered the effective presentation of Christ and His Gospel to the Chinese and the entire non-Christian world? We must not blame the early missionaries or their Boards. All did the best they knew as they followed the general belief of the times in which they lived. The vital question is, are we justified in perpetuating a custom that is manifestly divisive, often destructively competitive, and for which there is no warrant in Scripture?

Do the churches that support missionary operations demand or even desire that we continue to put emphasis upon that which divides the church of Christ in mission lands? I do not believe the rank and file of our churches and the intelligent supporters of our foreign missionary enterprises, if they understood the facts, would favor our continuing to propagate divisions abroad in order that they may have the satisfaction of knowing that their gifts are aiding in making Christians who bear the same denominational label as that borne by the contributor.

Let us sum up some of the reasons why all branches of the Protestant Church should devote every energy and all resources to uniting in all mission fields to the end that there be created and perpetuated one undivided church of Jesus Christ.

1. Movements in this direction at home, especially in connection with Christian work in camps and among soldiers, are proving to be a source of great inspiration and strength. The work of the Young Men's Christian Association is an excellent illustration of the way the people of the United States are ready to back up and support non-sectarian Christian work. There are many indications that the union of the foreign missionary work into churches without divisions, presenting a united front to the forces of evil, would command an equally enthusiastic backing and support.

2. The conduct of the war in France, for the first three years and more, when each one of the Allies acted separately under its own leaders, in co-operation but as independent units, shows the wastefulness and inefficiency of that line of action. This mistaken method of conducting a great military campaign has now been corrected by the most revolutionary military readjustment history records. If Governments

can bring about this unprecedented and even revolutionary change in order to overcome a common enemy, cannot the Church do as much in order to create a single agency for the spiritual conquest of the world?

3. A united church would remove all temptation from missionaries and native leaders to wasteful un-Christian rivalry and would permit all of the available Christian forces in every country to organize in an unbroken body for pressing the claims of Christ upon the unreached multitudes.

4. The use of a common name for a single church would eliminate the existing confusion as to the meaning of the various denominations and give the impression that, after all, the followers of Jesus Christ are undivided, thus giving a new sense of unity and solidarity, and direct the attention of Christians in every country away from the differences that separate to the one colossal task confronting the church.

5. The new comprehension of one church would convince all believers in all mission fields that they are a real part of the great church universal and not merely a part of one of its branches. In this way they would be brought into fraternal relations with the Christians of all lands and all communions through their religious papers, hymn books and all permanent and periodical literature. It would follow as a natural corollary that all denominational religious literature on mission fields would become Christian literature without denominational label. It would also give the native church every opportunity for adequate self-expression.

6. Co-operation in the creation and promotion of a single church of Christ abroad could not fail to become a source of supreme blessing and renewed spiritual life to the churches here at home. We would all be surprised to find how little beyond prejudic, tradition and accident there is which separates us and what vast areas of common faith and practice we already hold together. To begin to think and plan and act in terms of the Kingdom of God rather than in terms of a denomination, would open up mighty areas of spiritual possibilities of which few have ever dreamed.

7. A single church on the foreign field acting as a unit would more than double, probably more than quadruple, the vital aggressive spiritual and physical power of the church to win others, extend its influence into circles hitherto untouched and make it the irresistible force among the nations it was destined to be. Only thus can the church in the East reveal and exercise its supreme power as the undivided and unbroken body of Christ. Could we not expect and even claim a mighty outpouring of the Holy Spirit upon a church united in the name of the Christ?

There are many indications that the churches in mission lands are ready to begin such a union movement. The steps recently taken in China to unite all the various Presbyterian and Congregational churches into one organization show that the Christians of China are feeling the necessity and importance of eradicating the denominational differences that have hitherto separated. The movement has already been begun among the native churches in South India. These and other steps in the same direction, taken without direct promotion by the Mission Boards or the home churches, suggest what might be achieved if the denominational organizations of America should urge and support the coming together and the organization into a single body of all churches in every mission field. The mission churches are becoming conscious of the unreasonableness and even waste of the present un-Christian divisions as well as the futility of attempting to win their respective countries for Christ with divided forces. Christians at home cannot escape a large responsibility in this matter. The churches and missions abroad may in time, without our backing, and even in spite of our refusal to sanction the step, bring about a large measure of union, but the delay will be wasteful and the consequent loss of strength will be enormous. By positive action now upon our part that waste and loss can be saved and new power engendered.

Are there any insuperable obstacles to the creation and perpetuation of such a Church in every mission land? Some may claim that it may be possible for loosely organized churches to take this step, while great connectional churches could hardly bring about so radical a change. I am sure there is no Church so great, or so connectional, that it does not regard the extension of the Kingdom of Christ in the world and its complete triumph as of surpassing importance, even greater than connectionalism or the promotion of any sectarian idea. The greater and more powerful the church the greater the necessity of its throwing the weight of its influence in favor of bringing the rapidly rising churches in mission lands together and helping them organize under the leadership of their Master Christ, whose undivided body they represent and through whom He must act.

Since modern foreign missions began, there has never been an hour when the demands for a united Church in mission lands were so insistent as today, or when the rewards for such a step were so full of glorious promise. Here is the opportunity for the churches of America and the Mission Boards to organize the forces at their command to meet the present crisis of depleted workers on the field, and the lack of adequate financial support, confronted by rapidly opening opportunities in every mission country. Only thus can the Church of Christ come into the full possession of all its powers and present an unbroken and irresistible front to the non-Christian world.

II. SHALL WE BUILD UP WORLD-WIDE DENOMINATIONS?

BY BISHOP J. W. BASHFORD, D.D., CHINA

Bishop of the Methodist Episcopal Church

Of the Church in mission fields, two views are held.

(1) That we should aim to build up strong, union, national churches emphasizing Christian unity, but with freedom to develop national characteristics.

(2) That we should aim to build up international churches along denominational lines, emphasizing the special beliefs and methods of worship characteristic of different denominations.

I do not wish to write as a partisan in support of any view, but rather to discuss briefly the New Testament conception of the Church and to apply these principles to the solution of the question.

The Church is a living organism whose life is derived through union with Christ, by the indwelling of the Holy Spirit. According to the Roman Catholic view, the Reformation, which aimed at spiritual life at the expense of an external and legal unity, was a false movement in human history, and the Protestant churches are called upon to return in penitence to the "mother church." Upon the contrary, under the New Testament conception, the struggling Christians of the Reformation were fully justified in seeking spiritual life at the expense of an external unity. This life has that unity in variety which characterizes life in the vegetable kingdom and in the animal kingdom.

The only basis for a deeper unity of the Protestant churches is the conviction that each has wrought out some phase of the infinite life of God in the soul of man. The blue flame of Presbyterian loyalty to the truth, the red flame of Methodist zeal for God, the yellow flame of spiritual life among the Quakers, and the purple flame of Episcopal worship—all are needed to constitute the white light of the Sun of Righteousness.

In a matter of such deathless importance to Christianity, had the unity of the Church been external, had only one form of creed, one order of worship, one mode of baptism and prayer, one method of church government, been acceptable to God, it is incredible that such form of church government had not been included in Revelation. Why do we not find prescribed in the New Testament one single creed, a single ritual, a single form of church government? Why did not Christ Himself observe a single mode of prayer and worship? Because as Paul says, "The letter killeth, the spirit giveth life." Hagglings over forms and ceremonies and external government is entirely foreign to the spirit of the New Testament. Christian unity will never be achieved by formal meetings of representatives of the various denomi-

nations to determine how much of what each deems to be truth he is willing to sacrifice for the sake of an external union.

With the Protestant conception of Christian unity rather than the Roman Catholic conception, let us turn to the mission field. Christ's program for the evangelization of Palestine was by healing, preaching, teaching. No one can read the Gospels without being confronted with the miracles of Jesus; and these miracles were not miracles of punishment, though the New Testament teaches that those who will not accept Christ as Saviour and Lord, must later meet Him as judge. But the New Testament miracles were miracles of healing performed by Christ to reveal the Fatherhood of God and to lead men to Himself as a Saviour. In no way can we so readily convince the pagan races of God's Fatherhood as through our hospitals, providing for their sick, and through our schools, offering education to their children. Christ, in His preaching and teaching, aimed not only to give the masses an understanding of the Gospel, but to raise up and train the twelve disciples in order that they might carry on the work after His own departure.

Christ's method for evangelizing Palestine is the most successful program for the mission fields today. This three-fold method of healing, preaching and teaching, does not demand an external unification of all the churches working in a pagan land, but it does demand co-ordination and co-operation in all our work. It calls for division of territory in order that there may be no duplication of effort, and in order that the Gospel may be carried to as large a number of people as possible. In the larger centers, it demands union work in hospitals, and in the advanced schools in order to avoid the cost of duplication and the bitterness which often arises from competition. It demands worship in a union church in our larger centers, but permits the worshippers to join in this union church without sacrificing membership in the mother churches which send them out.

If we can send to the mission field a body of missionaries and develop on the mission field a body of Christians who in humility seek the will of God above all other aims; if each of these Christians is filled with the love that suffereth long and is kind, that envieth not, that vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; that beareth all things, believeth all things, hopeth all things, endureth all things—such a fellowship of missionaries and converts in mission lands will convince all pagans that God is their Heavenly Father and that Jesus Christ is from God. We favor such a spirit and such co-operation among Christians in pagan lands, rather than an attempt to organize one external national church for the following reasons:

(1) The universality of Christianity is not best displayed by the manifestation of national and race characteristics.

(2) As a matter of fact, with the existing organization of the churches in the home lands, the churches on mission fields will keep in closer touch with, and will secure more aid from the home bases by maintaining ecclesiastical connections with their mother churches than by a separate independent organization on the mission field.

(3) With the strong trend toward nationalism which characterized the political history of the 19th century, and which was one cause of the present war, the churches will contribute more to world harmony if each denomination belts the globe with its work and workers, rather than by the separate organization of the Christian forces of each nation into a national church with the emphasis upon race characteristics and the consequent loss of the vision of the universal church.

(4) No one will contend that forty or fifty national churches—one for each nation, maintained over against each other for all time, is the goal of Christian unity. The vital question is, therefore, does the path to the higher, final unity lie through the organization of national units maintaining race characteristics, supported from the national treasury and devoted in all international conflicts to national ideals, or does it lie through a Presbyterianism and a Methodism and a Congregationalism, each universalized and belting the globe with its members, each accustomed to various races and sympathizing with the aspirations of them all. The prospects of the higher unity certainly lie along the latter rather than the former path.

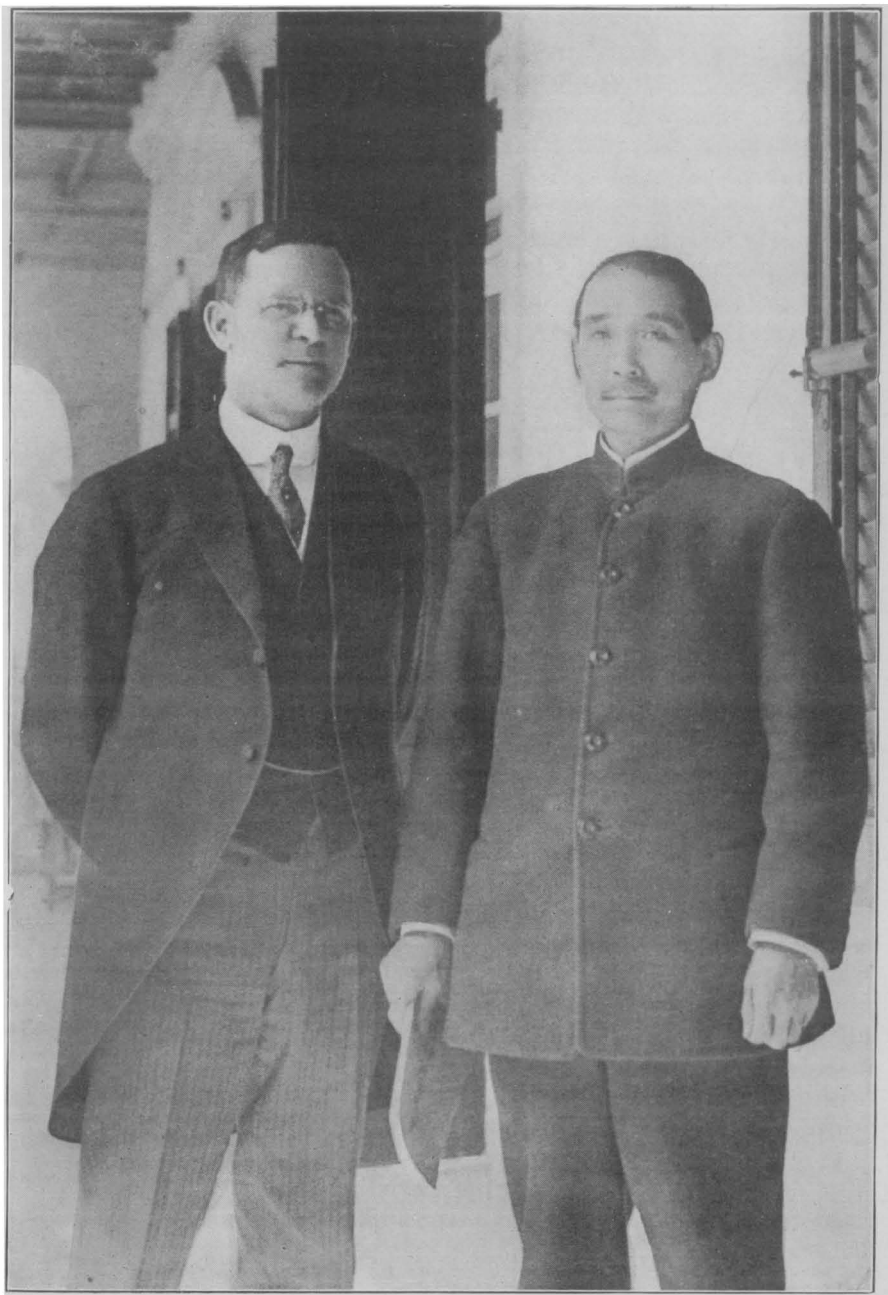
(5) However easy it may seem to organize a mass of young Christians in any pagan nation into a single church, nevertheless, so far as our knowledge goes, experience does not reveal the successful founding of any union national church. Often the motive in a pagan land which suggests a national church is a mixed one, made up more largely of the desire for independence, than of the spirit of fellowship. This spirit of independence is not favorable to the surrender of ecclesiastical convictions and of union with other Christians in the pagan nation. In Japan for instance, the promise of a unified Japanese church to follow the severance of all ties of the missions with their mother churches has not been realized. The China Inland Mission finds it is wiser to concede to each group of converts, the right to organize a church after the mind of that group and of the missionary who won the group to Christ, than to attempt to organize all churches on any one model. The McAll Mission in Paris—a union movement—has failed to secure sufficient funds from any base or from all bases for the proper development of its work. Upon the whole, we know of no successful effort to establish Christian unity in any mission land by the separation of each mission from the mother church at home.

In the New Testament we find no trace of a national church and no enunciation of principles which would lead to a national church. God deems the law of love of such importance that He embodies it first in the family; and the family is a divine institution whereby God calls

each of us out of pure individualism into an instinctive love of each for all the members. Above the family, God has established the state; and the state also is a divine institution for the extension of the law of love beyond the family and the clan to the nation and the race. Above the family and above the state, God has ordained the Church; and the Church is a divine institution whereby God calls for the extension of our love and service beyond our family, beyond our nation, beyond our race, to the entire human family. The charter of the Church is, "Jesus Christ tasted death for every man." This charter rests back on the creative plan whereby God "hath made of one every nation of men that dwell on the face of all the earth."

Springing out of God's creative plan and of the universal redemption ordained by God from before the foundation of the world is the divine prayer which Jesus taught each redeemed child of every nation to say, "Our Father who art in Heaven." Crowning the creation of the race in the image of God, the provision for a universal redemption and the common prayer, is the final command, "Go ye, therefore, and make disciples of all nations." It is this note of universality which differentiates the church from the nation and the family. Hence, the very phrase "A National Church" is a contradiction in terms, just as a church for a single family is a contradiction in terms.

Finally, for the Christian Church to accept any form of nationalism as its goal when the whole world is moving toward internationalism seems to us a fatal blunder. The late Prof. Seeley, of Cambridge University, was wont to assure his students that nationalism was the key to the political history of the nineteenth century. It accounts for the welding together of the petty kingdoms of Germany into the German Empire, of the numerous kingdoms of the Italian peninsula into the kingdom of Italy. It accounts for the triumph of the Union in the struggle between the North and the South during the American Civil War. It accounts for the growth of the British Empire. Indeed the acceptance of nationalism by Germany and her disregard of the universal claims of justice and of the teachings of the New Testament is a chief cause of our present war. It requires no prophet to foretell that if nationalism was the key to the political history of the nineteenth century, internationalism will be the key to the political history of the twentieth century. At the very time when commerce and industry and politics are becoming international, when the world is unconsciously accepting universal love manifested by universal service as the only solution of human problems—for the Christian Church to revert at such a time to nationalism as her goal, seems like a fatal case of atavism.



TWO INFLUENTIAL MEN IN CHINA—AN AMERICAN AND A CHINESE
Dr. George Sherwood Eddy and Dr. Sun Yat Sen in Canton, China

Factors in China's Crisis

BY SHERWOOD EDDY, LL.D.,

Secretary for Asia, International Young Men's Christian Associations

WE have just completed a tour of the eastern half of China. We began with a busy week in Canton, the first of the twelve cities which we were to visit. Our work this year centered in the Chinese church and emphasized the enlisting of picked individuals in service rather than evangelistic meetings for multitudes. Hundreds of Chinese decided for Christ. On the last night of the series the Chinese pastors of the twenty-eight local churches sat on the platform. As the name of each church was called, the pastor arose, then his workers in the audience, then the new converts who had been won by them or had made the decision for Christ during the week. It was an inspiring sight to see each pastor lead out his little flock, twenty, thirty, forty or fifty going out to begin their weekly Bible class and to extend the work of winning the millions of China one by one.

It is this emphasis on personal work, vitalizing and organizing the Christians to go out and win their non-Christian friends and working within the indigenous local churches that is the distinctive feature of the campaign this year. Previously we have tried to win converts from the non-Christian community and hand them over to the church, but we found that the churches were often unprepared and many of the converts were lost, not being followed up and set to work in the church. This year we have got down to bed-rock and are working within the church itself, working out through a vitalized membership.

On the opening night we met twelve hundred Christians and held a daily meeting to train them in personal work. These newly aroused Christians were previously trained in personal work classes and went out each to win or at least bring a non-Christian friend into the "personalized" or covered meeting, where every non-Christian had some Christian worker who had brought him and would follow him up and talk with him during the interval between the two meetings. Anything which was accomplished, however, was only made possible by the century of missionary seed sowing which had gone before. The fields are dead ripe for harvest, and our part was that of a coolie or harvest hand called in to reap at the final ingathering. It was the men who had borne the burden and heat of the day during the long century before who did the real work.

A team of a dozen workers and specialists were busy night and day in interviews, organizing Bible classes, dealing with enquirers and hearing the confessions of sin. One man came in who had stolen some \$800; he made the first payment of \$100 toward the settlement

of the entire amount. He was followed by others who had stolen money or who were guilty in other ways.

It is the belief of many that a new application of the method of personal work has been discovered and applied in the preparation for these meetings by the local workers which may extend throughout the whole of Asia, with incalculable blessing. We are filled with thanksgiving because of what has already been accomplished.

As a result of the preparatory work of Rev. F. N. D. Buchman and the personal work of the Chinese, several hundred decided for Christ in Canton, including most of the non-Christians in Canton Christian College.

Our experience in the remaining eleven cities, from Hongkong to Peking and from Shanghai to Changsha, was much the same as in Canton. In each city from one to six hundred Christians were organized for personal work and in each city from three hundred to a thousand non-Christians students, officials, business men and others have signed the decision card. More than half of these men are now studying in Bible classes and are being prepared for membership in the church. In one city more than one hundred and fifty have already been baptized and others will follow as they are prepared.

This awakening of the Christians to new activity comes at the hour of China's desperate material and political need. Everything that has been tried in the past seems to have failed. Classical precepts, moral maxims, calculating Confucian morality have failed, and Confucianism, the very keystone of China's moral and social arch, seems to be crumbling. Ancestor worship, Confucianism, Buddhism, Taoism and the modern eclectic systems, all alike have failed to regenerate the nation. We do not deny that Confucianism especially has laid noble moral foundations in the past, that it has been a splendid preparation for some adequate future fulfilment, but alone it has utterly failed to save China. Confucianism has produced a deeper moral consciousness than any other non-Christian religion which we have found in Asia. It gives precepts, but it has failed to give the necessary power; it offers doctrine, but not life; theory, but not practice. The whole life of China today and the backwardness of this one-quarter of the human race are sufficient proof of its pathetic and final inadequacy.

The trouble with China today lies at the very heart and center of the nation's life; it is radical and fundamental. Foreign and domestic loans, secular education, classical moral precepts and the religious systems of her great past, have all alike failed to save or satisfy the deep need of this great people. Many seem to fear that they are almost at the end of their resources and the leaders often seem to be morally bankrupt.

Never was there a time when things looked so dark politically or so bright religiously, so dark for the government or so bright for the Christian church in China as today. This nation has reached the posi-



SOME CHINESE LEADERS WHO ATTENDED DR. EDDY'S EVANGELISTIC MEETINGS
Admiral Ching (left) who was assassinated the night after attending Dr. Eddy's meeting in Canton. Dr. C. C. Wu (center) and Wu Ting Fang (right)

tion where a great religious revival is imperatively needed and it is in just that condition in which such movements have often started in past history in other parts of the world. It is our firm conviction that Jesus Christ and vital Christianity, diffused through a growing indigenous Chinese Church is the only hope of this great nation.

Here is one-quarter of the human race, preserved where other nations have fallen, after four thousand years of noble history. Such a great past prophecies a great future. The crucial need of the hour is a living Christian church. It is just at this time of national need and crisis that the movement for personal evangelism, which has been spreading through the Chinese church, comes with such hope and promise. A group of Chinese evangelists, prepared by God, have begun the great work of reaping among their fellow countrymen, and bands of personal workers have been trained in the churches. Christ today is the only hope for China.

On the training ground in France I saw a mass of men charging together and heard the officer call out: "Keep together, keep together men; one man cannot take a trench." That irregular mass of men illustrates the need of the present hour. If one man alone forged ahead he was quickly overcome by the enemy, if he straggled behind he was not

in the battle at all; those men who kept together captured the trench. It is just so in the church of Christ today; isolated endeavor or denominational, sporadic efforts are not enough to meet the overwhelming crisis of the present hour. Our forces are too few and too divided and unorganized to meet the crucial and immediate need of one-quarter of the human race.

One hundred years of past effort of missionary schools and colleges, hospitals and institutions, churches and evangelism, have fully prepared China for a great united Christian advance. If we will keep together, and together with Christ go forward, we can "attempt great things for God and expect great things from God." God is ready, the non-Christians are ready. It would have been as easy in each city of China to have gathered audiences of several thousand a night as it was to get several hundred, so far as the non-Christians were concerned, and many of these men would have been ready to join Bible classes or to join the church if only we had been ready and able to receive them.

Now is the time to pray and work for China. In spite of all the awful need in the great war of destruction, we must furnish the constructive forces to save the Far East at this time of need and opportunity

(To be Concluded)

American Ways and Chinese Ways

COMPARED BY REV. W. H. SMITH, FOOCHOW UNIVERSITY, CHINA

(From the *St. Louis Christian Advocate*)

IN AMERICA

Compass needle points north.
Build walls, then roof of house.
Mix mortar with hoe.
Row boat facing the stern.
Milk cow on right side.
Varnish dry wood in dry weather.
Make upper of shoe, then sole it.
In beckoning, fingers are upward.
In counting on fingers, begin at thumb.
Put clothes in water to wash them.
Children wind top at spindle end.
Index in back of book.
Fold letter writing inside.
Read horizontally left to right.
Put writer's name and address on letter.
Write with hard pen.
Keep ink as a liquid.
Given name first, family last.
Wear black at funerals.
Button on right side, hole on left.
Put hole over button.

IN CHINA

Compass needle points south.
Build roof, then walls of a house.
Mix mortar with a rake.
Row boat facing the bow.
Milk cow on the left side.
Varnish wet wood in wet weather.
Make shoe sole first, then the upper.
In beckoning, fingers bend downward.
In counting on fingers, begin at little.
Put water on clothes to wash them.
Children wind top at big end.
Index in front of book (Vol. 1).
Fold letter writing outside.
Read horizontally right to left.
Put writer's full name on envelope only.
Write with a brush (soft pen).
Keep ink as a solid.
Family name first, given last.
Wear white at funerals.
Hole on right side, button on left.
Put button through the loop.

Industrial Training in the Far East

BY HORACE H. UNDERWOOD, SEOUL, KOREA

THE present is an age of Idealism masquerading as Materialism. We look backwards to the days when one or two lofty souls, among millions, dared to venture into unknown lands.

One of the most purely idealistic branches of mission work, industrial training, for many years received scant attention because it was assumed to be a more materialistic and worldly phase of mission work than the direct preaching of the gospel. Today its evangelizing value is coming to be recognized. The true mission of Missions is not merely to awaken nations to a state of dazed helplessness in a world they know not, but to awaken them to new *life* and to the purposeful practical activity of Christ and their fellow men.

The old Orient, the Orient of Edwin Arnold and of Lafcadio Hearn, the Orient of Confucius and of a Buddhistic Nirvana, was and is idealistic in the common understanding of the word. But it is the idealism of the "Lotus-Eaters," the idealism in which the "dreaming of dreams" and the "seeing of visions" does not arouse to stirring deeds, but is a substitute for them.

The preaching of the gospel has today the same power and the same fascination it has always had, but missionaries are realizing that some must deny themselves this front-line work and train those who have been gathered into the Kingdom. All over the world, those whose privilege it was to go first had also the privilege of devoting their energies to the simple preaching of the gospel. To those who followed there came the double duty of preaching and of organizing Sabbath schools, Bible institutes, seminaries, high-schools and colleges, for the training of those converts by whom the missionary is many times multiplied.

So recently that we may speak of it as today, there has come the realization that this must be supplemented by still further and different training. The writer is better acquainted with the situation in Korea than in other fields and therefore uses the work in that country as a specific instance of a general condition.

Mission work in Korea began a little over thirty years ago, and for purposes of argument, may be roughly divided into three decades, each with its distinguishing phase. The first was the time of Seed-Sowing, the direct preaching of the gospel and the preparation of the way. Results there were, the work was more blessed and the first fruits more quickly seen than in many fields. The second decade may be called the period of In-Gathering. The workers had their hands full with the mere reception and shepherding of those who came. This In-Gathering has continued to the present, but not in the same proportions. The third decade has been one of Organization. The growth of a native

pastorate, the training of leaders, the forming of more truly native church organizations, all this, while rooted and grounded in the work of the first and second decades, belongs properly to this third period.

We have in Korea today a working nucleus, an organized church, ready now to join hands with the missionaries and step forth to further conquests for Christ among their countrymen. But what has happened outside the Church during these three decades? Is Korea still the Land of the Morning Calm?

The recent history of the Far East is too familiar to need repetition. All are familiar with the fact that after the political battle-dore and shuttle-cock between Japan and Russia, Japanese influence became predominant, culminating in the annexation of the country by Japan in 1910. With this came an influx of Japanese and an opening up of the country to the twentieth century which it had not before experienced. Korean farmers and merchants were brought into contact with modern methods in the hands of competitors whose resources were greater than their own. The government has done much for the country in many ways, but the period of industrial depression for the Koreans which set in about this time was and is inevitable. Confronted by the new conditions, hundreds of firms went to the wall. Eventually, the improved status of the country in general will bring back prosperity and correspondingly improved industrial and commercial conditions, but some years to come will be lean years for the Koreans.

The church and the people as a whole have been brought abruptly into contact with the world. The Korean Church has long been noted as an exponent of the principle of self-support. Naturally the last few years have found it more and more difficult to maintain their former standard in this matter.

The problem and the difficulties and dangers it presented, did not go unnoticed by the Governor-General. His Excellency Gov.-General Terauchi (now Premier of Japan) pointed out that Japan itself was suffering from over much education of a purposeless and unpractical sort, education which unfitted rather than fitted the recipients for practical work. He urged the development of industrial training for the Koreans as a preventive of this evil. In compliance with this idea, the Bureau of Education decided to provide only in the educational system of Korea for a grade of work in the regular school course considerably lower than that of Japan.

Large sums were spent and much attention devoted to industrial training both in the schools and through the agency of model farms, etc., at different places in the country.

What has been the attitude of the Church and what has it done to meet its share of this pressing need? Very early in the history of many of the schools in the country potential industrial departments were organized in the form of the so-called Self-Help Departments. Indeed practically all the industrial training in the mission schools

can even now be classified as self-help work, the difference between the two being as yet hardly noticeable to the casual visitor. These self-help departments were, or are, as their name might imply, departments of the school for the purpose of supplying work to needy students with the intent to assist them in securing an education. In some institutions they have remained a thin disguise for charity, and the frantic head of the department is only too happy if he can discover a new ditch to be dug or an old one to be filled up; in short, anything which will excuse his paying a monthly wage to the students. Others, on the other hand, have gone on taking up one or more lines of special work so that when the student graduates, in addition to having earned his way through school, he has produced a certain number or amount of goods of real market value to the department which has paid him, and has also acquired a working knowledge of some trade or industry. The reason for the statement that all the work could be classified as self-help work, lies in the fact that none of the schools have, to my knowledge at any rate, been able, for financial reasons, to make the industrial training phase of primary, and the self-help phase of secondary, importance.

The only instance of Christian industrial training *per se*, in Korea, is the Y. M. C. A. of Seoul, where obviously the difficulties in the way are less and the resources greater than is the case with the average mission academy. The Y. M. C. A. was one of the earliest in this field, and now has a large building specially devoted to industrial training. Here, such subjects as carpentry, machining, printing, shoe-making and photography are taught under competent supervision. The mission school has to contend with the problem of the ever present poor student who is dependent on his earnings for his schooling. Time, space and money for the scientific training of those, who, while they will in the future need such training, do not at this moment need the cash, are hard to secure. The Hugh O'Neill Academy in Syenchun (Presbyterian) is a good illustration of an institution where the work of a Self-Help Department has been given a decided and useful trend toward real industrial training. Here the work is largely agricultural and of great help to the students of a country so decidedly agricultural as is Korea. In Pyengyang, in close connection with the Academy, the Anna Davis Industrial Department is one of the more fortunate institutions which has a special missionary for this work. For some time, however, this institution also gave greater attention to self-help than to industrial training, but the realization of the vital necessity of the latter is shown in its last report which speaks of a change newly recommended which "by better organization and equipment would enable it to actually and practically teach each student some industry." The Anglo-Korean School in Songdo (Southern Methodist) has a capable head for its large industrial department and is one of the institutions which more nearly approximates the ideal industrial training.

Perhaps, however, a specific instance, a description of the work and conditions in one institution, will give more clearly the situation, difficulties and attainments of the work in general. The writer is better acquainted with the work of the Industrial Department of the John D. Wells School in Seoul, having been connected with it for a time.

At the very beginning of the work the first problem which came up was the choice of subjects. Should the department aim to take up purely Western trades or to develop existing Korean industries? Should it cater to a trade among foreign residents, tourists and in the homelands or should it make and find its market among the Japanese and natives? Should it teach the use of complicated machinery, which the student might never see after graduation, or depend on cruder machines purchasable in Korea and Japan? It was decided that as the department was for and among Koreans the development of existing Korean industries should be given chief attention; that a larger and more permanent market could be found among the natives and that the development of such a market would be of advantage to the graduates where an export and tourist trade would not. As to equipment, it was the opinion of those in charge, that it would be far better to depend in the main on crude machinery, such as a student would be likely to meet with after graduation. However, that the boys might not be altogether ignorant of modern machinery, it was determined to install a few machines of the latest type.

The system of admission and of payment were also questions which gave considerable trouble. None of these things were answered in a moment, but usually after months of experimenting and many mistakes. In the matter of admission to the department, we finally came around to the following plan: the student was required to bring with him a recommendation from the pastor or native leader of his church, certifying that the boy's family were unable to assist him or that they could only give a stated amount per month and also vouching for the applicant's moral character. Before being admitted, he was examined first by the superintendent of the department alone, and later by him in conference with the manager and the principal of the school. If favorably passed on by these three, he was required to make a deposit of one dollar with the superintendent and was entered on the rolls as an apprentice. This deposit is repaid to the student at the end of two years, when it is renewable for two more years if he desires to continue in the department, but is forfeited should he leave without good and sufficient reason before that time. As an apprentice, the student is questioned as to past experience or knowledge of any of the branches taught, and then assigned as may seem best.

On each student's machine was a card, marking the specifications of the goods to be made, the number of hours of work per day and the amount produced per day. These were tabulated in a monthly report which was most interesting reading for the management, parents of

the students and students themselves, and soon proved well worth while.

The industries now taught in this institution are weaving, dyeing, basketry, mat-making, embroidery, tailoring, and machine-knitting. Perhaps a word of explanation for these would be advisable. The products of all of these find a ready market among the natives, though the department has endeavored to work up an export trade in addition. The weaving, dyeing, basketry, mat-making and embroidery were all famous industries of old Korea which it seemed worth while to preserve and encourage. The rapidly increasing use of western socks and western clothes made the installation of a few knitting and a couple of sewing machines well worth while. Moreover, it was found that waste thread from the winding reels and waste or slightly damaged goods from the looms could be turned into salable socks, vests, caps, etc., by these machines. The embroidery as an industry for boys always excites the greatest astonishment, and it might be well to explain that for hundreds of years it has been a men's industry in Korea, and that embroidered screens, mottoes, banners and pieces of all sorts find a ready sale among the natives.

The late Dr. H. G. Underwood was deeply interested in this branch of mission work and felt that it was of vital importance. He was largely instrumental in founding the department in the John D. Wells School. When in America in 1912, he secured through the generosity of an individual, a large sum to provide land, building equipment and a certain amount of capital for this department, as well as the gift of four large modern power looms. By the fall of 1914, the building had been erected, the looms set up and a small horse-power gas engine installed as a power plant. The basement of the building is devoted to dyeing and mat-making, and to the heating and power plants. The main floor is entirely given up to weaving, and contains twenty-eight looms in addition to the four power looms; the others being about equally divided between Korean hand and Japanese made foot machines. On the top floor the visitor finds the offices and stock room, while the rest of the floor space is divided into sections for embroidery, knitting, tailoring and the winding and preparation of the thread for the looms.

An attempt to extend the usefulness of the department beyond the students actually enrolled, is made by a series of lectures given to the various classes of the school on such subjects as gas-engines, dyeing, the knitting machine and its development, looms past and present, etc., etc. The staff of the department consists of a Korean Superintendent on whom falls the greater part of the burden, two clerks and five native instructors for tailoring, knitting, embroidery, weaving and dyeing combined, and mat-making. These men are paid a fixed sum per month for the time given as instructors, and then as the students only work before and after the regular school hours, they are paid for whatever goods they themselves turn out during the day. They are all skilled

laborers and not only can they thus supplement their own salaries, but their products help very materially to even up the loss on goods made by the students. In addition to these men, the department employs a native salesman who is on the road a good deal of the time and has also formed a sort of partnership with a native tailoring firm in the city to enable it to handle large orders for several hundred uniforms, etc., which it could not otherwise touch.

From sixty to eighty boys out of a total school enrollment of not quite two hundred are employed all through the school year. These boys do not *all* earn *all* their school expenses, but it is safe to say that it is the department which makes it possible for all of them to receive an education. It teaches them a trade which is native to their country and the product of which is marketable at home; while familiarizing them with modern machinery, they are taught to use such machinery as will probably be available to them after graduation. They are taught also the dignity of labor, and an attempt is now being made to teach them a little of modern business methods in connection with a commercial course in the main school.

For this and other similar departments trained men in charge are a necessity, if they are to come up to the possibilities of usefulness which are in them. This department has received help of the principal of the school and part time from another missionary.

The right man in this place could make it trebly efficient in every way. The Y. M. C. A. in Seoul has at present two men whose whole time is devoted to industrial work; the Northern Presbyterian mission has three workers: two men, one in Syenchun and one in Pyengyang, and one woman in Pyengyang; the Southern Methodist mission has one such man in the Anglo-Korean School in Songdo; the Southern Presbyterian mission brought out a man for this work, but a large part of his time has since been diverted to general educational work. Outside of the Y. M. C. A. the Roman Catholic Benedictine Friars probably have devoted more attention to this work than any of the Protestant denominations.

Trained men are needed and money is needed. The self-help department which is struggling to broaden its scope and give real training is in danger of failing in this training by spreading its money too thin or of spending a great deal on a few students or of falling into any number of pit-falls which beset the unwary, untrained and overburdened clerical missionary forced to take up this work in addition to his own.

The benefits of this industrial training are obvious; the dangers and difficulties of its proper accomplishment are fascinatingly many and its appeal to the admirers of Paul the tent-maker and to the followers of Jesus, the carpenter's Son, should be irresistible.



NORMAL SCHOOL GIRLS OF PARAGUAY TAKING THEIR MORNING EXERCISE

Paraguay; the Neglected Land of Latin America

BY REV. TOLBERT F. REAVIS

Foreign Christian Missionary Society

PARAGUAY is a great undeveloped land 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 barren soil, it bids fair within the next few decades to become the home of many millions of people.

Not only its soil, mineral and forest wealth, but its very position and geography make it a promising land. It lies up the river highway which leads in from the doorway to "A Continent of Opportunity," and is so surrounded and bisected with great river thoroughfares of commerce, that at one time in her history, Paraguay was the leading naval country of South America, regardless of the fact that she is an inland country.

The great Paraná River, upon which large steamers ascend for more than a thousand miles above Buenos Aires, is so wide that one sees but one of its shores at a time until some four or five hundred miles has been navigated.

Paraguay is a land of great religious destitution. There are only about eighty Roman Catholic priests in the whole country, and many of these are not actively at work. There is scarcely any well organized evangelical work at all being done.

As much might be said of the public instruction. The university has but one college, the college of law. Out of a national population of nearly a million souls there are only about one hundred teachers

in training to take the place of the still fewer number 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 a quarter of a million only about eighty thousand 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 also leaves a great deal to be desired. In one district the percentage of illegitimacy reaches the shocking figure of seventy-two.

Going from the metropolis of Argentina to Asunción, the capital of Paraguay, in many ways reminds one of going from London to northern Spain. The distance is about the same; the climate changes in about same proportion from cool to warm; and one passes from a modern to a relatively primitive civilization. The Roman Catholic Church sits in unmolested authority while the country dreams of its departed glory. The church is far less active in Paraguay than it is in Argentina, but is much more tolerant than in Spain.

Paraguay was among the first to be settled of all the countries of either North or South America. The land was discovered by the celebrated Sebastian Cabot himself in 1525, and the first settlement was made in 1535, when Don Juan de Ayolas, in search of a commercial route between the east coast of South America and Perú, planted a fort just north of parallel 26 south latitude. This fort was named Asunción in honor of the Virgin of the Assumption, and for many years has been the capital of the nation.

The most interesting event in the early history of the country is the coming of the Jesuits in 1610. There is no doubt but that many of them suffered great cruelties at the hands of ruthless, savage men, and underwent many hardships and privation of hunger, thirst and sickness due to tropical conditions. On their journeys through the trackless forests preaching to the Indians, they would sometimes be half starved, but would not take food unless it were freely offered to them. By defending the Indian they were often opposed and beset by their own unscrupulous countrymen who sought to exploit the simple-minded red-man. Before they were expelled from the country in 1767, by order of Charles III, King of Spain, this organized priesthood, the vanguard of Spanish civilization and culture, had builded their "houses by the side of many a road" and had become the fast friends of the children of the forest.

In a few years they had as many as thirty-two "reducciones" (as their settlements were called) and a constituency of some forty thousand. Partly for self defense and partly "to serve his captive's need," the Jesuits organized hundreds of this sullen people into armies, and equipped and drilled them into the most formidable fighting force of that early day.

But Labor and Capital in that long ago had a quarrel, and Capital won. The heartless slaver wanted hands with which to cultivate the plantations and to operate the mines. With that lucrative motive he often laid violent hands upon the unsophisticated, defenseless Indian. The Jesuit stretched his protecting arm over the poor native, and was therefore often in collision with his less compassionate countryman, the slave driver.

Though the Jesuit baffled the man trapper in the New World, the capitalist back in Spain would not be baffled. He got the King's consent that the Jesuits should go, and they went. When in 1767, Bucarelli, the viceroy of Buenos Aires (Rio de la Plata) came to Paraguay with an armed force to carry out the King's orders, the Jesuits obeyed with their characteristic and reverent submission to superiors, although they well knew that had they chosen to give the word to their followers to resist, not one agent of the king would have been left to tell the tale.

EPOCH OF THE TYRANTS.

After the passing of the Jesuits two dates stand out distinctly in the history of Paraguay. In 1776, the country was made a part of the Viceroyalty of Buenos Aires (Rio de la Plata).

In 1810, when Argentina, and in 1814, when Uruguay threw off the yoke of Spain, Paraguay not only became independent of Spain, but of Argentina as well. Since then, as we have indicated above, her history has largely been the biography of three tyrants, Francis (1811-1841), Carlos Lopez (1841-1862), and the illustrious son of the latter, Francisco Solano Lopez (1862-1870).

Though Francis has been hailed "EL SUPREMO" in our own fiction, his work was largely reactionary. "He shut up the country", writes a Paraguayan historian, "from contact with the exterior world, in order to form a new nationality, not permitting any one to leave the country and creating great difficulties for those who came in. Francis would not permit communication with Brazil except by way of Itapua."

The first Lopez was a benevolent dictator. He reversed the policy of Francis and, in addition, undertook many public works and ratified the independence of the country.

"*What we have been makes us what we are,*" if ever true, is certainly true of Paraguay today. Francisco Solano Lopez, in 1862, upon the death of his father, was elected President. He had formerly represented his country as minister to the courts of Spain, France and Great Britain, and had taken an inconspicuous part in the Crimean War. While in Europe it seems that he had become obsessed with the fatal notion that he was another Napoleon. At any rate about the time the Civil War in the United States closed, Lopez at the head of one of the greatest and most efficient armies ever marshalled on South American soil, found himself at war with the combined forces of Uruguay, Brazil

and Argentina. The Triple Alliance formed by these countries and signed in Buenos Aires May 1, 1865, had for its object the crushing of Lopez and with him the military despotism which threatened the peace and security of all South America.

Some give the population at a million before the war began in 1865, and at two hundred thousand when the war closed in 1870. There is no way of telling how many people perished in this senseless Armageddon. One thing is certain, that the country has never emerged from the shadow of that valley of death and gloom into which an ambitious ruler plunged it. At the close of the war all was ruin and desolation. The political and economic situation was terrible. Education and morals were at the lowest ebb, and even yet are deplorable. The whole country was bled white. The odds were too great. Nearly all the able-bodied men including Lopez himself were finally left dead on the battle field. The only army left was one of widows and orphans, who with their backs to the wall and their faces toward the setting sun were left to bear the heavy burdens which tax both soul and body.

As is often the case in such great national disasters, the crushing weight of the tragedy fell upon woman. Could anything be more pathetic than her condition today? She and the burros are still the beasts of burden. With little to eat and wear, with many children to keep alive, and with heavy burdens to bear, barefooted and silently she goes through cold and heat asking naught of any one and receiving nothing. For all the country is so poor, there are scarcely any beggars. Misery has plenty of company, or else their riches are commensurate with their standard of living. "The pain of Paraguay" has gone into proverb and into the literature of South America. There is a book by that title which paints the scene too black, perhaps; yet one is safe in saying, "*the mirth of that land is gone.*"

PROTESTANT AMERICA'S RESPONSIBILITY.

What is the measure of our responsibility to this needy land? "To whom much is given much shall be required," these words, true when the Master gave them utterance, are truer still today. Much has been given us and is still being given us in more than one way which increases our responsibility to this "sullen people."

They are looking *at* us and *to* us. In looking *at* us they marvel at our greatness and many are beginning to ask themselves and us the reason for all this. All too often they explain North America's greatness only in terms of material well being. Many, however, are looking *to* us, for leadership, for guardianship against encroaching political evil, and for spiritual light; just as the merchants of that country are looking to North America for nearly all the manufactured articles sold in Paraguay. The Ford automobile is about the only machine sold in Asunción. It is so common that some even say "El Ford" instead of "El automovil." The United States Minister-Plenipotentiary, the

Hon. D. F. Mooney, is very popular. President Wilson is held in the very highest esteem. The memory of ex-President Hayes is kept green among them by naming one of their towns *Villa Hayes*, in gratitude for the service he rendered them in arbitrating a boundry dispute with a neighboring republic.

What is our concept of our responsibility to this needy people? Is it that of furnishing them for value received more gasoline, cement and tar soap? Does our programme lead us beyond that of building "greater barns"? As one looks upon American goods displayed in nearly every show window in Asunción, the language of Dr. Henry Churchill King ought to challenge the very best: "Is the wider and wider sale of 'pinhead' and 'peacock' cigarettes, of kerosene oil, and of corrugated iron, even if it end finally in their world-wide conquest, the ultimate end of Western civilization and the meaning of life? To violate those high spiritual convictions and ideals that are the very soul of our civilization in our dealings with any people is to lose our own life."

Our real "White Man's Burden" is to answer the call of them who sit in the "region of the shadow of death," that to them a "great light may spring up." We shall be measured by the weight of our contribution to their social, moral and spiritual well being, and not by the "Balance of Trade."

Why Send Missionaries to Latin America?

Because we are commanded by our Lord to preach the Gospel "to every creature."

Because the dominant church there does not teach the real Gospel of Jesus Christ.

Because the people have not been given the Bible or encouraged to read it.

Because the people have no assurance of salvation and peace with God.

Because the people have not been allowed "the right of private judgment," in reading the Bible, or in questions of conscience.

Because the priests, the Virgin Mary and saints are thrust between the sinner and the Savior.

Because salvation by works is there substituted for salvation by faith.

Because religious rites are made a matter of money, as, for example, the masses for the dead, marriage, baptism and festivals.

Because the people are not given that which will satisfy their spiritual natures.

Because wherever the Gospel has been faithfully proclaimed in these lands, there have been conversions and converts have become noble Christian men and women.

Why Did They Do It?

BY WILLIAM M. DANNER, BOSTON, MASS.

American Secretary of the Mission to Lepers

A church in Chicago recently took up an offering of \$30,000 for foreign missions. They are not wealthy people, but of the middle class. They had not pledged themselves to the work and the unusual demands of the war press on them as on others. They were not obliged to give so largely—

WHY DID THEY DO IT?

Why did this church, composed for the most part of people, who would be called "poor" as to this world's goods, deliberately plan for an Annual Missionary Rally which all knew would mean appeals for money?

Why did they appoint special committees and workers to plan and campaign unitedly for months in advance?

Why did these people forget that they had no comfortably cushioned and carpeted church, but were worshipping in a wooden Tabernacle, with sawdust for carpet and were sitting on the soft side of pine boards?

Why did they bring Missionary representatives from many different foreign mission Boards to present the missionary work and appeal for money for many lands?

Why did the people crowd the tabernacle for afternoon and evening sessions for four days, and on Sunday come in almost continuous sessions for morning, afternoon and evening?

Why did 164 bright young people joyfully join the former volunteers in offering themselves for Foreign Mission service?

Why did these people give out of their poverty, voluntary offerings, so largely that more than \$30,000 was given or pledged for Foreign Mission Work?

Why did the pastor, without thought of his own needs, pour out his soul in words of entreaty, lovingly and faithfully urging his people to do their best to send the blessings of the Gospel to every creature?

The answer to these questions gives the reason why Christians rejoice in giving themselves and their substance to advance the cause of Christ at home and abroad. It is the consciousness of indebtedness to Jesus Christ and loyalty to His command and compassion for those who do not know His salvation. Long live the spirit which reflected "the compassion of Jesus" in the Third Annual Missionary Conference of the Moody Church, Chicago (May 29th to June 2d, 1918). May that spirit stir other churches so that they too may know the joy of being co-laborers with God for the redemption of the world.

Teaching the Kru to Keep the Sabbath

BY REV. WALTER B. WILLIAMS, NANA, KRU MISSION

Via Sinoe, Liberia, West Central Africa

USUALLY the Kru don't need to be taught to rest. That comes naturally to the native of a tropical country. But to rest on Sunday with your rice farm newly planted, or heading out, and hundreds of hungry birds waiting to take their part—ah, that's another story!

In this section church members as well as heathen spent their Sundays in their rice farms. We preached for three apparently fruitless years. "The birds no fit to chop (eat) rice on Sundays?" was the universal query.

"Of course, the birds will eat *some*, but God no fit to let you suffer if you obey His law," we reiterated. It was no use. The idea of letting the birds eat *any* was too repugnant to Kru nature.

Then a native rebellion and a revival swelled the number of our boarders at the Nana Kru Mission School to about 100. On top of that the European War inflated the price of rice beyond all reach. And rice is the "daily bread" of Kru school children.

Prudence said, "Cut down your school one-half, or close it." Christ said, "Feed My lambs." We cast prudence to the four winds and laid hold mightily upon God.

We cut a rice farm. True, we had never done such work before. It is not included in one's bringing up in London, England, nor Philadelphia, U. S. A. But, then, neither had we been taught to make soap, nor manufacture a yeast cake, nor build a house, nor sit on a Kru man's head while he carried us through a river up to his mouth. We had mastered these arts—and, anyway, the missionary's motto in Africa is, "You *can* because you *must*."

Our boys helped us faithfully. Acres of swamp land were cleared of an eight years' growth of bush. Anxious days were spent scanning the sky for clouds while the debris was drying. One glorious day arrived when everything went up in smoke. Dirty days followed when cleaning the ground by hand was the order of business. Brighter days came when the air resounded with the click of hoes as long ranks of women and girls—in all 220—advanced, cutting the ground, covering the seed, and planting cassava with their toes.

Then came Sunday. We put the newly planted rice farm into God's hands on Saturday night "and rested the Sabbath Day." And then we saw God's purpose in all this toil, for, while the heathen could close their ears to the preached word, they could not close their eyes to the illustrated sermon of an unwatched rice farm on every Lord's Day. A thou-

sand eyes were upon us. Whether or not the birds ate their part, we do not know. The rice sprouted and grew luxuriantly. The heathen waited in non-committal silence. Then came the drought. All around us rice farms withered and died under the blazing sun. Our own rice began to look a little rusty. We went to persistent, united prayer. Rain fell—tons of it—into the greedy sea, but only a light sprinkling upon land. It was as if God said, "See, I hear your prayer, but you must wait a little." We saw God's hand in this test of faith when we found out that in the town a devil woman had been engaged to conjure rain.

Our rice, unspoiled by the drought, began to head out. "Surely now you no fit to leave your rice on Sundays," our neighbors plead, almost in tears, for to deliberately waste food in hungry Kruland is the unpardonable sin. Every possible concession was advanced. "Pay our town boys to watch your farm on Sundays while you do your church work," was the popular suggestion. Anything except *trust God!*

Faithfully was the bird watching done week by week. A score of boys, through drenching cold rain, under blazing hot sun, from daydawn to sunset, six days out of every seven, drove away the rice birds from the grain. Day and night sessions of school were held by the missionaries so that no student should lose his beloved studies because of the farm.

Not only did our boys watch. They prayed. Earnestly, importunately, every morning and before eating every night, great volumes of prayer went up to God, that He would take care of the rice and show the heathen that He had power. Their own faith grew and deepened, and so did the faith of our native workers.

To adults, with families dependent upon them, with all their people against them, with relatives refusing to let them have seed rice because they said, "You teach the birds to eat rice," and "You waste the rice by letting the birds eat it on Sundays"—to such adults, leaving their farms untended by any visible helper on the Lord's Day was a sore test of faith. One or two faltered, but most stood firm, and it was given to these to declare: "If the birds chop (eat) all our rice, all right, it be good, God will bring something else for us." Timid Christians went into their farms on Sundays and in every case lost nearly the entire crop, while the farms, unwatched on Sundays, of stronger Christians, right beside theirs, yielded such abundant harvest that men exclaimed, "God can do something!"

We had the best crop of rice in the country, and the natives say that if this Mission rice farm belonged to any one man, they would take him by force and make him king. The visible appeals to the African more than anything else. What he sees he believes in.

This farm was a farm of prayer. Before cutting, it was dedicated by prayer. Before burning, it was dedicated again by prayer. The planting rice was dedicated by prayer. And prayer has gone up unceasingly for it. The results prove that it pleased God.



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

CONFERENCE ENTHUSIASM HARNESSSED FOR SERVICE.

POWER enough there to run the world," said the man who viewed Niagara with the calculating eye of the practical engineer looking for motor power, "if only it could be properly harnessed up."

Thousands, yea, tens of thousands of delegates, have been enrolled at missionary conferences this summer. Power enough is there to reach to the ends of the earth, if the enthusiasm of these mountain tops of religious experience can be harnessed in actual service in the valleys and plains in which these same delegates are going to live their every-day lives during the winter.

Typical of modern summer conference delegates are the going home experiences of the Bible. When Peter, James and John were on the Mount of Transfiguration they did not want to go home at all.

"It is good for us to be here," argued they. "Let us build three tabernacles."

Truly, that was a choice company. Could they have stayed on the mountain with Moses and Elijah and their Lord, it seemed that the realization of their ideals would be much easier of reach than surrounded by the people who had seen no vision of transfiguration. At a recent conference Mrs. W. H. Farmer said: "Most of us would rather put on ascension robes than overalls." Easier far is it to sing

"Here I'll sit forever viewing"—

than to right about face and march to the duties of the valley below, singing

"Onward Christian soldiers."

A delegate at a Northfield Conference remarked:

"If I could only stay here and work every day with such people as are in this conference!"

The ambition of the disciples to build three tabernacles was all right. The Lord questioned not their ambition, but their choice of a site. Their abodes were to be built, not on the mountain of transfiguration, but down in the plains and valleys below, so that they might live and work among the throngs of people who were not privileged delegates to the conference on the mountain top, and might carry to them the inspiration of the message of the transfiguration.

Another great mountain-top experience was that of Moses on Sinai. Such spiritual heights were there reached that we are told of the only delegate who went up from the plains below that, as he went on the homeward journey, "the skin of his face shone." No delegate ever had a note book that promised to be more durable and indestructible than were Moses' tables of stone. Yet he did not even reach home with his message. So discouraged and angered was he by the indifference and the sin of the people who had stayed at home that he broke the very message God had given him to take back to them.

The coldest breezes that blow are those that greet the enthusiastic delegate returning from a summer conference. The myriad golden calves of the valleys below with their throngs of worshippers are apt to chill the enthusiasm of the most ardent delegate. Coming straight down from the mountain heights it is hard to remember that our whole congregation has not been lifted by the inspiration that

has come to us. Choice delegate he, who can keep his "tables of stone" unbroken as he faces the discouragements of his home church and who can go to the workshop of his daily living with a face still shining with his mountain-top vision.

Heartening also to the disheartened is the experience of Elijah on Mt. Carmel. Such heights did Elijah's faith attain on Carmel that it soared to highest Heaven and brought down fire to consume the offering and lick up the very water from the trenches, yet from Carmel to the juniper tree was but a day's journey. Under the juniper tree the man who but yesterday attained the heights of courage and faith descends into the very depths of discouragement and weakly prays, "Lord, it is enough; take away my life."

Some delegates become utterly discouraged at the depression in their feeling which so often follows the thrilling experiences of the mountain tops. They conclude that their enthusiasm must have been spurious and their vision a delusion. Matthew Arnold had the vision. He also had the depression which so often follows the vision. Especially for summer conference delegates must he have penned:

"Tasks in hours of insight willed
May be in hours of gloom fulfilled."

Realize, oh ye hosts of returning delegates, that the finest work is sometimes done in these hours of gloom, and not always in spontaneous bursts of joy. Final victory awaits that determination which perseveres in the grind of every-day difficulty.

Who Follows in This Train?

A Winter Conference in New Jersey. Several years ago a young woman from New Jersey went to a Summer Conference. She saw a vision and she was eager to incarnate that vision in a life of service. She longed to reproduce for the churches at home the meetings which had meant so much to her. When she went home she invited the young people of all

the churches to a winter conference modeled in so far as possible on the summer conference plan. No morning sessions were possible, as most of the young people were at work, but she arranged a splendid program for three hours every evening of her conference week. She had two forty-five-minute periods of Mission Study and one address each evening. Her plan has been in operation now for three successive years, and this winter conference has brought to the home church some of the best features of the summer conferences and has enrolled on these three successive years approximately seventy, one hundred, and one hundred and fifty people in attendance.

A Missionary House Party.—An extension plan for summer conference influence has been devised by some of the wide awake leaders of the World Wide Guild, the Baptist Missionary organization for girls. The following irresistible letter which was mailed to local leaders explains the plan, which is not "protected by copyright":

Dear ———.

A great many girls throughout Monroe County keep saying to me: "How I would love to go to a summer Conference at Northfield, but it's so far, or so expensive," or so something else, equally impossible to them. So imagine how delighted I am to be able to write you that we are actually going to have a real "Little Northfield" all our own, right here in Monroe County.

The Rochester Young Women's Christian Association has kindly consented to give us the use of their attractive Sea Breeze camp by the lake, (an hour's ride from Rochester by trolley) for the entire last week in August, for a World Wide Guild Houseparty. The rates, as given on blue dodgers, will be within the reach of all, so surely your church can send at least one delegate.

Under separate cover I am sending you some blue descriptive dodgers, which I hope you will distribute enthusiastically among the girls in your church. We would be glad to have you choose wisely—perhaps you already know one or two girls who could be "live wires" if they only caught an inspiration and learned definite plans to carry out. Our Houseparty is exciting widespread enthusiasm (and envy) outside the county, because it not only promises to give girls lots of wholesome fun, with stunts and games and sports, but the "Little Northfield" side of the plan also assures

the girls of a Conference fairly bristling with new ideas, clever schemes, and simple workable programs, just waiting to be put into practice in your home church. Already we have been able to secure the promises of some leaders known nationally for W. W. G. and children's work: Miss Alma Noble, Miss Mary Noble, Mrs. Frank Crouch, Miss Margaret Applebarth and others, including some splendid missionaries. The evening sessions are all to be inspirational, and the morning ones very practical and definite, as this tentative schedule will show:

(9-10)—*Bible class.*

(10 to 11)—Two electives will be open for choice:

I "Big Sisters for Little Sisters (and Brothers!)"

Monday—"Mission Stories for the Primary Department."

Tuesday—"Lively Plans for the Lively Junior Department."

Wednesday—"The Wee Jewels." (Cradle Roll Department.)

Thursday—"The Children's World Crusade."

Friday—"Casting Out Some Missionary Imps."

Saturday—"How to Make Pagodas, Huts, Dolls, Etc."

II. "Open Doors for W. W. G. Girls."

Monday—"Through the Keyhole." (How to arouse curiosity—Banquets, Socials, Posters, etc.)

Tuesday—"Seven Keys to Call Kate."

Wednesday—"Rusty Hinges." (Bad Programs versus good ones.)

Thursday—"Knobs that turn Easily." (Painless ways of raising Money.)

Friday—"Locked Up." (What, When and How in regard to Missionary Books.)

Saturday—"Door Mats and Door Belles." (Some Missionary Bees for Missionary Bonnets.)

(11-12)—The new study books discussed.

Needless to say our space will be limited as only 60 can be accommodated, so reservations will be made in the order received. "Work it up" at once, therefore. One easy way is to make a poster to display on your church bulletin board: Take a sheet of white cardboard, and paste two of the blue dodgers on it—one, front side out, the other, back side out. In the triangular space between print:

GIRLS:

ISN'T THIS THRILLING

Sign Up If You Can Go

Then leave some room for names.

Hoping that your church may gain great benefit from the Houseparty, and asking to

hear from you by August 1st, at the very latest, I am,

Cordially yours,

The Boring of One Delegate

A Pennsylvania school teacher was persuaded to go to one of the Silver Bay conferences ten years ago. She frankly confided to a friend that she was going solely because her expenses were paid and she expected to be "bored to death" just for the sake of getting a little outing. She prepared to endure the boring heroically and to find her recompense in the pleasure of the trip and the wonderful beauty of the surroundings. Her intentions to skip as many classes as she conscientiously could were completely frustrated not by any watchful espionage, but by the intense interest with which she faced for the first time in her life the compelling task of a world to be won. The work outlined challenged the best that was in her. She went back home and presented that same challenge to her church in eight Mission Study classes which she led the following winter. She organized a Missionary Committee in her church and worked out a thorough missionary policy for the Sunday-school. Every year that church has continued to send delegates to the summer conference. The one who went up ten years ago to be "bored to death" has become an outstanding missionary leader, whose name has appeared on a number of programs of the largest summer conferences this summer.

A Kansas Lawyer's Verdict

Three years ago a young Kansas lawyer went to the Estes Park Summer Conference. With reluctant feet went he. What business was there for a lawyer at a missionary conference! Chiefly because his sister urged him to go he was there. In a Home Mission Study Class taught by Mr. Felton he saw, not America only, but the whole world as he had never seen the world before. His legal mind set itself to the fair settling of the case before him. He accepted the verdict

which changed all of his plans for his life. His ambition to win cases in America paled before the consuming passion which came to him to win souls for his Lord in India, and in India today that summer conference enthusiasm is working in the daily harness of actual, hard service.

An Illustrator's Pen

Did you ever notice the initials "J. G." on some of the most attractive of the *Saturday Evening Post* cover designs? Have you noticed the same initials and the same strong points in the illustrations of several of the new missionary books, which illustrations have elevated these books to an entirely different class from the missionary publications of a few years ago? The harnessing of summer conference enthusiasm did it! A talented young artist was at a summer conference several years ago. As she heard of heroic service she too longed to serve. The old question came to her: "What hast thou in thine hand?"

She took that which was in her hand—a skilled pen and brush—and made them serve in a way which has reached multiplied thousands.

Into Every Orphan Home in New York

At the 1917 Blue Ridge Conference a quiet girl arose at the last session of the class in the Missionary Education of Juniors, and said:

"Among the determinations I have made in this class is one that I will place *Everyland* in every orphan home of my denomination in my state."

It was not a big proposition. It involved the expenditure of only a few dollars, but it offered a possibility of large returns on a small investment. The determination of this girl was mentioned in a talk at the 1918 Silver Bay Conference, and brought a suggestion to a prominent New York lawyer of an opportunity for harnessing some of his convention enthusiasm. The next morning that lawyer proposed to put *Everyland* in every orphan home not only of his denomina-

tion but of every denomination in the state of New York. No human power can estimate the influence upon the lives of thousands of boys and girls resulting from this investment.

A University Student's Way

Said a young university student, "I want to do something to take the missionary message to the men at the university next winter. Just a handful of them are at any summer conference. I think the best thing I could do would be to put the MISSIONARY REVIEW OF THE WORLD in the reading room." "I think," said another delegate, "that my definite investment that will count for the most is to send the REVIEW to our mission stations." Good suggestions, both. If any returned delegates or any who did not go to a summer conference want to harness some enthusiasm for splendid service in an investment sure to bring returns "*Best Methods*" will be glad to handle that also, and see that the REVIEW goes to university reading rooms and to missionaries on the firing line, either in the homeland or in foreign fields. A movement is on foot to put the REVIEW in every mission station, in every college and seminary library and in every Protestant church in America. Helpers are needed to carry out this plan to bring the inspiration and stimulus of the messages in the REVIEW to those on the frontier or in positions of influence at home.

Swing Wide the Doors of Governors' Mansion

Among the delegates at last summer's conferences were at least two governors' wives. Mrs. Bickett, wife of North Carolina's good governor, went back home from the Blue Ridge Conference to harness her enthusiasm into service. One thing she did was to invite all missionary societies of the different denominations represented in North Carolina's capital to a missionary meeting. Now gubernatorial doors have swung wide to many meetings, but not often have these

meetings been of a missionary character. Notwithstanding the downpour of rain the women gathered by dozens and by scores to discuss the great opportunities of the mission fields of the world. The influence of such active missionary zeal in the home of the chief executive is being felt throughout "the good old North State." This year both Governor and Mrs. Bickett attended the conference, the governor being one of the speakers.

One Girl Did This

A young girl went home from a conference with a great desire to be of service to her Lord in giving to her church at home the missionary inspiration which had come to her. She went to her pastor and talked over with him her hopes and ambitions, and together they worked out a plan for more thorough missionary education in the congregation.

Here are some of the things that were actually done which transformed the life of that congregation:

Every organization or society in the congregation was asked to appoint one member to serve on a Church Missionary Board. The Board thus constituted faced the task of planning and putting into effective operation through the various societies of the church an adequate policy of missionary education.

This girl met with the Executive Committee of the Women's Missionary Society, and interested them in a Mission Study book so that they introduced this new feature.

The Men's Brotherhood was tactfully encouraged to invite certain good missionary speakers.

The Sunday-school program was made to include some missionary teaching with demonstrations and missionary exercises on certain Sundays.

The Christian Endeavor Society became one of the liveliest organizations in the church through its splendid programs of missionary material, which were introduced.

The Intermediate Christian Endeavor Society became interested in mission study by delightful informal meetings at this delegate's home once a week to go over the new books.

The Junior Society was not forgotten. It also was visited and programs on Mission Study books were planned.

Thus did one delegate go home and give a missionary impulse to the

whole life of her congregation. She was not revolutionary. Quietly and tactfully she went about her work. When she was asked how she accomplished so much, she said:

"Two things have, throughout the year, kept alive the fire of inspiration gained at the summer conference. One is my oft-repeated prayer to God for His guidance, and the other is the constant inspiring memory, very real and vivid, of the happiness of that summer conference experience."

Taking a Missionary Institute Back Home

The time was thirteen years ago.

The place was a beautiful little town of 1800 inhabitants, about thirty-five miles from Buffalo, New York. The church was a small one with only 186 members on its roll, without a regular pastor for two years. No prayer meetings had been held for eighteen months and activities were at a decidedly low ebb. The new pastor was just out of the seminary. He was a missionary enthusiast, not of the sputtering, but of the steadily burning type.

In the winter of 1905 the Missionary Education Movement (then the Young People's Missionary Movement) held a three-day Institute in Buffalo. They gave courses in Mission Study, and Methods of Missionary Education. On that faculty were Mr. Charles V. Vickery, now Executive Secretary of the Armenian-Syrian Relief Committee; Dr. S. Earl Taylor, the present Secretary of the Methodist Centenary, and Mr. B. Carter Millikin, Educational Secretary of the Presbyterian Board of Foreign Missions. For some months the pastor of this little country church had been wondering how he could get missions into his church and give his people a vision of the world. The young people were willing to respond to his appeals, but they had never studied missions and had never been trained for leadership. When that pastor received the announcement of that Missionary Institute he knew that his opportunity had drawn near. He immediately made up his mind to have

a large delegation attend from his church. The Buffalo Committee wrote him that the delegation from his small church must be limited to four. When a delegation of fourteen volunteered to go that Buffalo committee gave extension privileges to their ruling, and that little country church claimed the privilege of supplying the shortage in the delegations of some of the large city churches which were not able to muster their full quota. These fourteen delegates attended every session of that Institute, commuting on each of the three days. They returned home with such a vision as they had never had before. The day after, the pastor summoned them all to the manse and told them that he wanted to organize some Mission Study Classes in the church. His proposal was greeted enthusiastically, but the common wail followed immediately—"Where will you get the leaders?" "From this delegation," was the quick response. After some discussion eight of those young people agreed to lead classes, although none had ever led a class before. Within a month eight Mission Study classes, with a total enrollment of eighty, out of a church membership of one hundred and eighty-six, were meeting weekly at the homes of the leaders.

Here is the result in a nut shell:

Nearly one-half of the entire membership of the church began to study missions; the benefits of the Institute were passed on to sixty-six persons who had not attended it. Missions soon became a live topic in the church; the contributions for missions and benevolence quadrupled; and many leaders were developed. Today that little church is represented on the foreign field by two of its members—one in Africa and the other in Syria, and that young pastor has become a missionary leader whose influence is nation-wide, and world-wide. His recent advice along this line is:

"If you want to interest your church in Missions and develop leaders, don't try to do all the work yourself. Send a delegation of your young people to

a Missionary Institute or to a Summer Conference."

Rules for Returned Delegates

1. Garb your enthusiasm in overalls.
2. Put not on any superior airs of disdain when your pastor does not equal the eloquence of your favorite Moses or Elijah of the conference. Neither Moses nor Elijah could do it if he had to preach twice a Sunday and prepare prayer meeting talks extra.
3. Do not lose patience with the people who were not there. Preserve the shining of your face and deliver your "tables of stone" unbroken, even though you find the folks back home absorbed with their golden calves.
4. Do not expect an eager throng to meet you at the station begging to be enrolled in Mission Study classes without delay.
5. Remember that your summer conference vision is a thing not to frame, but to incarnate.
6. Face the task of the home church with enthusiasm continued, which is perseverance, which is success.
7. Begin immediately to work up your delegation for next summer's conference.

BACK OF THE POETRY, PROSE

"A man went down to Panama,
Where many men had died,
To slit the sliding mountain
And raise the eternal tide:
A man stood up in Panama
And the mountain stood aside."

Do we catch the prose behind the poetry? The prose of the Panama Canal and the poetic standing aside of the mountains were shovel and pick, and some one who dug, dug, dug. Even after the mountains stood aside there was landslide after landslide which meant *dig again*.

If the man who went down to Panama had given up in the face of difficulties, as easily as do some summer conference delegates, never a mountain would have stood aside and never an eternal tide would have been lifted.

Woman's Home Mission Bulletin

EDITED BY MRS. O. R. JUDD, BROOKLYN, N. Y.,

Representative of the Council of Women for Home Missions

A MIGHTY MOVEMENT TOWARD RACIAL CO-OPERATION.

By President Albert Deems Betts.

THE recent General Conference of the Southern Methodist Church, which met in Atlanta, Georgia, was more responsive to the needs of our colored brethren than any General Conference since the War between the States. Historians have generally overlooked the fact that in the middle of the last century Southern Methodism was spending over \$100,000 annually for missions to the slaves. So the present great advance is another case of history repeating itself; the spirit of the fathers has descended upon their grandchildren. And it is a glorious fact.

To be more specific: (1) The Conference authorized an assessment for colored work amounting to \$55,250 annually. This alone is an advance of 250 per cent. at one stroke. Half of the funds so realized will be distributed by the Board of Education, and the other half will be administered by the Board of Missions. But the funds will be used to aid in practically all phases of the work of the Colored Methodist Episcopal Church. It is understood that much of the aid rendered will be upon the "dollar for dollar" proposition, which is very wise, in order to stimulate a corresponding generosity in behalf of wisely planned and very important enterprises.

(2) The Missionary Centenary carries with it a program for raising about \$1,000,000 for the religious welfare and training of the Negro. The Woman's Missionary Council proposes to raise about \$250,000 for the cause, of which \$150,000 will go to Paine Annex, Augusta, Ga. The Board of Missions proposes to raise \$500,000, of which \$250,000 will go to Paine College, and the other quarter of a

million will be distributed among five other schools of the C. M. E. Church in amounts of \$50,000 each. Besides these sums, over \$200,000 is to be set aside for the development of our African Mission in the Belgian Congo.

It is a most wise policy to lend the larger aid to Paine College in order to make it an institution of commanding importance and representative of the true spirit of Southern Methodism in her attitude to our colored brethren. Altogether \$400,000 is to go to Paine College; and, in addition, there will be a substantial support given through the proceeds of the assessment for colored work. This will make it an institution worth over a half million; and it can then provide for three times as many students as now, or nearly a thousand a year.

To sum up: Southern Methodism proposes to raise in the next five years approximately \$1,200,000 to help train and equip a Christian leadership for the Negro race. It is a mighty program and worthy of our great Church, though by no means all that we ought to do. We will do still better as the years go by. In proportion to our size and means it is doubtful if there is another Church in the nation that has so large a program for this cause for the coming four years. It is a great task we have set ourselves. But we can do it, and by the Lord's help we will.

Only the Gospel of Christ can bring men of varying clans and races into helpful co-operation and mutual love. This will be the supreme need of the new era that is dawning upon the world, and the peace and prosperity of all mankind for time and eternity are dependent on the power of Him who reigns in both justice and love.

Note.—The article by President Betts was sent to the editor with the request

that it be printed in the bulletin. While the advance movement described is not that of one of our Women's Boards, it is of interest to all members of the Council of Women as an indication that the hopes of the years are finding fulfillment in the translation of purpose into definite, intelligent action. We heartily congratulate our Southern Methodist friends on this great work in behalf of the Negro race.—B. G. J.

Home Missionary Volunteer Resolution

"Realizing that a great proportion of the population of the United States of America is composed of foreign peoples, who have come to our country to enjoy the privileges and the opportunities of a democratic government, yet are unchristianized and permeated with erroneous beliefs and doctrines instilled under the adverse conditions of their native lands; and being convinced that these constitute a great menace to our Christian ideals and the development of a strong Christian civilization for the present and for the future generations;

"Also realizing the existence of similar needs and dangers among the backward races native to our homeland, and the urgent need of consecrated, trained and skilled workers among all classes and conditions among all peoples in our midst;

"Therefore, be it resolved that we, the members of the Minnesota Woman's Home Missionary Union, earnestly request the Congregational Woman's Home Missionary Federation of the United States to present to all Student Missionary conferences or conventions, to all Y. M. C. A. and to all Y. W. conferences or conventions, and to all Christian Endeavor and Young People's organizations of all denominations in our country, the matter of volunteer work for Home Missions and that the names of these volunteers be registered with their home missionary denominational boards.

"Also realizing that money is needed for the promotion of so great a cause,

"Be it further resolved that the funds for the promotion of an exten-

sion Home Missionary Volunteer Work in our country be raised in accordance with adopted denominational plans or by a special "Home Mission Volunteer Fund."

That "the stranger in our midst" is upon the hearts of the Christian women of our land the above resolution recently passed by the Minnesota Woman's Home Missionary Union convincingly shows. In this connection it must ever be kept in mind that the consecration of the individual worker depends above all on the consecration of the home. Christian parents are primarily responsible both for prayer for the advance of Christ's kingdom on earth and for the thrusting forth and the equipping of the young men and young women who shall be specially engaged in the King's service. To Christian fathers and mothers and to Christian teachers is committed the supreme task of so exalting by example and precept "the Name that is above every name" that young people shall recognize in His service the highest privilege of their lives and joyfully devote to it every energy of life.

World conditions today are teaching us anew the need not so much of the giving of money and the devotion of every material resource as the outpouring of life. In earthly warfare the soldier may be drafted. In the service of God the only soldier who counts is the one who enlists, freely, voluntarily giving himself. What measure of grace is needed in the Christian home and church, what faithful teaching, what constant communion with the Father and close fellowship with the Son to bring to pass such an enlistment of volunteers—as will be adequate to the world's needs!

And do we ask as does the last paragraph of the resolution, "What of the money to provide for such an army?" The answer comes, "O ye of little faith!" Could He provide for those who centuries ago said, "Lo, we have left all and followed thee" and make their ministry felt throughout the length and breadth of the Roman Em-

pire, then will He provide today. All hail the volunteer!

Mission Study Class Teachers

The Council of Women for Home Missions receives applications from teachers of Home Mission Study Classes who desire the endorsement of the Council. It is the policy of the Council not to advertise names but a list of available teachers is kept at headquarters. Mission Study Classes in the Southwest can secure the name of a possible teacher of Home Missions by applying to Council headquarters, Room 1011, 156 Fifth Avenue, New York City. This applies to local classes in the fall or next winter.

A CALL TO THE CHRISTIAN WOMANHOOD OF AMERICA

ALL Christian women, of all denominations, North, East, West and South, are requested to join in a service of prayer on November 21, 1918—a union service, if possible, that there may be strength.

The women of city churches, of village churches, of country churches, are called to unite in this day of prayer for America and its institutions, in this, its hour of gravest crisis.

Perhaps no lesson of these war times is more apparent than that of organization, of speedy mobilization, of concentration upon a given task.

The American government calls for money, for life, for prayer, and the nation responds.

The church is calling upon its women to pour out their lives in prayer on this set day.

"Ralph Connor" (Major Charles W. Gordon) said: "If those women of France had not pushed their men out to the front, and taken their places at home, France would never be holding her line today."

He further said: "If the women of Britain had not pushed their men out to the front and rushed in millions to supply their places in factories and machine shops, Britain would never be holding her front lines today."

If those women can keep the heart

of their nation beating steady, quiet and strong; if they can so mobilize that the front lines of battle can be held, what of the women of the Church of God? Can they not mobilize on this one day to petition God with prevailing power for the strengthening of the moral fiber of the nation, for the relief of a bleeding world, for the redemption of a lost world?

As we hold the home base of prayer and service, the front lines of battle in God's Kingdom *will be held*. Shall it be so?

The program submitted by the Council of Women for Home Missions for the observance of this day is merely suggestive and may be adapted to local needs.

MRS. LUKE JOHNSON,
Chairman Day of Prayer Committee.

PROGRAM

Woman's Day Week of Prayer

Theme:

*Christian America
The Lasting Liberty Bond*

*Arrow Points for
Thought and Prayer*

1. Fundamental Principles of
Our National Government.
The Kingdom of God.
2. A New Era
In American National Life.
In American Christian Life.
3. America's Leadership
Of Nations.
Of Spiritual Forces.
4. The Call of the Hour
To the Nation.
To the Church.

1. Principles.

Scripture texts: Proverbs 14:34 and 16:12. Psalms 33:12; John 8:36; Romans 14:17.

State the principles of the Constitution of the United States.

State the principles of the Kingdom of God.

Pray for

1. Our country, that it will hold true to the Christian principles and ideals upon which it was founded, and that it will share its strength and opportunities with all mankind.
2. The Church, that it will not fail to meet its present day test and bring all men to recognize the Lordship of Christ and the supremacy of His Everlasting Kingdom.
3. Victory for America and her Allies, that righteousness and peace may prevail in the earth.

2. *New Era.*

Scripture texts: Isaiah 42:9 to 16; Daniel, 2:20, 21.

Indicate the changed conditions in the different phases of our national life.

Indicate the changed emphasis and the new situation facing the Church.

Pray for

1. The wisdom of God to be given to the rulers of our Government, that in quietness and confidence they may find strength from God.
2. The coming of justice and righteousness in the individual and social relations of our country.
3. The Americanization and Christianization of all races within our borders.
4. The men and boys who fight and bleed and die today for the freedom of the world.

3. *Leadership.*

Scripture texts: Deuteronomy 7:6, Isaiah 2:2 to 4, Isaiah 55:5 and 60:1 to 5.

Wherein is the new leadership of the Nation?

Wherein is the leadership of the Church emphasized?

Pray for

1. America to set the standards of greatness for nations upon the standards of the Gospel of Christ, and that America may exist, not to serve herself, but to serve mankind.

2. The Church in America, that it may "brother all the sons of earth and make them sons of God."

3. The Church—that it may make democracy safe for the world."

4. The Y. M. C. A., the Y. W. C. A., the Salvation Army, the Chaplains, and all who minister to the spiritual life of our soldiers and sailors.

4. *The Call.*

Scripture texts: Romans 13:1, Galatians 5:1, Ephesians 6:11 to 18, I Timothy 2:1, 2.

Outline the call to America in this hour of world peril.

Outline the call of God to His Church in this hour of crisis.

Pray for

1. The American Government, that it may ever be the defender of free peoples and free institutions; that it may establish a unified English-speaking America, inspired with Christian ideals.

Repeat:

God bless our loved land!
Firm may she ever stand
Through storm and night.
When tempests roar and rave
'Mid perils dark and grave,
Do Thou our country save
By Thy great might!

Pray for

1. The Church, that it may speedily bring about the mobilization of
Prayer Power
Life Power
Money Power
for the healing of the nations!
2. The Red Cross in all its forms of relief and unselfish service; the physicians and nurses and all who minister to those who suffer and die that the world may be free.

Pray

Grant us the *Spirit of Speed*,
Thou knowest, O Lord, the need
In the trodden highways, along the
by-ways,
Where souls for the Gospel plead.
Do Thou send us Lord, with Thy
blessed Word,
For they die so fast who have not
yet heard.
O give us the Spirit of Speed!

Latest News Of War Work

AN ARMY AND NAVY CHURCH

THE Baptist Union Council of Great Britain and Ireland has decided to form a Baptist Army and Navy Church, from which men can be transferred at the close of the war to churches in their respective home districts. Forms of application and certificates of membership have been prepared and sent to Baptist chaplains. The constitution provides that the church shall include those serving in the forces at home or abroad who are already members of a Baptist church and others who desire to become members on the basis of a declaration of repentance towards God, of faith in Jesus Christ, and a desire to follow Him and to do His will. Membership will be open to any candidates satisfying this requirement, though precluded by circumstances or conviction from making a profession of faith by baptism. A register will be kept of all who desire baptism as soon as opportunity permits.

BIBLES BY THE MILLION

THE World's Sunday School Association has supplied, from the opening of war in 1914 to the end of 1917, to the soldiers on both sides approximately 1,500,000 Bibles, Testaments and portions.

Since August, 1914, the British and Foreign Bible Society has distributed, including several hundred thousand which the American Bible Society supplied them, over 7,000,000 Bibles, Testaments and portions, not only among the troops of the British Empire and her Allies, but also among their foes, and in the ranks of their bitterest enemies. The National Bible Society of Scotland has circulated over 3,000,000 Scriptures among the men of war since August, 1914.

Since America entered the war the American Bible Society has issued, in special bindings for the Army and

Navy, 2,231,831 Bibles, Testaments and portions. This has meant an average output of over a thousand volumes every working hour, of every working day, during the twelve months!

SOLDIER COMMENT ON CAMP LIFE

IN order to reassure those who are anxious about moral conditions in the camps, the pastor of the Dudley Street Baptist Church, Boston, gives the following quotations from two among several letters he has received:

"From a Southern camp: I want you to know that I am keeping up my Bible-study, prayer and church-attendance. The men of my battery are a lot of fine, clean, moral fellows. I don't know just what would happen to a man who brought disgrace upon his fellows by his actions. We are standing for the best things. I do not find the rottenness in the army I expected to discover. Men in the army, the same as in civilian life, find companionship according to their desires. If a fellow wants rottenness, he can find those who will rot with him; if he wants clean living, he will find those who would die before they would stain their souls or sacrifice their morals."

From one in the Aviation Service: "The fellows in my corps are a very clean lot, and very easy to get along with. I am delighted to learn that the moral conditions incidental to army life are far better than I was led to suppose by what I had heard and read previous to my enlistment. The men with whom I am associated come from some of the best homes of our country; and while some fellows use a good deal of profanity, still I think we average as high in morality as any bunch of fellows to be found in civilian life."—*Christian Endeavor World*.

SOUTHERN CAMP PASTORS

MEMBERS of the Methodist Episcopal Church, South, in the State of Texas, have appropriated \$70,000 for the work of camp pastors. Thirteen thousand dollars has been raised for this same purpose in Virginia, according to Bishop Walter R. Lambuth, chairman of the War Work Commission of the Methodist Episcopal Church, South. This money will be used for the salaries of camp pastors and for the erection of tabernacles outside the camps. Already six tabernacles have been erected in southern camp communities and eighteen camp pastors are working among the various cantonments. These camp pastors co-operate with the Y. M. C. A. and Red Cross, so that there will be no duplication of effort. "Distinctive evangelistic work is also being accomplished by these pastors," said Bishop Lambuth.

TRAINING SCHOOL FOR CHAPLAINS

TRAINING schools for chaplains have been established at several points—one at Fortress Monroe, Va.; another in Texas and one at Louisville, Ky.

The Training School for Chaplains conducted by Maj. Alfred A. Pruden, a chaplain of the Coast Artillery Corps, at Camp Taylor, is modeled on the lines of the Reserve Officers' Training School. Stress is laid upon military affairs rather than upon theological instruction. All candidates have had the necessary theological education. Lectures are given to the chaplains on international law, military law; and military rules and regulations, and conferences are held under the direction of experienced chaplains on general subjects connected with their work. In addition to the special instruction there have been held drills both in marching and in horsemanship.

According to the Federal Council of Churches, the faculty of the training school includes representatives from the Episcopal Church, the Meth-

odist Episcopal, the Baptist, and the Roman Catholic. Among the candidates are members of at least three Roman Catholic orders and several Protestant denominations, all working and conferring together.

The course covers a period of five weeks and during instruction the candidates receive salary and wear the uniform of a private of the United States Army.

MINISTERS STUDY WAR AIMS

UNDER the auspices of the National Committee on the Churches and the Moral Aims of the War a series of institutes have been held at educational centers in different parts of the country this summer, the fundamental purpose being to study how the churches may make the best use of their opportunities for war service. The first institute was held at Vanderbilt University, Nashville, Tenn., June 12th and 13th, and brought together more than one hundred ministers from six Southern states, Tennessee, Kentucky, Mississippi, Alabama, Arkansas and Georgia.

On the first day inspiring addresses were delivered on such subjects as "Why We Are Fighting," "The New City," "The New Social Order, and The Church in This Crisis." Sir George Adam Smith addressed the Institute on "Great Britain's Message to America." The second day of the Institute was devoted to an intensive study of the League of Nations movement, which is one of the strong points emphasized by the National Committee and which looks toward international reorganization after the war and the establishment of a League of Nations. In its general outline the meeting at Vanderbilt University is like the Institutes which were planned for other groups of ministers in the United States, at Amherst College, the University of Minnesota, Cornell University, Piedmont College, Hampton Institute and other educational centers.

SALVATION ARMY WOMEN IN FRANCE

A GROUP of workers belonging to the Salvation Army in America sailed recently for France to reinforce the 900 trained Salvation Army war workers engaged in relief service in the battle zone. These workers are frequently very near the front, and often under shell fire. The work done by these women has had such a telling effect upon the American forces that both the troops in the trenches and the military authorities of highest rank have voiced their unqualified appreciation and approval.

NEW Y. M. C. A. AT CHARLESTOWN

THE Army and Navy Y. M. C. A. building at Charlestown, Mass., is a center which is being much appreciated by men in both branches of the service. The formal dedication took place on May 28th, with Governor McCall, Mayor Peters of Boston, Rear Admiral Wood, U. S. N., and General Ruckman, U. S. A., as speakers. The building, which has sleeping accommodations for about 250 men, contains many club privileges for both the soldiers and sailors. On the first floor there is a large lobby and writing room, with a reading alcove at one end, where are placed current magazines and newspapers from all parts of the United States. At the other end of the lobby there is a big fireplace. On the same floor there is a restaurant. Eighty-two bedrooms, for which moderate prices are charged, have been furnished, and in addition the building contains game rooms, bowling alleys and an auditorium to provide some kind of entertainment every evening.—*Congregationalist*.

THE CHURCH IN THE CAMPS

THE work of the camp pastors is an important factor in the service of the Christian forces of the country and one which has not received as much recognition as in many cases it

deserves. The camp pastors are ministers appointed by various denominational commissions to constitute a connecting link between the men in training camps and the churches in the adjacent communities. Their work is not intended in any way to duplicate or rival any work of the Y. M. C. A. or the chaplains, but to be supplementary to both. In some cases the camp pastors have been definitely assigned to units that were without regular chaplains, in which case they have been known as "voluntary chaplains." There are at the present time about 400 of these camp pastors, appointed in the main by ten of the largest Protestant denominations and perhaps 100 others appointed for at least part of their time by smaller religious bodies. Some of the most prominent ministers in the churches are serving in the capacity of camp pastors.

FRENCH HOMES ASSOCIATION

FRENCH women are forming the French Homes Association, which is opening up homes of the finest kind throughout France for the entertainment of American army men. It is an attempt on the part of the French women to show that they are grateful for the sacrifices the American women make for them by sending their men so far away to fight in France.

GENERAL HAIG'S FAITH

AN interesting incident, which illustrates the Christian faith of a great general, as well as the value of the army chaplain's ministry in hours of actual crisis is related by Major James M. Black, of Edinburgh, brother of Rev. Hugh Black and a chaplain with the British forces. Writing to a friend, he said: "Two Sundays ago—the dark Sunday of the German push—I was at general headquarters. Sir Douglas Haig was very quiet. He came up and thanked me afterwards for the comfort I had given him, and he remarked: 'Remember, the battle is not ours, but God's.' He is a sincere Christian."

NEWS FROM MANY LANDS



JAPAN—CHOSEN

“JAPANESE leaders invite the full co-operation of missionaries from Great Britain and America in the moral and religious development of their own country. No obstacles are put in our way by the government. On the other hand there are many evidences of interest and appreciation.” So remarks Dr. C. J. L. Bates, dean of the College of the Canadian Methodist Church in Kobe, Japan. He said in a recent interview:

“Japan is prepared industrially to take advantage of any opportunities that may arise. A few years ago she was believed to be on the verge of bankruptcy, but she has since become a creditor rather than a debtor nation. Japan is qualified by educational leadership. She is the only nation in Asia with a public school system which definitely plans to educate all the people. In one generation Japan has passed from illiteracy to literacy.

“But Japan recognizes that she is not equipped morally and religiously. One of the leading Japanese officials in Korea said to me, ‘Korea stands in need of two kinds of salvation; one political and one religious. As far as the political is concerned, Japan will look after that; in so far as the religious life is concerned the only hope of Korea is in Christianity. Other religions are dead and the only hope is in the teachings of Jesus Christ.’”

A New Cult in Japan

ANOTHER new religion has appeared in Japan, which *The Japan Evangelist* says, is singular among the modern cults which are springing up as mushrooms, in that it seems to combine a rather lofty philosophy with an exceedingly practical application to life and human sufferings. It is called *Tareido*, or the Great Spirit-Way. Its founder, Morihei Tanaka, of Tokyo, claims that it is the source of religion, the

foundation of all morality and ethics, the basis of all philosophy and the conclusion of science. It teaches that by following a proper method a man may become possessed of the *reishi*, or spirit-force, of *Tairei*, the Great Spirit, the ultimate reality, and through *reishi* can do things impossible to physics and physiology, including the curing of physical disease, his own and that of others. A major-general, an admiral, and the chief paymaster of the Japanese Army are among those who have adopted this new religion. A Tareido Association has been formed, twelve members of which were on April 1st to set forth as an evangelistic band with the object of evangelizing first Japan, and then America and Europe.—*C. M. S. Review*.

Christianity a Permanent Factor

“THERE is abundant evidence,” writes Rev. D. C. Holton of Tokyo in *Missions*, “that the Gospel of Jesus Christ has established itself as a permanent factor in the spiritual life of the Japanese people.”

A prominent Japanese Christian educator is of the opinion that in all Japan there are one million people who in their hearts believe in Jesus and follow Him, though the total membership of the Japanese Christian Church, including Roman Catholic and Russian Orthodox communicants, is only about 300,000. About half of these are members of the Protestant churches. An evidence of the vigor of the Japanese Church is seen in the fact that the Three Years National Evangelical Campaign for Japan, which closed in July, 1917, and which was instituted and carried on mainly through Japanese initiative, reported a total attendance of 800,000 at the various meetings held during the three years, and 27,000 decisions to follow Christ.

The principal ground for confidence in Christianity as an established factor

in the life of Japan is in the kind of men who have responded to the call of Christ and who have committed their lives to His cause. To the average American reader the names of these truly great Japanese Christian leaders are unknown and unpronounceable, but to one who knows them they are true Samurai of the Spirit.

Conversion of a Japanese Woman

THE line of thinking which led Madame Hirooka, a prominent Japanese woman, to become a Christian is thus reported in her own words in Asia:

"I wanted women to be good and I wanted to help them to improve their lot. I found that I could not accomplish what I desired without religion. That conclusion sent me to study religion from the woman's point of view. I found that there is no hope for women in any of the religions of the Orient. They teach that from the cradle to the grave women are inferior to men. They regard women as evil. Confucian ethics, for example, teach that fools and women cannot be educated. A woman cannot be a 'heavenly creature.' It teaches that it is better to see a snake than a woman, for the latter arouses passion. Japanese women have been so long oppressed by this kind of teaching that they no longer stop to ask why. They are afraid, like slaves. Then I began to read the Bible. I did not like some parts of it any better than I like the religions of the East. . . . When I read the gospels I found that Jesus made no distinction between the sexes. I liked that. We are all, women as well as men, children of God. I came to the conclusion that the only hope for the women of the Orient to attain their true position is through Christianity."

St. Bernard for Japan

SOME students of church history and of missions might find it of interest to analyze the value for the Christians of the Oriental races of the lives

of various saints of the Early Church. One Japanese pastor had clear views on the subject, as the following incident shows:

"Mr. Ikeda, whose health had broken down, devoted his time to a translation of 'St. Bernard and His Times,' believing that the book would be a message of inspiration to Japanese Christians. To a friend visiting him in his poor lodging he confided his difficulties in finding a publisher because of the size of the work. The friend suggested that St. Bernard was but little known and that a life of St. Francis of Assisi would be more acceptable to both publisher and public. Mr. Ikeda acknowledged the force of this view and said that he, too, revered St. Francis, 'but,' he said, 'St. Francis stood for love alone—selfless, gentle, self-sacrificing love. There is great power in that, but it is not enough. There is evil in men's hearts and that evil must be fought against and subdued. Only so can men be saved. Not St. Francis but St. Bernard is the man who combines in himself both these principles, love and the aggressive fighting spirit, and so I thought it would perhaps serve Christ best if I introduced St. Bernard to the Japanese Church.'"—*Record of Christian Work.*

A Lay Missionary to Japan

THE visit to Japan of Capt. W. H. Hardy has been described by a missionary there as "one of the most brilliant chapters of unofficial missionary service in the history of modern times." He says: "All sorts of records have been broken by this 'simple sailor.' He is a hero of three wars, who carries ten bullets and five silver ribs in his body besides a silver plate in his skull; he is one of the two survivors of Commodore Perry's famous band of voyagers who opened Japan to the western world; he has been feted and honored in Japan during the past five months in ways that no other commoner has ever been; and he has chosen as his pet name for himself one given him by admiring friends,

'The Grandfather of Modern Japan.' But these and similar facts concerning the old hero which have been stressed in the papers and magazines are not the things that have impressed us most. What has touched us most deeply is the five-months-long sermon he has preached and practiced on God's love and international good feeling. He has preached from scores of platforms and written in hundreds of albums 'God is Love.' In many ways he has set an example that regular missionaries might well follow."

A Family Day in Japan

IN North America, the observance of a special week in February as Father and Son Week has taken firm root in thousands of churches and Young Men's Christian Associations. This year for the first time the idea has been transplanted to Japan, and true to the genius of the Japanese, it has been modified into Family Day. By a happy thought it was decided to tie the observance up with the boys' festival which comes on May 5th. Accordingly, a number of churches and Y. M. C. A.'s celebrated the occasion on May 4th or May 5th by special suppers attended by parents and children, mostly men and boys, by public addresses and special sermons, and by athletic and other entertainments. The festival bids fair to become an annual event and may in time give a Christian content to the boys' festival.

Working at Her Religion

A FAITHFUL Bible woman in Taiku, Korea, was very ill last year, and went to the Japanese hospital for treatment during an entire summer. At the end of the time, when she asked for her bill, the Japanese physician in charge said, "I am a Buddhist and you are a Christian, but I see that you are working at your religion and so there is no bill." Shortly after that the Bible woman came to one of the missionaries in great distress and said, "How can I repay him?" and then suddenly her face brightened and she said, "Oh,

I can pray that he may become a Christian, and then he will be fully repaid."

The missionary tells also how, soon after the Bible woman began to pray, this physician, who is a man of high rank, having been decorated by the Emperor for bravery during the war with Russia, began English lessons, reading the gospel of John, and soon became so interested that he asked to have the way of salvation fully explained.

How a Leaflet Bore Fruit

AT THE close of the service one morning in the church at Chungju, Chosen, a woman came up to the platform and said to the missionary: "Will not the pastor stop at my house on his way home tomorrow?" Upon inquiry he learned that she was a former beer seller, notorious for her vile language. The next morning, as the missionary sat on the little porch in front of her store, she told of her conversion. "Someone handed me a leaflet one day as I sat here selling beer. I said I could not read it but he told me to have my son read it to me. After my son read it he said: 'Mother, we just must become Christians.' We talked it over and a few Sabbaths later I went to church and when the pastor asked all who wanted to believe to stand, I stood. Now my son and his wife and I all believe. We have stopped the beer business and expect to move away and farm for a living."

Wayside Sunday Schools

HUNDREDS of Sunday-schools in Korea have started in the following manner: A missionary well supplied with brightly colored pictures or text cards goes to some village and sits under some tree or by the side of the road. Very soon children gather in front of him to examine him and hear what he has to say. The missionary says a few words and perhaps sings a verse or two of "Jesus Loves Me" and gives each of the children a card and tells

them to come again next Sunday and bring others. Next Sunday he comes to the same place and the children are there to meet him. A few will perhaps spell out with him a verse or a text. Some Sundays later the children will look for his coming and the class will take on regular proportions, and quite a number will join shyly in the singing. It may be that a child or friendly neighbor will offer his house, yard or room and from that time more or less regular work may be begun. Some "schools" have met Sunday after Sunday through a long bitter winter under a tree by the roadside. Since these schools started only a few years ago thousands and thousands of children have been reached. Just the other day a Korean said, "When I used to go to such and such a village the children sang all sorts of heathen songs, but now I hear only 'Jesus Loves Me.'"

First the children, then the home, then the church. This is the story in thousands of cases in Korea, as in other countries.

Class for Korean Women

ABOUT nine hundred Korean women came to Pyeng Yang to study in the general class in March. There are old women and young, middle-aged women and girls, women in silk and women in coarse cotton, women with bundles on their heads and babies on their backs, women footsore from many weary miles of rough roads, alone and in groups of two, four or half a dozen, all pouring into the Bible Institute on the opening day. There a committee of Korean women meets them and helps them to find homes, as the school dormitories accommodate but a few. Any woman from the two hundred and seventy odd groups under the care of Pyeng Yang station of the Presbyterian Board may come to the city at this time, have ten days of Bible study, see all the foreign ladies and get the inspiration which comes from worship and communion with a multitude of believers. All are country

women, a class for city women being held later, and all pay all their expense of board and travel, as well as a small tuition fee.

The beginners are taught reading, Mark's gospel and a Bible catechism. A certificate is given for good work, which is handed in the next year and admits to the next higher division.—*The Korea Mission Field.*

Devil Worship in Chosen

DEVIL worship among the Koreans is not a definite form of religion and is more or less difficult to explain. Two classes of devils are worshipped—one class supposed to be malicious, the other of a more kindly nature. Many things are done to propitiate them, even to the trimming of hats and providing fans for these demons.

One Korean discovered a number of weasels loitering about his home, and after calling in all his friends to talk over the unusual occurrence, he decided that its significance was that he was soon to become a very wealthy man. With the hope of this great wealth, he felt so kindly disposed toward the weasels that he built a house to accommodate them and every day prepared rice and food for them. But feeding weasels as well as his own household proved an expensive undertaking, and instead of becoming a rich man, he found himself getting poorer. It was then that he heard of the "Jesus doctrine," and both he and his wife accepted it. After a time they invited a number of their Christian friends to help them burn all their devil possessions and now, with all traces of devil worship cleared away, they are finding joy in attending Christian services regularly.

CHINA

Missionaries and Democracy

WHILE missionaries do not meddle in politics, it is true that the American missionaries in China are among the most active forces working for a true democracy. One would suppose that the soldiers would destroy the lives and properties of mis-

sionaries, but it is cause for devout gratitude that both parties look upon them as friends, and in many cases they have been used as mediators. It was in the compound of the Reformed Church Mission in the first days of the fighting between northern and southern soldiers around Yochow, Hunan province, that 3,000 women and children sought refuge. Later Mr. Beck reports that ten thousand found refuge in the temporary sheds on the Yochow compound, and were fed.

One of the cheering facts amid the warring factions is the widespread readiness to hear the Gospel. The missionaries have been brought nearer to the life of the people, and in the time of intense suffering their message has been more welcomed than in the days of prosperity. These are the tidings that come from the field: "The door stands wide open for evangelization of all kinds. There is great willingness to listen and less opposition than ever before."—*Reformed Church Messenger*.

Encouraging Things in China

THE Rev. C. Y. Cheng, one of the editors of the China Mission Year Book for 1917, speaks of three encouraging features of the present situation: (1) Chinese Christians are more and more realizing their responsibility as Christians to serve the Church, and laymen in particular show greater keenness in evangelistic work; (2) there is a growing sense of co-operation and unity within the Church; and (3) churches and missions, Chinese and foreigners, have never been more friendly and have never understood each other's point of view better. This has resulted in a growing mutual respect.

Great Suffering in China

IN any other days than these, when stories of misery are coming in from all over the world, more attention would be given to the plight of the people in North China, where the

missionaries are fighting both typhus and pneumonic plague; and seeking to care for the sufferers from the floods of last season. The British and American ministers have sent the following telegram to mission stations throughout China: "Conditions North China country district rapidly becoming desperate. People eating leaves, bark, straw, corn-cobs. Fuel scarce, roof timbers and fruit trees used instead. Animals dead or sold. No grain for spring sowing. Robberies increasing. Children abandoned, sold, drowned. Committee appeals Chinese Christians raise \$50,000, and help raise \$50,000 more from others."

Rev. Emery W. Ellis, of the American Board, writes: "The great plain of Chihli has its thousands starving and its tens of thousands going about begging and stealing. In thirty-eight chapel refuges 1,600 people are being fed and many of them are being taught the Gospel at the same time. Great need and opportunity seemed to unite in this relief work. We have been granted funds permitting 2,500 people to be fed, perhaps a hundred of whom are feeble old men, the rest women and children. The crowds of kneeling women appealing for food made a sight never to be forgotten, and the satisfaction of those who have millet gruel to eat is gratifying to see."

Symbolical Language in China

"THE missionary who not only can speak the Chinese language, but who is deeply conversant with its written symbols as well, has an additional and most valuable means of approach to the Chinese heart," says Rev. Obed S. Johnson of Canton, in *The Missionary Herald*. He continues:

"The symbolism of the Chinese character is a source of constant surprise and delight. For instance, the sun and moon in close proximity indicates brightness; a man standing by his words denotes faith or trustworthiness; when death and the heart are in combination, there is forgetfulness; when the pencil speaks, the result is a

book; fire under two pieces of wood indicates a blaze; a knife near skin means to flay; ten words or remarks imply a scheme; to seize or capture a woman implies getting married; a rat and a hole signifies escape; growing rice and a knife stands for profit; three carriages in a heap spell a crash, a calamity; while a dog, given an extra mouth, would quite naturally bark. It is even more interesting to note that, to the practical Chinese mind, the idea of poison was conveyed by the mother or woman of the house, upholding power and sovereignty; that the idea of peace was conveyed by one woman under a roof; and that the ideal emblem chosen to represent the Chinese home, or household, is a pig under a roof. Such examples might be multiplied indefinitely."

The Outbreak in Yeungkong

FIGHTING in Yeungkong, South China, between the local troops and some northern soldiers had led to such a serious situation that the missionaries there sent to the American Consul in Canton for help. An American gunboat, then in Hongkong, was sent to their relief, and Rev. Charles E. Patton, of the American Presbyterian mission in Kochou who was one of the two missionaries in the party, describes what happened:

"A sad sight enough the city presented. Every shop had been looted, the doors shattered and patched up with bits of box boards. Bullet holes were everywhere. The streets were almost deserted, the people having fled to the country, and they looked more like horse stables than anything else. The fine big church building was a pile of broken bricks, a complete wreck. The situation had been very grave a few days before. Just then the Cantonese army had driven the Northern troops of Lung Chai Kwong beyond to the Kochou region.

"There seemed to be several supposed 'causes' of the outbreak, no one in itself being important, but all concurrent and contributing to the unfortunate outcome. The whole affair

was evidently the outgrowth of some small misunderstanding on the part of a rough element among the Cantonese soldiers, whose conduct was disavowed and reprimanded by their own commanders. At one time there had been over a thousand refugees on the mission compound. The marvel is that when all else was looted and overrun, this spot escaped so well."

Interfering With Idol Merchants

AN incident in China reminds us of Demetrius and his fellow-craftsmen in Ephesus whose trade was interfered with by the preaching of the apostle Paul. A Chinese woman came to the Methodist missionaries in Hinghwa saying:

"You Christians are despoilers—taking away our trade and leaving us to starve. Before you came with your songs and prayers I was earning twelve cents a day making idol paper. All the women of our village are making idol paper day and night, so that the fame of this place has gone over the country. . . . Christianity may be good if you are rich, but what of us in this village? You tell us not to make idol paper, that it is sin—but what else can we do?"

Mrs. W. N. Brewster writes that she needs money—capital to start a new industry for the women of the village. If it is weaving, there must be looms and material supplied, wages for apprentices and teacher. Not until the Truth is combined with economic freedom will the people of China be free.

A Chinese Student's Testimony

T'AO WEN TSUING, a student in Nanking University, writes of his decision to follow Christ: "For about four years my heart has been a battle field. Jesus Christ and Satan have struggled for possession of it, and Jesus has won the victory. From this time forth, I am a follower of Jesus. I have not come to Him because of some improper benefit which I expect to get from Him. If there is any-

thing I despise, it is the man who is always asking, 'What can I get out of it?' I have come to believe in Jesus largely through the study of a book by Prof. Jenks, of Cornell University, entitled 'The Social Principles of Jesus Christ.'

"I cannot go into detail as to what part of Christ's teaching is important, but I must say that that which has made me want to be a follower of Jesus is His teaching that we should love all men as ourselves. This principle is clearly brought out in the book mentioned. In addition to this, in my study of history, I have noticed that the leaders and philosophers and scientists, that is, a large proportion of them, are firm believers in and followers of Jesus Christ, and that those who were not owed their knowledge of philosophy and science directly to Jesus Christ, His teaching and His Church. . . . Fellow students, I most heartily commend to you Jesus Christ."—*The Christian Observer*.

The General's Wives

IN whatever field they meet the problem, missionaries uniformly insist that candidates for baptism with more than one wife shall give up all but one before they can be admitted to church membership. General Wu of the province of Kiangsi, China, is a famous man and a Christian. But unfortunately, though an ardent supporter of the Methodist Episcopal Church, he is not a member because he has two wives, neither of whom he is willing to give up. Both the women and all of his children have been baptized, but the general explains his position by saying, "One of these women is the mother of my children; I cannot desert her. The other is young and beautiful, and I love her." So the old general contents himself with holding preaching service for his troops on Sunday and doing mission work during the balance of the week.

Prayer With a Magistrate

IN his country tours Rev. Charles E. Scott of Tsingtao has had some extraordinary experiences with Chinese officials, which have been referred to the *Review*. He tells the story of a call on one of the county magistrates, "a very wide-awake man, keen-eyed and eager. He spoke English fairly well and knew considerable of world politics. I talked to him earnestly about Paul, and he surprised me by his assertion of belief in the true God and praying to Him and seeking His guidance in making his decisions as a magistrate, and trying to render those decisions according to a good conscience. As the conversation progressed about things spiritual he seemed really eager as to how to know the will of God. I pointed him to John 7:17, showing that assurance is not so much a matter of learning as being willing to follow God's teachings as laid down in the Bible. Then he pulled out a fine edition of the New Testament and we talked over several passages relative to Paul's great choice. Finally he asked me to pray with and for him, which I did, while several secretaries and henchmen peeked through the door and listened eagerly.

"The evangelist and pastor who accompanied me were amazed to see this spirit in the magistrate. Inasmuch as we came to ask him to give his support to establishing a chapel in his city, you can imagine the amazement and delight of these two Christian workers."

MALAYSIA

Opium Trade Not Dead

THE opium trade is by no means dead as yet, and the morphia trade is increasing and working great ruin in the Far East, according to Rev. E. L. Thwing of the International Reform Bureau. Officially the opium trade, from India to China, has come to an end, but a report was published last year in Bangkok, Siam, that an agreement had been made with India to sell opium for five years to Siam,

Singapore, Malay Federated States, Dutch Indies and Hongkong.

Dr. Thwing has visited this year all of these places, and has been surprised at the great extent of the opium trade, and the large number of opium smokers. In 1915-16 the largest item of revenue in Siam was from opium, being more than from all of the customs and land tax combined. In the Dutch East Indies, the profit to the Dutch government in 1916 was over \$12,000,000, an increase of 100 per cent. in ten years. The increase in the capital, Batavia, for the year 1915-16 was 41 per cent. With its many opium dens, Batavia is one of the worst opium smoking cities in the world. Opium is distributed freely to the thousands of people throughout the islands, and it is claimed that it is simply to meet the demands of the Chinese. During last March Dr. Thwing visited the large centers of Chinese in Java and Sumatra, and without exception the Chinese voted at their public meetings to ask that the trade stop. This has also been done in Siam.

A Chain of Hospitals Planned

THE American Methodists in Java are planning for a series of missionary hospitals to be scattered over the Netherlands Indies, manned by a capable surgeon and staff working in co-operation with an evangelist; the doctors to meet the physical need of the people and the evangelist with his staff of native preacher-teachers to follow up and clinch the work of the medical missionaries. Most of the money for building the hospitals, as well as subsidies for salaries of nurses and physicians can be obtained from the Dutch government. The problem, therefore, is not money but men.

Ninety per cent. of the people of Java are diseased in one way or another, according to the estimate of E. W. Allstrom, missionary teacher from Soekaradja, Java. Before we can teach the people the love of God we must make them believe in the love of man through ministering to their diseased bodies.

INDIA

A Social Service Exhibition

THE subject of social service is one that has made an increasing appeal to Indian students, and this has perhaps been especially true in Bengal. The growing interest in the subject was expressed in a social service exhibition held in Calcutta last spring.

The secretary of the Bengal Social Service League and the secretary of the College Branch of the Young Men's Christian Association were joint secretaries of a committee, selected from prominent citizens whose enthusiasm for social service is acknowledged, and formed for the purpose of holding a Social Service Exhibition during the Easter vacation. Charts, photographs and models were collected, and such subjects as sanitation, personal hygiene, child welfare, education, temperance, economics and co-operation dealt with. Several lantern lectures and demonstrations were also given, and the exhibition met with very well deserved success. It was visited by over 5,000 people.

The Exhibition Committee is a separate body, independent alike of the Bengal Social Service League and the Y. M. C. A. The exhibition over, it still remains a permanent independent body, whose functions are to store, to prepare and lend charts and to promote future exhibitions.

Encouraging News from India

REV. ALDEN H. CLARK of the Marathi Mission of the American Board brings an optimistic report of conditions in India. He states that the church is on the verge of a mass movement towards Christianity in the Marathi field, and needs only the money and the men to bring it to pass. Such a movement would be more significant than those in North India from the fact that this work lies among the energetic and thrifty farming class rather than among the out-castes, as in the north. These farmers are already convinced of the truth of Christianity and might speedily be

brought over if they had the proper attention. One native pastor told Mr. Clark he could receive 1,000 converts each year, if he had teachers for his villages.

Mr. Clark estimates the Christian population of India at 5,000,000, a growth of 1,500,000 since he went out thirteen years ago. He finds a corresponding development of character and ability in the Indian Christians. In self-expression, in powers of leadership and in the willingness to support their own institutions they are gaining in a way to gratify the supporters at home. He prophesies that India, with her rich intellectual endowments and her mystical qualities, when properly disciplined by western education, will make a noteworthy contribution to the Church Universal.

A Padre's Message to Americans

ONE of the most devoted workers in Meerut District, India, is a district superintendent known as "Padre Gordon," who was born a Moham-medan. He supervises a district forty miles long by twenty wide, with thirty-two preachers under him and five hundred villages to look after. In the last five years he himself has baptized five or six thousand converts.

Asked what he would like to send as his message to his fellow-Methodists in America, he replied:

"We always pray for you; we are thankful for the help you give us both in money and in missionaries. We are also thankful for the help of Jesus Christ. We are all merely helpers with Him. The big work of breaking up the ground has been done by the missionaries. May the light of Christ fill all India! Surely India, with your help, will become entirely Christian. We give you our salaams."—*Christian Advocate*.

Hindu Religious Ideas

"AS far as language goes, many passages from the Hindu writings might have been written by Christians, and can be appropriated by

Christians," writes Professor John McKenzie of Wilson College, Bombay, in the *International Review of Missions*, "but once we go beneath the terms to the connotation in which they are used and the system which they represent, what seemed identical is seen to be separated by an impassable gulf. The present-day religious *dilettante* who dabbles in Eastern mysticism enthusiastically quotes the sayings of Hindu sages on purgation, union with God and so forth, sublimely unconscious of the essentially unethical conception of purity and communion with God that form their background. As illustrating the influence of the Hindu religious mind at its best, in its contempt for wealth, place and power it sets an example to a world that has been far too slow to accept Christ's transvaluation of values; its ethical weakness stands revealed in the absence of any sense of sin."

The Hindus Were Interested

THE baptism of some Brahmin boys in the holy Hindu city of Madura, so aroused the non-Christians that the missionaries, going into the city afterwards, at first feared that meetings might cause riots. Instead of this, such crowds of interested people came that it was necessary to secure a larger meeting place. Interest was so intense that the leaders of the opposition were unable to accomplish anything, and Christianity became the vital issue throughout the city. The Christian workers have found many inquirers as a result of the meetings.—*Methodist Centenary Bulletin*.

Buddhist Methods in Ceylon

A MOVEMENT in Ceylon which has done much to revive interest in Buddhism is called "The Sinhalese National Movement." The leaders identify Buddhism with Sinhalese patriotism, and urge upon the people that loyalty to the nation implies loyalty to the religion. Christianity is described as alien. One chief aim of the movement is to popularize Buddhism, and Christian methods are being

closely followed. Formerly Buddhist leaders showed no interest in education. But under the stimulus of this new movement, and with the help—especially the financial help—of European and American theosophists, these leaders, during the last twenty-five or thirty years, have opened opposition schools in a great many villages where Christians were already teaching. Frequently, when the Christian school has been ruined and closed, the Buddhists have also closed their school and left the village without any means of education. Buddhists are also opening opposition Sunday-schools wherever Christian Sunday-schools exist. They have open air services and preaching halls where Buddhist preachers conduct services, with a sermon, very much after the manner of Christian services.—*The Australian Missionary Review*.

MOSLEM LANDS

Reconstruction in Palestine

ONE of the results of the British occupation of Palestine is the reconstruction work. The Church Missionary Society asks for \$50,000 for the restoration and equipment of damaged and looted hospitals, and \$75,000 for rehabilitating the general work of the Mission. The *Gleaner* summarizes some of the special needs:

"Our hospitals at Gaza, Jaffa, Nablous and Salt must be restored, equipped and re-opened as opportunity offers. Already, at the request of the military authorities, work has been resumed at Gaza (in tents), and the hospital at Jaffa will be re-opened immediately, to provide against the spread of epidemics among the people. The hospital at Gaza being badly damaged, Dr. Lasbrey, who hastened up from Old Cairo hospital when the Turks were driven back, has been carrying on the work of mercy in tents.

"Then there is the educational side of the Palestine Mission to be provided for. As our army advances, the forty day schools for boys and girls in towns and villages scattered over the whole country, as well as the

boarding schools and other institutions, must be re-opened. When this work among the Christians of the country is revived and possibly extended, there is no saying what it may grow to in the days of unparalleled opportunity which are now upon us."

The Sunday-schools in Jerusalem

REV. STEPHEN TROWBRIDGE, the secretary of the World's Sunday-School Association for Moslem Lands, who has been doing such effective relief work in Jerusalem, writes of having visited there the Sunday-schools, which, as he says, "have pluckily held on during all the hard times under the Turks. The school at the American Colony has never missed a Sunday and the same is true of the Blind School under Miss Lovell, who is one of the two Englishwomen who stayed on through the three years of war; again and again the Turks threatened to take her house and turn her out on the street, but in each case God mercifully overruled the threat. Two Sunday afternoons I spoke to the girls in this school; it was a great inspiration to listen to their singing; they know English better than any pupils I have met in the Near East. The Arabic-speaking church founded by the Christian Alliance has also kept up the Sunday-schools, most of the pupils being Armenian refugees. The large German industrial orphanages maintain Lutheran Sunday-schools."

EUROPE

Further Steps Toward Unity

REFERENCE has been made in the REVIEW to the First Interim Report of a committee appointed by the Archbishops of Canterbury and York and by representatives of the English Free Churches' commissions, in connection with the proposed World Conference on Faith and Order.

This report consisted of (1) a statement of agreement on matters of Faith; (2) a statement of agreement on matters relating to Order; (3) a statement of differences in relation to matters of Order which require fur-

ther study and discussion, and was intended not as a basis of reunion for Christendom, but to prepare for the consideration of such a basis at the projected Conference.

The Second Report carries out this idea and states: "The visible unity of the Body of Christ is not adequately expressed in the co-operation of the Christian churches for moral influence and social service, though such co-operation might with great advantage be carried much further than it is at present; it could only be fully realized through community of worship, faith and order, including common participation in the Lord's Supper. This would be quite compatible with a rich diversity in life and worship."

Salvation Army and Germany

ACCORDING to a report received at the headquarters in New York late in July, the Salvation Army in Germany and Austria has been wiped out of existence by order of the Kaiser, not only because the organization was founded in England and was developed from that country, but because Salvationists from all over the earth are fighting under the various flags of the Allies.

There are over 100,000 Salvationists now in the trenches and bearing arms.

All of the orphanages, rescue homes, lodging houses, hospitals and corps headquarters belonging to the organization have long since been confiscated, and the Salvation Army as such has been put out of existence, so far as the Central Powers are concerned. Its members are scattered in many directions. They have not been permitted to communicate with their London headquarters since the war started.

A Protestant Teacher in Spain

CHRISTIANITY in Spain has been promoted by the daughter of the pastor in San Sebastian. Senorita Pepita Digon was a pupil of the Colegio Internacional and later studied to be a trained nurse in a London hospital. When she returned to San Sebastian two years ago, the City

Technical School advertised for a teacher of English, and Senorita Digon applied to take the competitive examinations. In spite of her being a woman, without one dissenting voice, the committee elected her. It was the first time that a woman had ever presented herself as a candidate for such a post. Later, the committee was informed that the young lady whom they had appointed was a Protestant, but in spite of strong opposition, the Senorita Digon was installed in the position, and for two years has held her post—a woman and a Protestant—in the City Technical School.

Returning Italians are Protestants

A RECENT visitor to Italy reports a conversation he had with a leading Protestant minister in Rome, which should encourage those who are engaged in home missionary work among Italians here. He says:

"I had remarked that our American churches were doing missionary work among the Italians coming to our shores, but that I had seen small results.

"Do not become discouraged," he said, 'for you are building better than you know. Every Italian returning to his native land from America is a Protestant, converted through a touch with your atmosphere and institutions. When we go into a new community, we first inquire for some man who has been to America. With scarcely an exception we are able to establish a Sunday-school and church in his home. These men are the pillars of Protestantism all over Italy. The best missionary work we could do would be to send the people to America and then bring them back again. You will not be likely to establish any close connections between the Italians and your American churches. But keep up your work. When they return they are no longer Catholics.'"

A New Bishop in Athens

BISHOP MELETIOS METATAXIS, the new Metropolitan of Athens, whose predecessor was a pro-

nounced reactionary, seems likely to bring a new spirit of reform into the Church in Greece. He stands above all for the autonomy of the Greek Church. He aims at the restoration of the old synodical system—the system which anticipated the representative constitution upon which the peoples of civilized Europe pride themselves.

The present administrative system must go—a system imposed on the church from without, according to which not all the bishops meeting together in synod, but only a certain number selected in rotation or otherwise, carry on the administration of the church.

As for the clergy, he longs to see the day when no one will be able to reproach them with lack of education, and to this end the monasteries must be recalled to their first object. They must once again become schools of prayer and theological seminaries, and no longer be degraded to "academies of craftsmanship." To the Synod of Athens is assigned the care of the scattered orthodox communities abroad, and foremost among them are those in the United States; one of its first acts will be to send to the Greeks in America a bishop "capable of contributing to the higher appreciation of the Orthodox Church."

NORTH AMERICA

President Wilson and Missions

A MISSIONARY of the Woman's Foreign Missionary Society, now on furlough, addressed a letter to President Wilson, in which she asked the question:

"Do you agree with me if Missions have justified their existence, this is a time when they should not only be maintained *in spite* of the war, but urged on *because* of the war?" She received the following reply, dated at the White House, December 5, 1917:

"I entirely agree with you in regard to the missionary work. I think it would be a real misfortune, a misfortune of lasting consequence, if the missionary program for the world should be interrupted. There are

many calls for money, of course, and I can quite understand that it may become more difficult than ever to obtain money for missionary enterprises, but that the work undertaken should be continued and continued . . . at its full force, seems to me of capital necessity, and I for one hope that there may be no slackening or recession of any sort.

"Cordially and sincerely yours,
"WOODROW WILSON."

Sunday-school a War Necessity

AT the quadrennial convention of the International Sunday School Association, which was attended by more than 2,000 delegates from over forty states and provinces, it was reported that the total membership of the schools of the association, which embraces the North American continent, is 20,649,797.

Rev. Dr. W. O. Thompson, president of Ohio State University, was elected president for the next quadrennial.

Among the speakers was Marion Lawrance, who said in the course of his address: "The present conditions on our continent and in the world are such as to constitute Sunday-school work a war necessity. We all gladly contribute to the war relief agencies for the comfort and efficiency of our brave boys in khaki. They deserve it all and more than we can do. We must not forget, however, that ten boys between eighteen and twenty-five remain at home for every one who goes to the front, to say nothing of the millions of younger boys and girls and children. The future of the nation depends upon the moral and religious training of these young lives."

The Kennedy School of Missions

THE officers of the Kennedy School of Missions, Hartford, Conn., state that the enrollment during the last session has been the most encouraging in the history of the school. Next year special lectures are to be given by Prof. D. J. Fleming of India, Dr. H. Karl W. Kumm of Africa, on the History of Christianity in Africa. Mrs. Agnes Leaycraft Donohugh, M. A., will lec-

ture on African Native Life, including customs and social organization. Miss Jean Kenyon Mackenzie will discuss work among the women of Africa. Rev. James Dexter Taylor, D.D., of Natal, reviser of the Zulu Bible, is also announced. The other courses continue as usual.

Doukhobors Going Back

THE announcement that Peter Verigin, the leader of the more than 10,000 Russian Doukhobors, has declared his intention of returning to Russia with his followers, has caused a sensation in Canada. Fifteen years ago the illiterate peasant "spirit-wrestlers," as their name implies, were disliked as religious fanatics, who herded together in community houses, and, though peaceable and industrious peasants, refused to conform to Canadian laws and regulations or to accept nationality. But the Canadians have found out that they are good colonists, if poor citizens.

Brilliant, in British Columbia, is one of the great Doukhobor centers and the socialist's Utopia. Here the community is wholly self-contained and in contrast to the modern city, there are no anxieties concerning the source of the next day's needs. There are evidently no divisions between "mine" and "thine," no jealousies or envy over the possessions of another, for no man is richer than his fellow. One member of the executive does all the outside selling and buying, and all moneys received are turned over to the treasury. Money has no purchasing value within the community. All the necessities of life are doled out without it by the various departments in charge.

LATIN AMERICA Plans for Cooperation

IN his valuable booklet on Latin America, Rev. S. G. Inman enumerates among the factors favorable to missionary effort the attitude of increasing friendliness to North America, due in part to the war, and a growing hunger for spiritual things.

Among the difficulties, he places the indifference of the educated classes to religion, the fondness of the people for the forms to which they have been accustomed, and the tendency of those at home to generalize, as if all South America were one.

Among the necessities, Mr. Inman feels that, in the first place, the emphasis which has hitherto been laid upon preaching must be somewhat lightened and diverted into channels of social service. "Latin America needs a gospel of social power," and to this end the hearty co-operation of all forces, eliminating denominational emphasis, should be employed; particularly the scattering of forces in the education of future generations of workers must be avoided. Provision should be made for reaching the people through native workers thoroughly trained. And further, close touch must be kept between the foreign field and the home base. At home the directors must send level-headed and open-minded men to the field; and must have confidence in the recommendations and follow out the suggestions made by those who know the conditions. Especial care must be taken not to awaken antagonism at the outset by injudicious polemics against Roman Catholicism, which is the state religion in all these countries.

Gambling Outfit for Mission

A NOTED gambler, who came under the influence of the Gospel in the Presbyterian mission in Guatemala and was converted, confessed he was in fact nothing but a plain robber—that he had been robbing people through his roulette and fortune wheels. Naturally, he wanted to get rid of the implements of his nefarious trade immediately. He couldn't conscientiously sell them, so he decided to destroy them. But another thought came to him one day, and he brought the entire outfit to the mission and offered it for the purpose of teaching the sin and folly of gambling.

In front of a group of young men and women, the converted ex-gambler

took his machines apart and showed the young people how the magnets secreted inside could be operated at will by the owner, how the dice were loaded, and how in every way the fortune was turned to the benefit of the man running the game. The exhibit was an object lesson which no one could forget in a hurry, and the outfit is now the property of the mission.

An Argentine Philanthropy

THE report that comes from Tres Arroyos, Argentina, that an evangelical orphanage is being started, which is to be supported locally, indicates not only that a much-needed philanthropy is under way, but that the "evangelicals" have won the confidence of the town. The committee consists of members of the church, but when the people of the town heard about it they responded in a remarkable fashion. No less than three building sites were offered as donations, and at the end of the year £1,800 in cash was in hand. Nor was this all. A lawyer drew up the title-deeds free of charge; an architect contributed the plans and is supervising the building work as his donation; 25,000 bricks and a large quantity of other materials have also been given; while the railway company has offered to carry materials, freight free, and has presented old rails for the necessary girders. The mayor has promised a municipal grant of £200 a year towards the upkeep, and nearly forty children are awaiting admission. It will accommodate seventy. The foundation stone was laid in December, and the building is going up, the work being done by a member of the Juarez Church and his four sons. The cost will be about £3,500.

AFRICA

The Attitude of Moslems in Egypt

DR. S. M. ZWEMER sums up as follows the results of a questionnaire sent out to some forty workers in Egypt concerning the lines along which Moslems are thinking today:

"The war has made Moslems feel

very keenly that they are losing ground politically. It has thrown Christendom and Christ into their thoughts as never before. They are face to face with a new world situation which fills them with dread. . . .

"The battlefield has changed in Egypt within the last decade as regards the line of opposition to gospel preaching. Formerly the arena of the conflict was the Koran and Tradition; now it is the Bible. Moslems are trying everywhere to prove from our Scriptures the incorrectness of our teaching and are trying to read Moslem truths into the Christian Gospel. . . . The general opinion seems to be that at present there is a greater willingness to converse along religious lines and that the corruption of the Gospels and the stumbling block of the incarnation and the atonement are less referred to than formerly. . . . There is increasing interest in a comparison of the cardinal points that distinguish the two religions; increasing friendliness in the villages of the Delta is due, we are told, to their appreciation of missionary character and the Christian ministry of kindness."—*United Presbyterian*.

Sultans in Mission Schools

CANON R. H. LEAKEY, of the Church Missionary Society, who last year took up his residence at Bukoba, in the county of Buwaya, in German East Africa, says that it is divided into nine sections under "sultans," who resemble the county chiefs of Buganda, save that the office of the former is hereditary. Three of these "sultans," who are minors, have been sent to school in Buganda—two of them to the Kampala high school of the C. M. S., and the third to a Roman Catholic school. Of the others—one, the Sultan of Kiziba, is under Protestant instruction for baptism, two have professed to join the Roman Catholics, and one is a Roman Catholic, baptized in Budu some years ago. Since Buwaya has come under British rule there has been a real movement towards Christianity, and Canon

Leakey is constantly being asked for teachers. But they need to be educated men.—*C. M. S. Review.*

Methodist Work in East Africa

“WE have been fighting against great odds,” writes Rev. P. W. Keys of the M. E. Mission in Inhambane, East Africa. “Storms and heavy rains have continued through more than twelve weeks. There will be no crops and thousands of people will be compelled to live on leaves, roots and herbs, such as they will be able to find in the forests.

“The great hope for the evangelization of Africa lies in the children. As we bring the message of repentance and salvation to crowds of heathen people, or even now and again to individuals, we often find the older people saying, ‘I am too old now. I couldn’t change my life, for I am so accustomed to heathen practices.’ But even when we fail to win the older people, we usually find them not only willing but anxious for us to take their children and teach them the ‘Way to believe.’ And that is just what we are trying to do. Hundreds of such children are now in our schools, mostly in the out-stations. In a short time they go about as far as the native teacher can carry them, and they are now clamoring for something more than our present equipment affords.”

War Time in Nyasaland

“WE doubt whether it is in the power of anyone at home,” says the quarterly *Tidings* of the English Industrial Mission in Nyasaland, “to measure the demands upon the European and the native populations of Nyasaland which have been made by the war. In newspapers lately received from Africa it is stated that no less than 167,000 natives have been called up for the transport service, and though the whole of these have not been taken from Nyasaland, we have to face the fact that many of our most reliable native helpers have gone, in addition to the white missionaries, who are being held in government service.

It has become difficult to keep the schools supplied with teachers, while, notwithstanding all the efforts of the missionaries, any adequate visitation of the schools is a physical impossibility. This last is a factor of the utmost importance, for even the best native workers are apt to get slack and discouraged in the absence of effective supervision.”

“New Africans”

“THIS huge industrial center of Johannesburg is a mighty force in the transition of the blacks from the simple communal life of the tribe to the individualism of modern times,” writes Dr. F. B. Bridgman in the *Missionary Herald*. “How to help them make readjustment to the new order is a problem as fascinating as it is difficult. Under native custom, marriage is a tedious, round-about, go-between affair—months of negotiations as to the cattle to be paid, and then years to find the cattle before you get the girl. Think of the shocking directness of this ‘ad’ by a young Zulu, in the last native paper on my desk. I copy the wording, which is in English:

“WANTED—Smart, respectable, attractive young Lady to correspond with a gentleman in good situation (£10 monthly), very good home. View, Matrimony. Please write for his photo with strict confidence to “Chef,” P. O. Box 1624, Johannesburg. Applicants must not be over nineteen years of age.”

“How’s that for the new native! And now, in this morning’s paper, prominence is given to a native boycott of certain stores in a large section of the Rand. The boycott is well organized, with pickets posted about all the tabooed shops.”

ISLANDS OF THE SEA

Films of the Philippines

SUNDAY-SCHOOL life in the Philippines is being brought vividly before home audiences by some fine moving pictures which have recently been taken by Rev. J. L. McLaughlin, Sunday-school Secretary for the Phil

ippines, representing the World's Sunday School Association. The first film shows the large city school, and the country "barrio" Sunday-school. Teachers are pictured as they leave the morning church service and then proceed to some outlying station to conduct a Sunday-school. They take with them the needed lesson supplies, as well as the baby organ. The large adult Bible class in Manila is seen as the members marched out at the close of their session on the day when 717 were present. The class began with but twenty and after calling themselves "We Brothers of 99" started to grow. One of the thrilling parts of the film is when the audience sees the special train of Sunday-school delegates on their way to the great convention in Manila. Sunday-school parades are shown, as well as games of the children and many native scenes. That film closes with a fascinating "Thank you" by a little Filipino girl, who is expressing appreciation for all the help given by the Sunday-school friends in America.

Difficulties in the Tagalog Bible

GIVING the Word of God to any people for the first time in their own tongue always means a great deal of painstaking work. For instance, it took almost unlimited patience to put the English Bible into Tagalog for the Filipinos. There are many words in English and Spanish which have no equivalents in the dialects spoken in the Philippines, and when dialect fails, the translator is compelled to substitute Spanish or English words. Also, the lack of uniformity in the meaning of words is a big obstacle. In Tagalog a word that means "blue" in one town, in the next village will mean "gray." The word meaning "cup" will also be misunderstood as "jar" or as "jug." "Prophet" may be totally misunderstood as such five miles away, and will there mean "wizard" or "fortune teller."

The American Bible Society decided to revise its edition in 1911, completing the task by the revision of the Old

Testament in 1914. It was not an easy task, for the Japanese type-setters did not know a word of Tagalog, and made thousands of mistakes both in the print and in the references; and it took steady reading of proof, eight hours a day for six months, to finish.

A Pioneer Japan Missionary

ON July 4th Miss Julia N. Crosby died at the age of eighty-five in Yokohama, Japan. She was one of the first of the women missionaries to that country, being associated with the Hepburns, Ballaghs and other workers of the pioneer days. She was the oldest lady missionary living on the field.

Miss Crosby, with two associates, Mrs. Samuel Pruyn and Mrs. Louise H. Pierson, both widows, arrived in Japan in July, 1871, under the auspices of the Woman's Union Missionary Society of America. A day-school for girls under another mission had been started, but these ladies opened the first Girls' Boarding School in the Empire. This boarding-school, now known as Doremus School, is located at 212 Bluff, Yokohama. For many years Miss Crosby was superintendent of the Japan work.

OBITUARY NOTES

Harvey C. Olin

HARVEY C. OLIN, for twenty-one years treasurer of the Presbyterian Board of Home Missions, died July 3rd, in the Lakeside Hospital of Chicago, aged 65. Mr. Olin, who had been ill for nearly two years, went last year to Chicago, to be under the care of a medical friend in Lakeside Hospital. In a memorial meeting of the Home Board, July 5th, the speakers mentioned particularly Mr. Olin's great sympathy with the missionary on the field. A well known worker among the Indians and another worker in Alaska spoke of his ready response to every call. To an office associate he frequently remarked in discussing home mission problems, "We must look at it from the missionary's standpoint."

THE MISSIONARY LIBRARY.



The Gospel in a Working World. By Prof. Harry P. Ward. Illustrated, 12mo, 260 pp. Missionary Education Movement, New York, 1918.

This is the leading Home Mission study book for the year. It is filled with facts and incidents bearing upon the relation of labor to capital and laboring classes to the Church. The subject is worthy of thoughtful and prayerful study and there are many labor problems that the Church has never seriously undertaken to solve. Prof. Ward does not propose a remedy for our social ills, but he points out some lines on which the Christian Church should build a constructive program. He begins his study by an argument in favor of a man's right to live—the dangerous employments, occupational diseases, preventive measures, remedies and compensation.

Prof. Ward next studies the "day's work" and shows the unfairness of child labor, long hours and excessive fatigue or unhealthful surroundings; the effect of over-worked parents on the home and on children, born and unborn. "Continued excessive labor results in general moral degeneration. The sex instinct is coarsened and depraved," and the thirst for intoxicants increases. The lowest gratification of the forms of animal appetites is the pleasure to which worn-out workers turn. They cannot enjoy intellectual and spiritual recreation—therefore the Church has no real hold on them and no opportunity to train them. What can be expected from the employes in 491 stores in Chicago where women frequently work 70 hours a week?

The third topic under discussion is "The Pay Envelope." The wage problem has always been present with us and no doubt always will be. How much must a man have to keep in health and support a family? How much must a girl or woman be paid to support herself without making poverty a temptation to sin? What is the

relation of wages to prices and to profits?

Other subjects discussed are "Strikes—the War of Labor Against Capital," "Master and Man," or the relation of employe and employer; "Men and Things," or relative values of the laborer and his product.

Prof. Ward is inclined to emphasize the prime importance of social Christianity, but he rightly holds that the Church and Christians are accountable for their attitude toward laboring classes and the conditions that make Christian living difficult, if not impossible. He looks upon this territory in industrial fields as new territory for Home Mission work. Ministers and Christians of all classes have clearly a responsibility for the solution of these labor problems. If they fearlessly espouse the cause of justice and mercy, they will have greater influence in leading men to the God of all justice and mercy.

Prof. Ward's study book challenges the attention of Christian people. They may not accept all his statements as indicative of prevailing conditions, and may question some of his conclusions, but his facts must lead us to consider anew our responsibility for present conditions and lead us to seek a remedy.

Underwood of Korea. By His Wife. Illustrated, 8vo, 350 pp. \$1.50 net. Fleming H. Revell Co., New York, 1918.

Horace G. Underwood was one of the pioneer missionaries who "made Korea famous." He went to the "Land of Morning Calm" in 1885 as a missionary of the American Presbyterian Church. For over thirty years he labored there—itinerating, teaching, translating, founding churches and schools, and finally before his death seeing the inauguration of two desires of his heart—a Union Bible School and a Union Christian College.

• The life of Dr. Underwood in Ko-

rea was full of thrilling incidents. He was there and was in intimate touch with the court during the China-Japan war, the establishment of the Japanese protectorate, and the Russo-Japanese war. He saw all the great political, social and religious changes take place and helped to develop the Christian Church from nothing to a remarkable body of self-supporting, evangelizing Christians.

Mrs. Underwood's description of her husband's character and career is full of human interest—not an idealistic sketch, but with facts that show both strength and weakness. His British ancestors passed on to him a goodly heritage and his early training fitted him for the mission field. At the age of four Horace Underwood resolved to become a missionary. After his seminary course, at New Brunswick, N. J., he decided to go to India, but when Korea was opened up to the Gospel a student's paper on the "Hermit Kingdom" turned him to that field.

The story of Dr. Underwood's life in Korea is of intense interest and worthy of careful reading. The trials of pioneering; the methods by which success was attained; the opportunities offered by royal favor; the difficulties due to political complications; the foundation-laying in Bible work and education—all reveal missionary life and the secret of success in Korea. In this biography we see the best side of the hero's character and discover what one consecrated missionary can accomplish.

The Development of Japan. By Kenneth S. Latourelle. 8vo, 237 pp. \$1.50. The Macmillan Co., New York, 1918.

This concise history of Japan records the progress from the earliest times until 1917—from the age of obscurity, through various stages of transition and struggle to the emergence of the nation as a world power and the leading people of Asia. It is chiefly valuable as a record of outstanding facts relating to the political progress of the empire of the Rising

Sun. The bibliography is very complete and opens the way to further study.

Armenia—A Martyr Nation. By M. C. Gabrielian. Illustrated, 8vo, 352 pp. \$1.75 net. Fleming H. Revell Co., 1918.

The history of Armenia for the last 100 years has been one of massacre.

The tragic story is here told by a member of the martyr race who was educated in the American Mission, Marsovan, in Princeton Theological Seminary and Jefferson Medical College, Philadelphia. The book combines a description of Armenia, a history of the Armenian people and their religion, the political situation in Turkey, the story of Protestant Missions among Armenians, the massacres of 1821-7, 1843, 1860, 1877, 1893 to '95, 1908 and 1915 and '16, and the relief work conducted by Americans, British and Russians.

While not as discriminating as some other volumes by those able to write more dispassionately, this is the most complete history of the Armenians that has appeared. The author is naturally bitterly anti-Turkish and overlooks many of the faults of his people, but no civilized man or woman can read this story of hardship and suffering without being moved with indignation at Turkish cruelty and European diplomacy. The time has come to end Turkish misrule and to rehabilitate Armenia.

The Fulfilment of a Dream of Pastor Hsi. By A. Mildred Cable. Illustrated, 12mo, 268 pp. 5s net. Morgan & Scott, London, 1918.

Pastor Hsi, the Chinese scholar and opium smoker who became a Christian, has become known to many through his life-story written by Mrs. Howard Taylor. His dream showed him a tree, cut down but sprouting again and becoming stronger than before. The tree was the Hwochow Church, the story of which is here told with many charming and intimate touches which reveal the inner side of missionary life and prove the working of God's power in re-

mote places. Pastor Hsi died in 1896; four years later came the Boxer uprising, when Hwochow missionaries were murdered, but the native Christians were marvellously preserved. The story that follows is well worth a prominent place in missionary history.

Honey Bun, Others and Us. By Irene H. Barnes. 8vo. Illustrated. 1s 6d net. Church Missionary Society, London, 1917. .

Missionary play books for little children are not many. This one is a bright, readable story of a bear, an elephant, a monkey and a tiger. It has patterns for cutouts and ideas for making useful things. Between the lines it is a real live missionary story.

Home and Foreign Fields. The Missionary Journal of the Southern Baptist Convention. Edited by G. S. Dobbins. 50 cents a year, Nashville, Tenn.

This is one of the most attractive of the denominational periodicals. It is a great improvement on the ancient *Foreign Mission Journal* and *The Home Field*. With fine illustrations, large pages, good type, readable articles and up-to-date news, it sets an excellent standard for religious periodicals.

Heroes of the Campus. By Joseph W. Cochran. 12mo. 167 pp. 60 cents net. Presbyterian Board of Publication, Phila., Pa., 1917.

These live stories of live Christian young men will be an inspiration to any boy or young man. They include stories of Pitkin, the martyr; Kui Takahashi, the Japanese football star; Arthur Jackson, the physician; William W. Borden, the millionaire. These life stories are good reading and furnish many powerful illustrations for sermons to young people.

Protest and Progress. By Carolus P. Harry. 12mo. Illustrated. 162 pp. 50 cents, cloth; 30 cents, paper. 1917.

This book has been prepared for use in classes, particularly Lutheran, studying the Protestant Reformation in

connection with the Quadricentennial Celebration. It deals chiefly with the events of the sixteenth century, reviewing especially the political and religious movements, Luther's life, and gives brief accounts of other reformations.

The Holy Scriptures. A New (Jewish) Translation. 8vo. 1136 pp. Jewish Publication Society, Philadelphia, 1917.

This Old Testament translation is interesting because it is Jewish. The translators have taken advantage of Protestant scholarship and generally follow the revised version.

The Jewish translators have in some cases shown an apparent wish to avoid interpretations which support Christian claims.

In Psalm ii, 12, the passage, "Kiss the Son lest he be angry," etc., is rendered, "Do homage in purity lest he be angry and ye perish in the way."

In Isaiah vii, 14, the new version changes "a virgin" to "the young woman." The Messianic names in Isaiah ix-xv are simply transliterated "And his name is called Pele-joez-el-gibbor—Abi-ad-sar-shalom." A footnote applies the titles of the Messiah to God. "They shall look upon me whom they have pierced" of Zechariah is translated: "They shall look unto me because they have thrust him through." Then a footnote gives, "That is, the nations."

Standard Missionary Picture Roll. For Home and Foreign Missionary Instruction in the Bible School. Edited by Sue Reynolds Staley. 3 feet by 2 feet 4 inches. \$1.00. Published by the Standard Publishing Co., Cincinnati, Ohio, 1918.

Eye-gate is an important entrance to Man-Soul. This large colored picture roll opens the gate immediately to facts relating to Home and Foreign Missions. The pictures are attractive and clear. The facts are well chosen and forcefully put. Hang the roll in the Sunday School or young peoples room and it will preach silently, continuously and effectively.

THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

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Editorial and Business Chat

PASSING IT ON

SOME tangible evidences of the esteem in which the articles published in the REVIEW are held by missionary leaders have been multiplied recently. The map designed and prepared for the *Missionary Review of the World* to show how the \$10,000,000 has been gathered and distributed in behalf of the destitute Armenians and Syrians, has been reprinted in many thousands of copies, and distributed broadcast over the United States with the reports of the Treasurer and Auditor of the Armenian and Syrian Relief Funds. By mistake, credit for this reprint was not given to the REVIEW, but we are very thankful to have that feature of our July number so widely used.

From the same number of the REVIEW, the War Work Council of the International Y. M. C. A. asked permission to reprint 10,000 copies of the article by Prof. Wm. J. Hutchins on "The Body and the Soul of an Army Camp." This permission was gladly given and the reprints were duly credited to the REVIEW. This article is recognized to be one of the most vivid and truly human pictures of the life in an army camp, as it is seen by one of the religious directors of the Y. M. C. A. work.

The articles by Mrs. E. C. Cronk on "Best Methods" have been attracting very wide attention, and almost every month requests are received for permission to reprint. These articles are of such great interest and value that we are planning to gather them in a book and publish them for permanent use among pastors and officers of local missionary societies.

The articles in the REVIEW and maps especially prepared for the REVIEW are copyrighted, but as our aim is to have them as widely used as possible, we are always ready to grant permission for the reprinting of articles in whole or in part, unless some special reason forbids. It is, however, a very necessary provision in granting permission that full credit be given to the REVIEW, and to the authors whose articles are copied.

OUR CALENDAR

FOR two years one of the features of the REVIEW has been a carefully compiled calendar of dates, both anniversaries and important missionary events at home and abroad, and conventions or other meetings of general interest to those who are engaged in missionary work. It is difficult to determine how much these dates are consulted, and of how great value our readers find them to be. On account of the limited space and the expense involved in every page of the REVIEW that is printed, we would like to hear from our readers as to their use of the calendar and would greatly appreciate a card from those who see this note, saying whether the Missionary Calendar would be missed if we should omit it from numbers beginning with January, 1919.

Editorial and Business Chat

INCREASING THE PRICE

THERE has never been in the history of the world, so far as records show, such an increase in costs and the price of labor as since the beginning of the war. In many lines of business, wages have increased from fifty to one hundred per cent, or even more; and the price of materials has increased at the same rate. We are paying twice as much for paper as in 1916, and the cost of printers' wages has almost doubled. In spite of this fact we are endeavoring to publish as attractive and helpful a magazine without increasing the price. Some other periodicals have doubled their subscription price, and others are considering such a move. The new zone postal laws have also added to the labor and cost. Although the REVIEW is not published for money, and is the organ representing home and foreign missionary Boards, the Post Office has refused to exempt the REVIEW from this zone system. This also in spite of the fact that no profit is made on the REVIEW and that its high standard is kept up only by the generous co-operation of friends.

The way out of the difficulty is through the increase of the number of subscribers. We are seeking this because we are convinced that thereby the missionary cause will be advanced. Our subscribers and friends can help materially by recommending the REVIEW to others interested in missionary work at home and abroad. Every pastor of a Protestant Church in the United States should see the REVIEW, either as a gift from a parishioner or through his own subscription. Every officer of a woman's missionary society and young people's society should take the REVIEW. It would be well worth while for a society to subscribe with its funds, if individuals do not feel that they can afford this amount. The articles on "Best Methods" and the news from all over the world are of such value that the increase in membership and interest would more than justify this small expense. Churches with stations at home and abroad should send subscriptions to their representatives. Laymen and women with broad vision cannot afford to miss the stimulus received through the REVIEW, and every library should have a copy on file for reference.

Our subscribers can help in this campaign by seeing that the REVIEW is in their own church and in the hands of their own pastor and officers; that it is subscribed for by the public library and that others who are or ought to be interested in the missionary cause regularly read the REVIEW. If the words spoken by many of our readers are true, the results of such a campaign would be very far reaching in the deepening of spiritual life and enlargement of service in America and throughout the world.

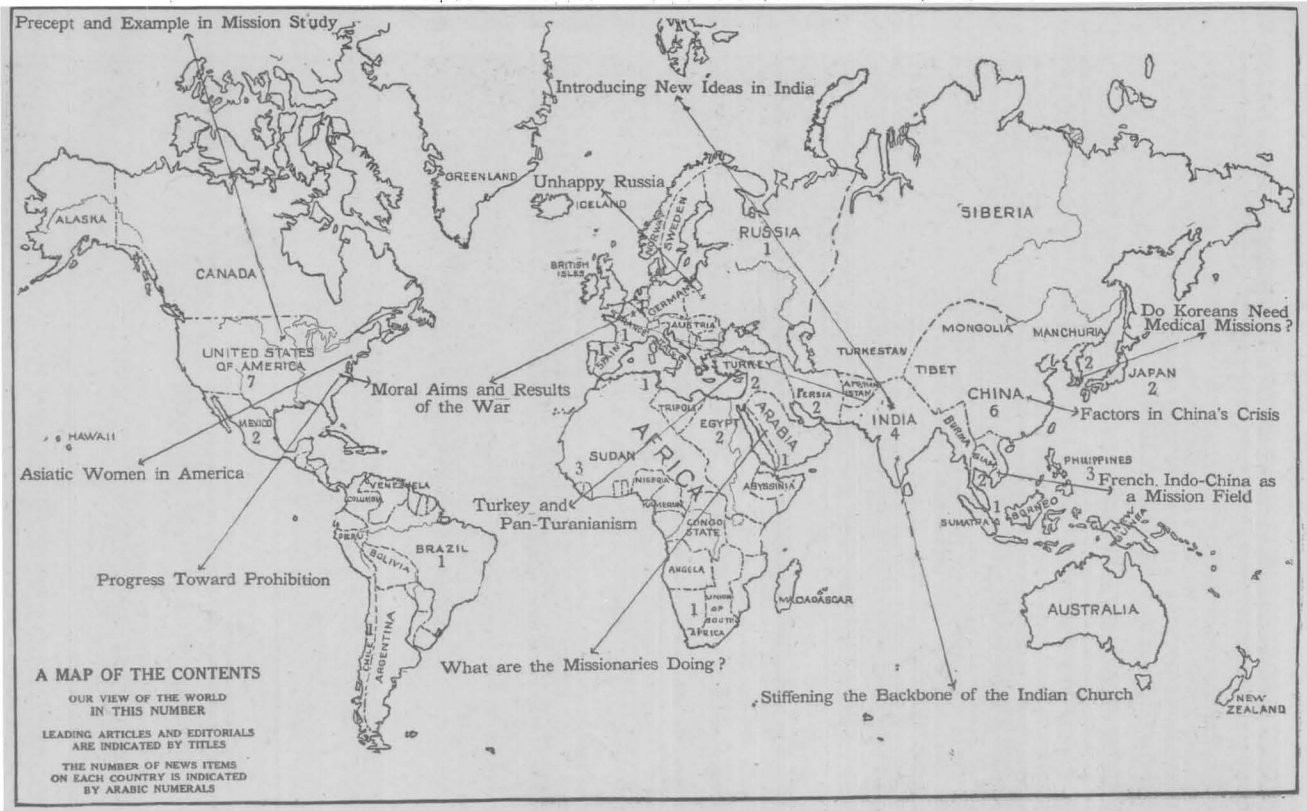
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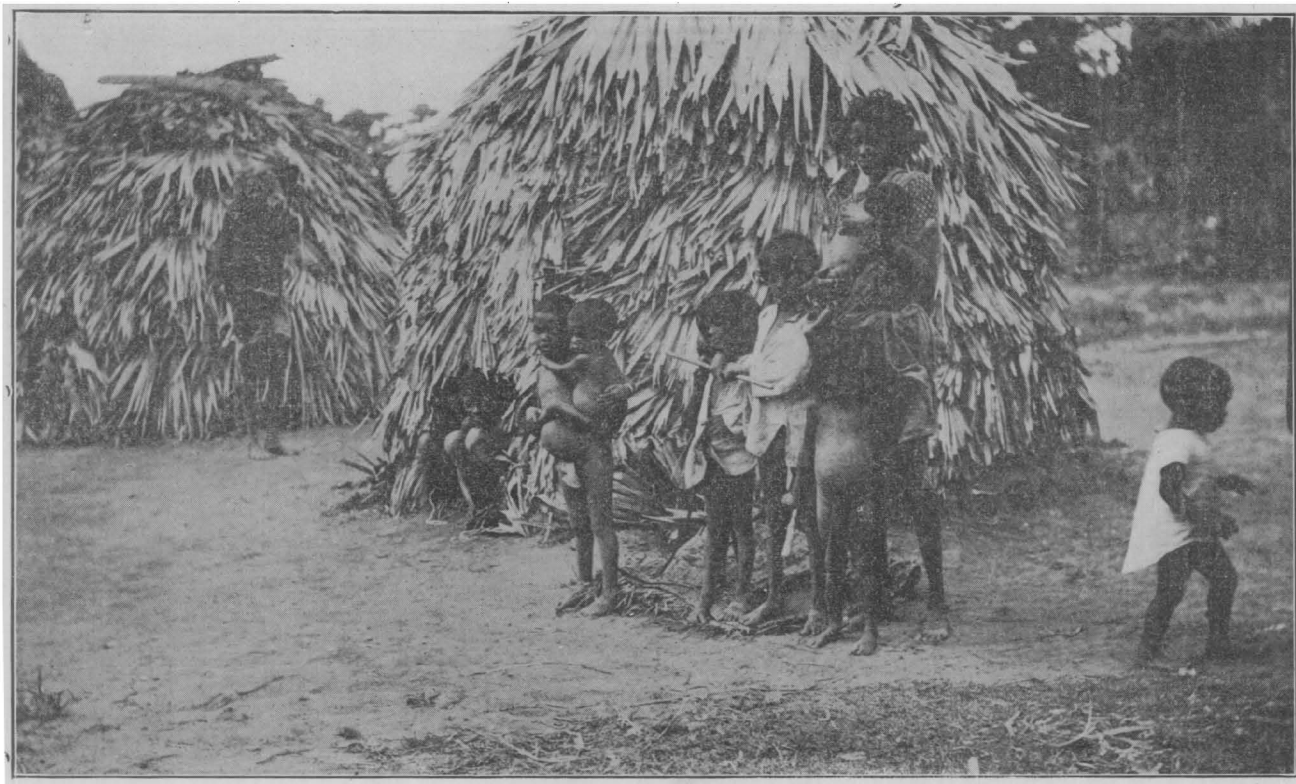


For Use in Church Calendars and Missionary Meetings.

(Selected from THE MISSIONARY REVIEW OF THE WORLD for October.)

1. The "Hook-Swinging" ceremony (shown on our cover) is still sometimes practiced in India, though against British law. It is a form of spectacular self-torture by which the Hindu devotee allows himself to be lifted high above the crowd and suspended for half an hour or more by hooks caught under the muscles of the back. It is a painful method of obtaining merit and a reputation for holiness.
2. Usurious money lenders are a curse to the farmers of India. Missionaries have started co-operative credit societies to enable the Christians to become independent. Missionaries are also developing schools like Hampton Institute, Virginia, which give an all-around training for life. (See page 731.)
3. Do you realize that the future of woman in Asia will be very greatly influenced by the 200 or more girls from Oriental countries, who are now studying in schools and colleges of the United States? Most of them are preparing to teach in their own lands. (See page 760.)
4. Are medical missions worth while? In the twenty mission hospitals of Korea over 200,000 patients are treated annually, and none go away without having heard the Gospel. (See page 763.)
5. Are native churches able to stand alone? Two churches in Madras, India, support two pastors of other mission churches and also help to maintain more than thirty Christian schools. (See page 731.)
6. The only Protestant mission in all French Indo-China, with its five provinces and 18,000,000 people, is that of the Christian and Missionary Alliance of America. These people have characteristics which promise a great future, if they are given the Gospel. (See page 748.)
7. Day has dawned for the women of India. A Hindu Widows' Home Association and a Widow Re-Marriage Association have been formed and mark an important advance in the solution of one of India's difficult social problems. (See page 783.)
8. One phase of the Home Mission problem in America is shown by the fact that in Philadelphia every second man or woman in the city was born outside the United States, while half of the native-born had foreign parentage. (See page 787.)
9. The native farmers of North India are being stimulated to adopt scientific methods by means of agricultural exhibitions at which the improved farm products prove a greater attraction than the snake charmers and fakirs. (See page 721.)
10. Burglary in Arabia is punished by tying the thief to a post and whipping him to death. As a result, the crime is almost unknown. A purse dropped in the road will be turned in with contents intact to the chief. (See page 743.)
11. "Referendum and Recall" in Arabia takes the form of assassination of the chief who has failed to satisfy the people by his governmental policy. The leader of the new party then becomes chief. (See page 744.)
12. Hanoi, the capital of Annam, French Indo-China, has one Protestant Christian church for a population of 130,000 Annamese. The first convert was baptized a few years ago. Now the church numbers twenty-five. (See page 753.)





SOME INDIAN "UNTOUCHABLES" AT HOME.

**These Outcast and Impoverished People Need the Touch of Christ, Including Christian Friendship,
Education and Social Betterment. (See article on page 731.)**

THE MISSIONARY REVIEW^{of} the WORLD

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NUMBER
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INTRODUCING NEW IDEAS IN INDIA

AN AGRICULTURAL or industrial exhibit may be a great factor for Christian advancement. The people of Africa and Asia who have perverted ideas of the degradation of manual labor, or primitive ideas of methods of work, need to be taught how to live and how to work. They must be stimulated to attain independence and a civilized manner of living if they are to become strong, self-respecting Christians.

India has been one of the last countries to adopt modern methods of agriculture and scientific ideas of sanitation and sociology. Their poverty and caste system have handicapped them and their religious ideas have hindered their acceptance of scientific ideas and methods of life. An encouraging sign of progress is noted in the exhibition held last April in Gwalior. It was the largest and most interesting ever held in Central India. All the arrangements for the Agricultural Exhibition were in the hands of the North India Mission of the Presbyterian Church, with which Prof. Sam Higginbottom of India is connected. He writes:

"Mr. Don W. Griffin, with his tractors actually plowing, his harrows harrowing, his pumps pumping, his fine crops of pedigreed wheat and grain, proved an attraction superior to the wrestling arena of the exhibition. Dr. Kenoyer in his beautiful research laboratory, with experiments of all kinds that the Indian farmers could see and understand, his charts, microscopes, seed-testing, was more popular than the Indian juggler who makes the mango tree grow and bear fruit under a gunny bag. Mrs. Wisner, with her demonstrations of fruit canning and vegetable preservation, showing the people of India a cheap, sanitary and easy way of saving food, was much more popular than the nautch girl.

"The Maharajah brought the ladies of the palace to learn her methods. As he was a 'mere man' he could not go in under the canopy, which was kept strictly purdah (for ladies). The fruit and vegetables were grown in the palace gardens, the jars were made in the State pottery, common Indian cooking vessels were used and the little Indian portable stoves gave the fire for cooking and sterilization. Thus attention was drawn to the fact that India could do these things for herself just as well as depend upon Europe and America for preserved fruits and vegetables.

"Mr. Arthur Slater from Etah had the best poultry show ever seen in India. The first prizes and grand championships were won, not by imported birds, but by birds bred in India from imported stock. Mr. Slater has good reason to be happy over the outcome of his years of labor to introduce better poultry among the low caste converts as a way to improving their economic condition and fitting them to pay the salaries of their own preachers and teachers."

This is all very important in the future of India, as it is distinctly an agricultural country. The latest figures show that India has nearly four million more acres under wheat than in 1915, nearly as much extra under rice, while the area under cotton has increased over four million acres; in the same time her increase in acreage and in yield per acre of sugar shows that she will soon supply her own needs and have a surplus. Thus India is helping to feed a hungry world. It is good sense and good religion for America to largely increase the number of American agricultural missionaries at this time. There has been a complete revolution in missionary thinking on the subject of the importance of agriculture and industry in the past ten years. These are now recognized as part of the liberating Gospel of Jesus Christ. Missionary bodies all over India are considering the establishment of schools for training mission leadership in rural education in each climatic area. This will do much to help India to help itself and the industrial training of Christians will help to develop a strong self-supporting church.*

Another sign that new ideas are taking root in India is the increasing spirit of social service, in which Brahmins, non-Brahmins, government officials, merchants, educators, Y. M. C. A. secretaries, missionaries—men of different color, caste and creed, work side by side. Recently thousands of people flocked to see an exhibit conducted by the Social Service League in Madura and all religious barriers seemed to be set aside. There was no charge made for admission, as the purpose of the exhibit was purely educational. A very prominent place was given to health and sanitation problems. These practical demonstrations are of especial value in India where climate and environment are so conducive to disease and where low standards of living make infectious maladies prevalent. Mr. E. E. Saunders, the Australian

* See article by Mr. Mason Olcott on "Stiffening the Back Bone of the Indian Church," (page 731).

physical expert, threw such enthusiasm into the organizing of health propaganda and training for high school boys that the municipal authorities endorsed a model play-ground scheme for Madura. India is awakening to the need for better material conditions. She must also become more conscious of the necessity for spiritual life.

UNHAPPY RUSSIA

ONLY strictly censored news comes from Russia, so that few realize the awful reign of terror that prevails there. Famine stares the people in the face; the civil courts of justice are suspended; the police do not pretend to preserve order; large sections of Petrograd have been reduced to ashes; the military forces are under no adequate control, and use their power to pillage and to oppress the people. There is great danger of Jewish massacres; indiscriminate slaughter takes place in the streets and the Bolsheviki seem determined that if they cannot rule Russia no one else shall do it. Already two German ambassadors have been assassinated and an attempt was made on the life of the Bolshevik Premier Lenine. There is no prospect of educational facilities being open to the people this winter and religious services are impossible for the Bolsheviki are bitterly opposed to the educated classes and to the churches. Everything is in disorder, and there is no human help adequate to cope with the situation. A recent cablegram from Dr. George A. Simons, the Methodist missionary in Petrograd (written as he was about to leave the city) gives the following view of conditions:

"Economic conditions growing appallingly worse daily. Many members and friends of our Church, also some Americans, impoverished, starving. Morally obliged to help, but quite unable, having no funds for food to distribute. Now without Embassy and Consulate, Red Cross leaving shortly. American citizens and interests under protection Norwegian Legation. Latter very accommodating. Cholera epidemic almost exterminated, thanks to efficient medical agencies. Present regime bitterly antagonizes Orthodox Church and its Schools. Atheism and agnosticism most rampant now among workmen whose strong anti-Christian animosity directs itself chiefly against Russian Church as possible reactionary agency. Our conviction is that Russian Christianity will thereby become purified, finally surviving socialistic persecution. Majority workmen and peasants sober-minded and gradually awakening to facts. May future reunited Russia be Christian democracy like America, or, for and by entire people, with untrammelled press, all classes sharing blessing of liberty, equality, fraternity. Our opinion that the heart of Russian nation beats warmly for America. . . . May Christian America not abandon Christian Russia. Need your prayers."

But America and the Allies have not lost hope for Russia. The darkest hour will be followed by dawn. Already with the help of British, American and Japanese forces responsible government is being established in the North, near Archangel, and in Siberia. The power of the Bolsheviki is waning and the Russians are beginning to see the

hopelessness of attempting to reach idealism through anarchy. Russia's need is for sane, strong, God-fearing leaders. After the reign of terror there will be a great opportunity to show the people that their only ground for hope is in Jesus Christ. There will also be a great demand for evangelical Christian education.

In the meantime the Russians are more ignorant of conditions in the outside world than outsiders are of the real state of affairs in Russia. The newspapers printed there are in the hands of the Bolsheviki, and print false statements to show that all the world is in upheaval; that England and Holland are starving; that China and Japan are in the throes of revolution; that America is threatened with an Indian uprising and that every nation is as hopelessly embroiled as Russia. Now is the time to lay plans for constructive Bible work to follow the establishment of order and to prepare for the education of Christian leaders.

TURKEY AND PAN-TURANIANISM

WHEN a nation, as a nation, fails to build up a strong enlightened government the leaders may either decide to reform their government and other institutions to make them conform to those of other progressive nations, or they may choose to go back to ancient foundations and build on the ideals of their ancestors. Japan chose the former course and has become one of the modern world powers. China is still halting between the old and the new. Turkey is choosing the ancient ideals and reverting to Pan-Turanianism. The young Turkey party follows in the footsteps of their chief ally and seeks to establish itself by the use of physical force and to extend its influence by increasing the territory under its control. The new Sultan, Vahad-ed-din, is the fourth son of Abdul Medjid to occupy the throne. He will be known as Mahomet VI and is fifty-seven years old. He is said to be a quiet man of melancholy disposition who is not likely to prove a force in Turkish politics for he is unfamiliar with politics and comparatively unversed in military matters. He is of a religious nature and interested in Western ideas and custom. Some report that he is anti-German in his sympathies. His power as Sultan is merely nominal.

In the meantime the Pan-Turanian movement is growing among the Turks. This means a "reversion to type." The Turks originally came from Central Asia and were not Mohammedans—they became such for political reasons and the Sultan was looked up to as the temporal head of the Moslems. Since their attempts to unite all followers of the Prophet in a "Holy War," and since Indian Moslems follow British forces and the Arabs have revolted, Turkish leaders have advocated a return to their ancient faith. Their hope seems to be to unite all Turks and their kindred under a new standard, including the Tartars of Asia, outside of Turkey, who are said to number some twelve or fifteen

millions. The Armenian massacres and the cruelties in Persia seem to be a part of the general program. Unless the new plans of the Turkish leaders utterly fail and the Turks see that Pan-Turanianism is as hopeless as Pan-Islamism then the Christian missionaries in Turkey and Persia will face new problems. New beliefs and practices will need to be studied and combatted. Already Arabic culture is being discredited. There are in this new movement additional dangers and there are new reasons for co-operative prayer and effort to bring Turkey to a realization of the fact that their only hope is in the Christ they have rejected.

PROGRESS TOWARD PROHIBITION

ON July first of next year the United States of America will be practically a "dry" country, according to legislation recently passed by Congress. The amendment to the Emergency Agricultural Appropriation bill provides that after June 30, 1919, the sale of alcoholic beverages shall be prohibited in the United States and its possessions except for export.

This includes distilled spirits, wine, beer and all other intoxicating malt or vinous liquor. The provisions of this amendment shall continue in force "until the conclusion of the present war and thereafter until the termination of mobilization, the date of which shall be determined and proclaimed by the President of the United States." The object of the amendment, according to its own words, is to conserve "the man power of the nation and to increase efficiency in the production of arms, munitions, ships, food and clothing for the army and navy." The amendment further provides that within the same period, beginning on May 1, 1919, and continuing until the demobilization of the army, "no grain, cereals, fruit or other food products shall be used in the manufacture or production of" any intoxicating liquor. "After the approval of this act," continues the amendment, "no distilled, malt, vinous or other intoxicating liquors shall be imported into the United States" until demobilization.

By a later provision, wine may be imported from Italy up to May 1st, 1919. The bill has another clause of immediate effect as follows: "The President of the United States hereby is authorized and empowered, at any time after the passage of this act, to establish zones of such size as he may deem advisable about coal mines, munition factories, shipbuilding plants and such other plants for war material as may seem to him to require such action whenever in his opinion the creation of such zones is necessary to, or advisable in, the proper prosecution of the war, and he is hereby authorized and empowered to prohibit the sale, manufacture or distribution of intoxicating liquors in such zones." The penalty for violation of the President's regulations may be one year imprisonment and \$1,000 fine or both. The President has issued

an order cutting off the supply of coal and grain from breweries on November 30th. This will oblige them to close.

This amendment is the most important victory won by prohibition in North America. Probabilities are that America will have at least three or four years under the provisions of this amendment, if no other more permanent form of prohibition is adopted. The measure is regarded generally as the death of licensed liquor evils in the United States.

Chairman L. B. Musgrove of the Anti-Saloon League's campaign committee has predicted that the prohibition constitutional amendment, already adopted by fourteen state legislatures, will be adopted by the required number of states by next March, which would make the amendment effective for the following March. Mr. Musgrove believes that the adoption of war prohibition has greatly expedited the work of permanent prohibition.

It seems that a great conflict and crisis like the present was necessary in order to bring the nation to a realization of the awful waste, disease, and demoralization due to intoxicating liquors. The war has no doubt advanced the cause of prohibition at least ten years. Will the nation learn other lessons of honesty, purity and reverence without further delay.

MOSLEM WOMEN SEE THE LIGHT.

A STRIKE against polygamy on the part of Moslem women would be an interesting situation. It may come to pass. Already they are seeking emancipation and are holding conventions. At a recent "All-India Moslem Ladies' Conference" at Lahore, the Moslem women issued an emphatic manifesto against polygamous marriages. For centuries they have endured the wrongs thrust upon them by the Prophet, but now they are beginning to see a light. The delegates at Lahore not only signed a manifesto setting forth the evils of polygamous marriages, but they also bound themselves not to give their daughters in marriage to any man who already had a wife.

The Indian Social Reformer, commenting editorially, praises the women for their stand. While many men opposed the manifesto, instead of ordering the women back to seclusion, they discussed the question with them through the medium of the press. They pointed out that the Koran permits a believer to have four wives. The women of the conference replied that this was only to check the wild license of earlier days and that the Prophet's real ideal was monogamy. *The Indian Social Reformer* commented favorably on the action, although the editor is not a Christian. The true emancipation will come when these women see Jesus Christ as the Light of the World.



EDITORIAL COMMENT



THE GREATEST WORK IN THE WORLD

IN these days when men and women are called to do their utmost and to give their all, every noble instinct impels one to serve where he can make his life count for the most. Many naturally feel a restless ambition to leave home and office and ordinary pursuits for more active war work. Men not drafted enlist; women exchange the duties of home and children to help in Red Cross, hostess house or canteen work, to study nursing or work in munition factories; pastors leave their churches for camp work and men of all classes leave their business or profession to enter Y. M. C. A. service abroad.

This spirit is commendable, but it should be held in check by good judgment and a careful consideration of one's ability and responsibility in the present task.

The war has accomplished wonders in arousing men and women from their lethargy or the dead level on which they have been living. Many are learning anew the value of time and money and talents. But is there not danger that men may make unwarranted distinctions as to the comparative value of service in different fields and as to which is the most heroic sacrifice? Is the man who serves in the trenches any more necessary or noble than the man who makes munitions, if he does not do it for selfish reasons? Is the Red Cross nurse any more self-sacrificing than the woman who trains her children at home? Is the pastor who serves abroad any more essential than the one who faithfully leads his people at home? Who is wise enough to estimate which will be the greatest factor in winning the war—the soldiers, the sailors, the statesmen, the munitions workers, the financiers, the physicians, the Y. M. C. A. workers or those who save and give, work, suffer and pray in the homeland?

A letter, recently received from a clear-headed member of the American Army in France, gives expression to a view which many overlook. He is a young college man and a member of a well-known New York family. He is naturally a leader and an independent thinker; above all, he is a devout and practical Christian. He left the best of worldly prospects to enlist in the army that he might serve the cause of freedom and justice. This letter, written to a Christian friend at home who was hoping to enter Y. M. C. A. service abroad, reads in part as follows:

"I'm glad that things have conspired to keep you in the United States, and I hope very much that you will have to stay there permanently. It's a very funny thing how your perspective changes over here. Of course, it's a foregone conclusion that the fighting strength of the army depends on what's done at home. But I've come to feel more and more than the success of the war depends more on what is done at home than all the military victories

in the world. In other words, *when the war is over, will the people be able to take advantage of the openings for good that the war has made?*

"There has been a lot of emphasis put on keeping our armies fit, so that they won't be hurt by the war, and there is a tremendous number of people who are abandoning everything to do that work. The great trouble is that only 1/100 of the nation is in the army, and the rest of the 99/100 is nearly forgotten. And what that 99/100 gets out of this war is the important thing. The war is going to be a success or a failure as they learn or miss the lessons of this battle. It's very evident over here in these nations that are fighting. I hope and pray that there will be people at home to guide the nation to the deeper things of life. Those leaders weren't there when I left. At least they hadn't shown themselves, and I honestly think that the greatest work any place today is right at home helping to bring out those things, and, by the same feeling, I hope that men of vision are kept at home to work there, and for that reason I can't help thinking that it may be a divine Providence that has kept you. So far as I am concerned, I hope it continues to keep you."

Which is the *Greatest Work in the World?* All service which helps to carry out God's program is His work; and the greatest work for any individual is the work for which God has fitted him, and in the place to which He has called him. The work at home for the soldier, the laborer, the business man, the doctor or the preacher, is equally important with the work abroad. Both need to be done. The question is: Which is the work and what is the place to which God, the great Commander-in-Chief, assigns me? While fathers and older brothers are giving up their lives in the war, it behooves those who remain at home to take up the work of preparing the coming generation of boys and girls for future leadership. These should be better men than those of the past generation, and should not need the awful experience of another war to teach them the value of God's ideals.

Men are prone to seek the service which is most lauded by other men. The greatest, most noble work for any man is that to which God assigns him. If every man and woman were under divine orders, there would be no shortage of workers in any sphere of service.

THE MORAL AIMS AND RESULTS OF THE WAR

A SYSTEMATIC and effective campaign has been conducted in America to impress on the public the moral aims of the war. Over fifty speakers of national and international reputation traversed the country from the Atlantic to the Pacific addressing conferences and mass meetings which were attended by over 200,000 leaders. Another campaign is to be conducted during the coming Autumn led by Bishop Charles Gore of Oxford and Rev. A. T. Guttery of the Primitive Methodist Church.

It is important that the minds of Americans be clarified as to the moral aims of the war and it is hoped that the people may be united in the determination that only moral ends shall be sought. There is no desire in America for territorial acquisition or for commercial advan-

tage as a result of this conflict. The one aim is to establish and insure righteous government in the world.

There is ground for hope that the moral results of the war will be even greater and more far-reaching than the moral aims. The price is tremendous but we hope and pray that the freedom of Russia, Poland, Finland, Armenia, Palestine and other lands will be a result of the war. The opening of Greek and Moslem lands to the Gospel should be another result. At home, Christians are being brought closer together, non-essentials are being lost sight of and co-operation is emphasized. Lives of self-indulgence have been transformed to lives of self-sacrificing service. Is it too much to hope that the reign of force and of money may be superseded by the reign of justice and brotherly love? This is an ideal that can only be realized by the reign of Christ.

THE COMING ASSOCIATION CAMPAIGN

ENCOURAGED by the response of the American public last year and stimulated by the growing need abroad, the Young Men's Christian Association plans for a fall campaign to raise \$100,000,000 for war work at home and abroad. The Young Women's Christian Association has joined them, adding \$15,000,000 for their war work needs. These associations, with the Red Cross, are the principal benevolent organizations. Working for the physical and moral welfare of soldiers, sailors and industrial war workers, they have come to emphasize less and less the religious side of their work, in part because of army restrictions abroad and in part because of the difficulty of securing just the right kind of men and women to conduct spiritual work wisely and effectively. The War Work Council of the Young Men's Christian Association has developed into a tremendous organization, employing Jews and Roman Catholics, Unitarians and in fact men of all shades of religious belief, provided that they are men of ability and good moral character.

The War Work Council of the Young Women's Christian Association has also performed a great service. They have now over 450 war workers under the Council, doing, in addition to Hostess House work, club, recreational and educational work for girls in eighty-three club centers. There are 54 Hostess Houses in operation in the army, navy and engineering camps—and 29 others under construction. Ten of these are for colored women. The young girls of the country have been organized into Patriotic Leagues with 410,000 members, in 44 states, 421 cities and 145 student centers.

The associations, with their recreations, meetings, entertainments and other features, are meeting a tremendous need and are a powerful factor in preserving the morale of the troops and helping to win the war. What a great force it would exert spiritually if this energy, spirit and equipment could also be used wholly for meeting man's greatest need—the need of God.

Hindus Reached Through Applied Christianity

When the first contingent of Indian troops was about to leave for the front, the Y. M. C. A. sought permission to place a secretary on each transport. With the causes of the Sepoy mutiny in mind, the British officers denied the request persistently, until at last consent was given with the restriction that the name of Jesus Christ must on no account be mentioned. The Y. M. C. A. leader thought the matter over and came back with this proposition: "If the secretaries agree not to mention the name of Jesus Christ, but will live as nearly as possible like Jesus Christ, will you accept them?" An agreement was reached on this basis and the most spiritually-minded men were chosen for the task. The sequel is told by Mr. F. S. Brockman, associate general secretary of the International Y. M. C. A.:

"Then what happened? Among Orientals the lowest man on earth is a barber. In China the only man whose sons are not eligible for the public examinations is the barber. At first there was nothing for the secretaries to do; but finally the hair of the Indian soldiers began to grow and needed cutting; and although they themselves were of the lowest class, there was not one of them who was low enough to act as barber to another. And then came the time of these university men, who were called 'sahib' by the Indians. They said: 'This is the thing for us to do.' And they started around serving as barbers. It was not long before those soldiers began writing home, saying: 'When we left home there was no Mohammedan who cared for our souls; there was no Hindu priest on the boat; there were no Buddhists who looked after us; but these Christians, they have been brothers to us; they have acted like they were servants to us. There is nothing they have not done for us. Put my daughter or my son into the missionary school. We want to know what the Christian religion is.'

"That brings us back to the words of our Lord: 'I am the life.' And any man who lives the life, though he may for a moment keep his mouth shut, can bear the testimony that needs to be borne. There is no work that we have anywhere more successful in direct spiritual results and Christian propaganda than that we are doing among the Indian troops."



AN INDIAN FOLLOWER OF BURBANK.

Harry Dutt (Standing at Left) Started with Small Unimproved Egg-Plant and by Two Years Cultivation Produced Plants Bearing Ten or Twelve Times the Amount of the Old Plants. (See Comparative Sizes of Two Plants.)

Stiffening the Backbone of the Indian Church

BY MASON OLCOTT, NEW YORK

Vice-Principal of Voorhees College, South India (1915-1917)

THE Church of Christ in India cannot conquer that mighty land for God, unless it has the power to support itself. Bringing Christ into the lives of 320,000,000 people of many hostile races and castes, and speaking a score of languages, is too stupendous a task to be financed from outside. To be sure, funds from other lands are vitally needed now, but primarily for the purpose of building up the Indian Church to be vigorous and self-supporting. Foreign money by itself can never enable the Gospel to spread as rapidly as the times demand. Hundreds of outcaste villages which are eagerly begging to be taught about Jesus have to be put off, because not enough teachers for them can be trained.

Another vital reason for self-support was clearly set forth in 1866 by a South Indian pastor: "I do not see how Christianity can become indigenous or the native church can stand on its own basis, unless the native Christians put forth their best efforts towards the support of their spiritual teachers." Only if a man gives his best to a cause, does he realize that it is his very own. The East Indian has in truth a special claim to intimacy with Jesus, for our Master lived in Asia, an Oriental among Orientals. But it is only by learning to give more generously to advance His Kingdom that the Indian villager will

know for sure that Christianity is not a Western project, but his own vital concern.

Great strides toward self-support have been made in all parts of India. The National Missionary Society, which has labored successfully for over a decade in the untouched fields of India, derives all its funds from Indians. A growing number of churches in towns and cities meet all their own expenses. To cite but one example, two Indian churches in Madras support two poorer pastorates besides their own, and in addition they help generously with over thirty Christian schools.

The Christians in the villages, who form about 90 per cent. of the Indian Church, have times without number given freely to support the evangelistic work near them, but their resources are woefully cramped. How much can a man give away when he earns a bare pittance a day, has a dozen hungry mouths to keep from starvation, and when he is compelled to pay 40 to 100 per cent. interest on his many debts? But worse than that, the usurer accepts no part payments, demanding all the principal or none. Thus a little extra money, instead of serving to reduce the debt, is consumed in some other way. With the decrease in earning power that always comes with pauperism, many of the village Christians have lost all hope for the future.

A missionary in North India wrote me of a man on his compound who had paid \$53 in interest on a debt of only \$6. Nevertheless, he still owed the original \$6 and had to continue struggling with the interest.

In the same village the youngest son of a Christian widow, in order to pay interest on a loan of \$33, was working all day long under the scorching sun. He received never a farthing of money wages, only two poor meals a day, together worth two or three cents. No choice was left to the lad but to obey the orders of the caste man. Both his father and grandfather before him had toiled under the burden of the same debt.

What can be done to free the Indian village Christians from this hopeless, stifling pauperism, and make the Indian Church self-supporting? Giving money to villagers does more harm than good, for it only tends to breed more paupers. The taunt of a government official to a missionary is unfortunately based on actual cases, "You take the sons of the Christians and train them to be sponges, not producers. It's lucky they sponge off the mission and not off the government."

But happily there is a way both to raise men's earning capacity and rekindle their self-respect. Co-operative societies have succeeded in supplying the villagers with the credit that they desperately need. The landholders of a village pool all their resources in the society which, after being registered by the government registrar, can borrow from a bank on the security of the village property. The society can then loan out this money to its members at reasonable interest, the debt to be gradually cleared. Since each of the members has pledged his land

as security for the society's funds, he makes sure that they are carefully managed. He also sees that his neighbor repays his debt promptly, for otherwise he can borrow less money for his needs. A villager will not turn a deaf ear to his neighbor's troubles, for they are his own. Thus the co-operative credit societies are training men in a sorely needed lesson, true Christian co-operation.

Every Christian village needs such a society that it may live the abundant life that Christ would give it. Where should we look for leaders to push the movement except to the mission schools? Co-operation in recent years has revolutionized the farm life of our Southern



NEW PLOWS FOR OLD IN INDIA.

Contrast the Little Old Indian Plow in Front and Now Used Only for Seeding Furrows, with the New Foreign Plow Now Used in the Agricultural School at Allahabad.

States. Whence has the inspiration come? Largely from the graduates of such splendid training schools as Hampton and Tuskegee, which have succeeded in inspiring their students with a patriotic passion for making rural life worth while. They thoroughly train their boys and girls to overcome their economic obstacles, and to unite their own communities in efforts for better living conditions and stronger village schools. These training schools, just because their methods are more concrete and practical, have an immense advantage over the purely literary schools in teaching co-operation. Another vital reason that they can have more telling weight on rural life is that a much larger proportion of the graduates return to live in the villages than can possibly be the case with literary schools.

In India likewise, it is the mission industrial schools, rather than those institutions where English is mainly emphasized, that can help

most in the training of vigorous village leaders. The situation demands progressive industrial and agricultural schools, not to supplant the literary schools, but to supplement their work.

To learn what co-operative credit can do in every Christian village, look at some of the actual results in two villages. The outcaste Christians of Yadiki, a village halfway between Madras and Bombay, owned 120 acres of land, but they lacked the resources to cultivate more than 30 acres. The village was unhealthy and dirty. Most of the cattle had been sold to settle the relentless demands of the money lenders. But an Indian Y. M. C. A. Secretary united thirteen of the Christian landholders of the village into a co-operative credit society. Their debts to the usurers were wiped out. The village sweeper became the secretary of the society and also teacher of the new night school. The number of cattle owned by the Christians rapidly increased. Instead of 30 acres, their whole 120 acres could now be plowed and sown. The yearly crops from these extra 90 acres lifted the villagers from being starving paupers into the ranks of the self-respecting poor.

In the southwest corner of India, a Christian cook in the village of Nettur, whose family income was \$7 a month, borrowed enough from the co-operative credit society to buy the materials for a home. The result was amazing, a tiny but neat stone cottage with a tile roof.

Mrs. Gabriel, a widowed teacher in the same village, had borrowed money from a usurer to bury her husband. She was paying 24 per cent. interest on a debt of \$20 when the co-operative credit society was started. The money lender, because she could not satisfy his repeated demands for the full principal, was about to drive her out of her house with her three young children. But by joining the new co-operative society, she completely freed herself from the clutches of the usurer, and in twenty months had repaid to the society most of her loan. Though an Indian widow, she was independent, self-respecting, and able to provide for her growing family.

The co-operative credit societies not only form a foundation for genuine Christian co-operation and self-support, but they are also a splendid point of contact for direct spiritual teaching. I heard from a missionary that through a co-operative credit society he had obtained a firmer hold in two years on the lives of villagers, than he had by a dozen years of preaching.

Progressive mission vocational schools can do more than train their scholars to be leaders in all true co-operation: they can also help tremendously by teaching up-to-date farming. Their graduates would take out land in a village and start to farm efficiently. From a single farm that prospered before their eyes, the villagers would learn far more than from years of abstract directions on better farming or tons of pamphlets.

A South India missionary says as follows in the Edinburgh Conference Report: "The greater part of our Christians are mainly depen-

dent on the land for their subsistence. The soil is poor * * * but there is reason to believe that with better methods of cultivation, the produce might be increased fourfold." He goes on to say that agricultural training would make more Christians land owners instead of hired laborers, and thus tend to promote great stability of character.

The common Indian plow is a pointed stick that merely tickles the surface of the ground. It stirs up the top three or four inches again and again till all the fertility is exhausted, but it cannot go deep enough to bring up the rich soil from below. A gold mine lies ten inches below the surface, but the lazy bullocks and ignorant plowman plod their weary way in the shallow furrow of their ancestors. Mr. Sam Higginbottom has land on his farm at Allahabad which he rented from Hindus a few years ago for eight cents an acre. Then it was waste land merely because the tough weeds were so firmly anchored that the Indian plows had no effect on them. The only profit came from using the weeds for fuel. But a good American plow by uprooting all the weeds made such a change that the Hindus who had once owned the land and charged a rent of 8 cents now repeatedly asked to be allowed to rent it back at \$3.30 an acre.

Under the bright sunshine of India, two or three good crops a year can be raised provided the plants get enough moisture. Though the annual rainfall for most of India is usually heavy, nearly all the rain is lost either by running off or evaporating from the ground. During the two rainy seasons the subsoil is usually so hard that the life-giving water, instead of sinking in to make the fields produce richly, runs off to wash away fertile fields below. Even after the soil has drunk up a little of the rain, the Indian farmer does not know how to keep it there by making an "earth mulch" of the top two or three inches to prevent the sun from opening up deep cracks and leaving the ground bone dry.

A field of tomatoes at Allahabad bore striking witness to the abundant wealth that the soil of India can produce under good fertilization. It was half "trenched" with manure, and half fertilized by the primitive village methods, but over the whole field the same quality of seed had been sown on the same day. When I was there, the tomato plants on one side averaged three feet and bore an abundance of flowers that foretold a rich crop. On the other side were poor, sickly plants eight or ten inches high, showing not one flower and separated by gaps of bare earth.

The Indian farmer sorely needs to obey the wise prohibition of the Law of Moses, "Thou shalt not sow thy field with mingled crops." Sometimes he tries to save space by sowing four or five kinds of plants on one field at the same time. Not only is each crop injured by crowding, but all the later crops are trampled down in harvesting the earlier ones.

Since the ordinary Christian cultivator has no assortment of

seeds, he cannot rotate his crops to get richer returns. His health also suffers from a lack of fresh vegetables which he could easily raise on his own land. A greater variety of seeds and better seeds would thus help him immensely. Cowpeas, for example, are good for man and beast, and enrich the soil as well. But the farmer must be shown the exact method before he will raise any new crop, no matter how small the outlay or how large the benefit.

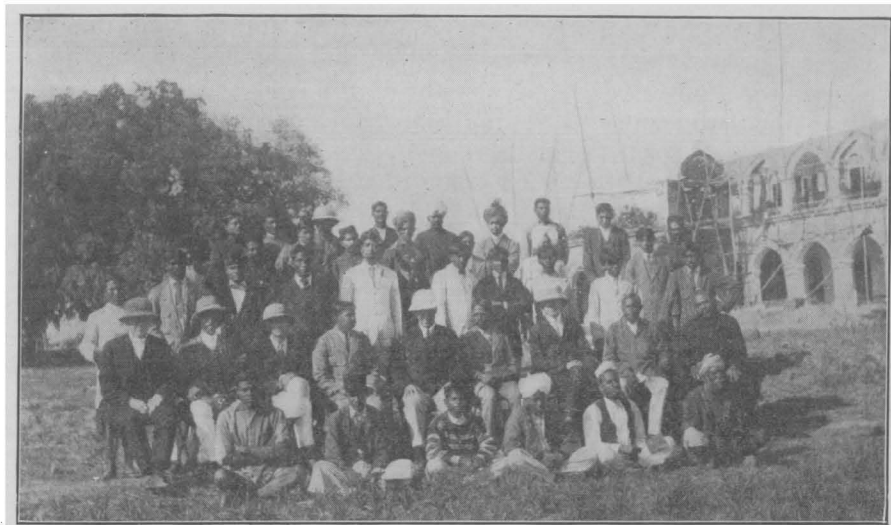
Here is where the graduates of a Christ-filled agricultural school could play their part. They could not only show the villagers a thousand ways of making rural life worth while, but they could also pass on to the men with whom they lived the joy of service, and the cheeriness of Him who gladly said, "My meat is to do the will of Him that sent me." He wants men to toil for a purpose, not to labor on hopelessly year after year dead to the main values of life. He and His followers can never rest from their work till India's farmers live the God-given abundant life that will bring them to the "stature of the fullness of Christ."

II. A high standard of intelligence, as well as self-support, is essential to the Christian Church if it is going to evangelize India. It is not enough that many of the Indian Christians in the cities are men of culture and keen intellect. The Christians in the villages also, who in numbers form the Church's backbone, must be mentally able to do their share for the Kingdom. They need not be erudite scholars, but they do need to be the masters of their daily perplexities and students of the Bible. Mission schools have helped the villager along these lines, but now because of large masses of outcastes accepting Christianity in a group, the present village schools are confronted by a gigantic problem with which they cannot cope. The Mass Movements hold wonderful possibilities for good if the new adherents can be well trained, but what will happen if the Indian Church grows gradually more illiterate?

As far back as 1912, the National Missionary Conference recorded its opinion that because of the "marked diminution in the literacy of the Christians as a whole," the "educational situation forms one of the most urgent problems of India today." Since then thousands on thousands of outcastes have thronged into the Christian community. In 1916 the Bishop of Madras figured that seventy-five per cent. of the Protestants in India were illiterate, and stated that the continuation of such illiteracy would not only hinder, but might stifle the progress of Christianity in India.

A veteran missionary reports from the Telugu field: "One simply is appalled on going from village to village to find that the children are still in the first standard. There are a few schools where some of the children were registered in the second standard. But alas! you must not ask any difficult questions of them."

In a district near Madras, five-ninths of all the Christians in the



PROF. SAM HIGGINBOTTOM, HIS AGRICULTURAL FACULTY AND STUDENTS.

These Students Have Come to Allahabad to Study Farming. One of Them Journeyed 2000 Miles. The Demand for Rooms Was So Great That the New Dormitory (on Right) Was Built and Was Immediately Filled.

thirty village schools of the Scotch Mission were in the infant standard, while the remaining four classes averaged only one-ninth of the whole. The missionary told me that over 90 per cent. of the pupils who had stayed in the villages for a few years after attending these schools could not read a word.

One reason for the poor showing of the rural schools is that they deal too little with the hard facts of life that most concern the village boys. Such subjects as hygiene, thrift, and the rudiments of farming are what the boys need most vitally. But now the schools do less to help the 90 or 95 per cent. who stay in the villages than the 5 or 10 per cent. who continue to study books in the mission boarding schools. Though school gardens and handiwork have been tried, they have often fallen flat because the present teachers take no interest in such things. As students their energies were devoted to "cramming the memory with facts and figures for the passing of a government examination." Now as teachers they neither have any enthusiasm for strengthening the life of the village, nor will they deign to work with their hands.

The graduates of a school like Hampton, on the other hand, would be farmers as well as teachers. They would not only be capable of adapting themselves to village conditions and of running school gardens, but they would be eager to dig with a spade. By the humble service of such teachers, the villagers will "know the truth and the truth shall make them free."

Government officials are relying on the efforts of Christians

schools. Let me quote a member of the Madras Educational Department, which yearly spends several hundred thousand dollars on village schools, "Government will watch with interest and sympathy any efforts in the direction of extending industrial and agricultural education, particularly for the Christian community."

The conviction that a combination of industrial and normal training is what India vitally needs has been expressed by such men as Mr. Higginbottom, who has been a pioneer in making agricultural work a strong department of a Christian College, and Mr. K. T. Paul, an Indian who is managing all the Y. M. C. A.'s in India and Ceylon, and the Red Triangle work in Mesopotamia and East Africa. The British committee on mission education also put itself on record that the principles of Hampton Institute offer the best means of meeting the menace of illiteracy that threatens the Christian community. Such all round training in addition to the educational advantages would have direct spiritual benefits. In the coming century it will be no less effective in introducing non-Christians to Christ than literary schools have been during the past century.

The main goal of such a school would not be manual training alone, but a sound training for life as a whole; not industry for its own sake, but industry as the servant of morality. General Armstrong, the founder of Hampton Institute, said truly, "Labor, next to the grace of God in the heart is the greatest promoter of morality, the greatest power for civilization." Our hard-working Master Himself said, "He that is faithful in that which is least is faithful also in much."

III. Still another essential to an enthusiastic Church is granting to manual labor the honor that it deserves. Many well educated Christians would themselves be more vigorous if they had the physical training and stamina that comes from hard manual work. A higher valuation of physical labor will also weld together the Christian community more strongly into one unit, an end for which the leaders of the Christians are working hard. The call of the villages was the main note struck at all the Christian student camps held throughout India in 1917.

However, it is very difficult to root out contempt for manual labor in a land for centuries fettered by caste, especially among men whose mental training has not kept them from falling into a hard, narrow rut of selfishness. It can be said of such men, "They cannot dig, but to beg they are *not* ashamed." Literary education in India, instead of weakening men's loathing for physical labor, has usually strengthened it. A missionary reported at the Edinburgh Conference on mission schools: "I am convinced that the education we are now giving our Christian boys and girls under the present system is altogether too literary and considering their circumstances and condition of life, we may say that it is not at all suited to them. We are undoubtedly creating a lot of drones instead of a lot of workers. We are unfitting these boys and girls for any useful service in life. * * *

If manual training were introduced into our schools, * * * our boys and girls would learn the dignity of labor—a thing which they now despise.”

The industrial training that Paul received was an important part of his life equipment. Though one of the noblest intellects of all time, he earned his living by sewing tents. Plans for remolding education should also be guided by a saying of one of India's grand old seers:

“Howe'er they roam, the world must follow still the plow's team;

Though toilsome, culture of the ground as noblest toil esteem.”

Even the most aristocratic of Hindus will do physical work when the incentive is strong enough. At Allahabad I have seen Brahmin students from conservative native states tilling the ground with the purpose of gaining a first-hand knowledge of farming. But more than that, these Brahmins, who are supposed to have a monopoly of wisdom, were laboring under the direction of a Christian whose parents had been untouchable outcastes!

IV. Finally, in addition to the Indian Church bearing its own financial burden, being thoroughly intelligent and appreciative of manual labor, *it must be trained to a greater self-reliance*. It is encouraging that recently the lay members have been roused more than ever before to their privilege of spreading the Gospel. Many definite evangelistic campaigns, using the Indian methods of personal work and gospel lyrics, have been carried on by all the Christians of a town. Often a church body in a large area had thrown itself heart and soul into a special “Week of Evangelism.” During one of these, a quarter of the members of the South India United Church took time from their ordinary occupations to sing and preach the Good News.

But a far greater self-reliance must be bred in all the Christians, for the Church is confronted by enormous obstacles which she herself must overcome by applying to them God's wisdom. A grave defect in the training of Christians in the past has been that too many questions have been decided for them. The paternal concern of the missionaries has sometimes overstepped itself, and prevented the Indian Christians from gaining experience by making their own decisions. They cannot always remain “babes in Christ.”

Another obstacle has been the excessive worship of book learning as an end in itself. What is needed is a more practical and virile training. The boys must be taught to rely more on themselves in facing their daily problems. Such a training is found in farming, as the Tamil proverb says:

“They nothing ask from others, but to others give,

Who raise with their own hands the food on which they live.”

All round education is required for all Christians,—not training of the mind alone, nor of the hand alone, but of the whole man, body, mind and soul. Character and resourcefulness are strengthened by learning any useful trade. If the student is well taught, he will

constantly be thrown on his own resources to train him for the day when he must manage for himself on his return to his village. Trades like fancy cabinet making that cater to foreigners and make it hard for boys to return to their villages are not specially needed. What the boys must have to mold them into stalwart men are the simple trades that meet the simple needs of village laborers.

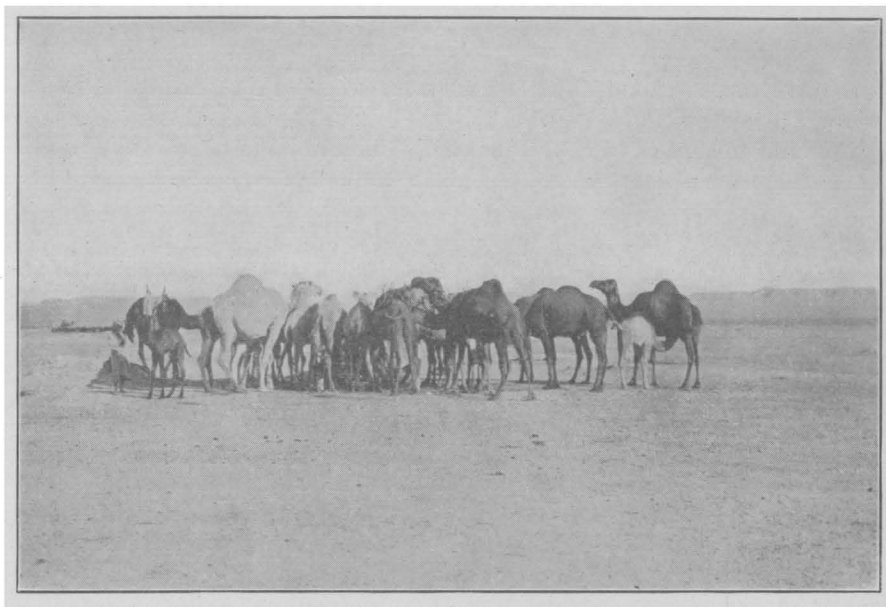
An Indian friend of mine had twice failed to pass his examinations for college because of attacks of fever. Being the son of a poor Indian pastor, his mission had given him a high school education for almost nothing. But in spite of such a good start, he was still depending on the mission for employment and support.

Two years later he was a different being, robust in health, self-reliant, and enterprising. If any one wanted a thing done well, he went straight to Harry Dutt. What had wrought the change? Catching the spirit of the wide-awake Agricultural Department of Ewing Christian College. Out-of-doors work had made him strong enough to resist the assaults of fever. After Mr. Higginbottom had rented him five acres on which to prove his worth, he realized that his whole future depended on his own hard efforts. Though the land two years before had been renting at less than \$7 an acre, Harry Dutt in one year made a clear profit per acre of \$32.

Because of his industry and his ability to convince men of better methods, he was made an instructor in the school. Before learning to farm he would have been fortunate to get \$8 a month, but afterwards the Maharajah of Bikaner who has 700,000 subjects and a Maharajah of Gwalior with 3,000,000, each offered him a starting salary of over \$50 a month to manage estates for them. Aside from the prestige of such positions, the salary was almost beyond the reach of any but full college graduates. However, Harry declined these tempting proposals of their Highnesses in order to stay with Mr. Higginbottom.

Harry Dutt's financial success was merely a by-product of his growth in Christian character. From being lackadaisical, he became brimful of "push" and "go." From being a dependent sponge, he had grown into a man of backbone. But best of all, Harry Dutt became indomitable in presenting the Good News to Hindus.

The Indian Church will experience a similar regeneration when all the members grasp the message of Jesus in all its strenuousness and vigor. It is largely because mission education has not kept close enough to the problems of daily life that many Christians have never realized the fruitful activity that God expects of them. The foregoing facts show that a sound policy of mission vocational education is essential to making the Church more fully self-supporting and intelligent, and also to breeding a deep respect for physical labor and a thriving spirit of self-reliance. Vigorous vocational education must therefore be adopted to stiffen the backbone of the Church that it can win over India's enormous human power to fight for the Truth and the Right.



A DROVE OF CAMELS AT KUWEIT, ARABIA.

What are the Missionaries Doing?

PRESENTING CHRIST AS THE SAVIOUR OF RACIAL INDIVIDUALITY

BY PAUL HARRISON, M.D., BAHREIN, ARABIA

Missionary of the Reformed Church in America

THERE are some very curious ideas abroad about the work of the missionary, and as to the character of the races for whom he works. I was asked not long ago: "But are the Armenians really worth saving?" As showing another extreme, I remember sitting on the second-class deck of the "Spanish Mail" one hot summer afternoon a year ago, and discussing with an Englishman who had lived many years in Singapore, the question whether the West really had any contribution to make to the East. There is much sincerity in these inquiries, and we will try to consider now just what it is that we are trying to do in our missionary work, and incidentally a few things that we are not trying to do.

We are not striving to change men's customs. I enter an Arab house, and remove my shoes, while I leave my hat on. Why not? It is just as defensible as to remove my hat and leave on my shoes. Indeed, from the sanitary standpoint, the Arab's is the better way. And when I eat with my hands, or more exactly with my right hand, who has a right to object? The right hand can be washed as clean as a spoon, and much cleaner than many spoons are washed. The houses that the people of the Orient live in, and the clothes they wear, may appear very grotesque to us. No doubt the houses might be benefited by a little more

fresh air and sunlight, and the clothes at times could stand more frequent washing, but we are not there to change these things.

We do not go there to revise their educational system. No doubt the curriculum might be extended in many cases with benefit, but schools there have some features that possibly we of the West might profitably study. The Arab boy starts to school at about the same age as he would if born in America. He sits on the ground in a small room with perhaps twenty or thirty others. He reads at the top of his voice, and a school at work can frequently be heard for a block. The teacher sits on a little platform in one corner, and he is armed with a pole long enough to reach the most distant pupil. If attention flags, and some small boy turns to whisper to his neighbor, the teacher takes the long pole and discipline is administered with no loss of time whatever. A shocking system! Ridiculous! But the small boy in that school will be reading the Koran with fluency in a year's time, and indeed sometimes in less. The Koran is difficult Arabic, too. I am not certain that our own educational methods can show as good results. Indeed, I have often wished myself a trained pedagogue, so that I might study that Arab system more adequately.

We are not out there to change methods of thought. The way the Oriental thinks is not our way. One night in Kuwait, I was sleeping in the yard of an Arab house, which in those days served as our hospital. My own room, inside, was so infested with fleas that it was almost uninhabitable. The door of the courtyard was open as it always was, and somewhere about three o'clock in the morning, I was waked up by someone pulling on my arm. "Wake up, Sahib. Wake up. I want some medicine." Night calls in Arabia usually mean some serious emergency, so I woke up with some speed. "Yes, what is the trouble?" "Wake up, Sahib," repeated the woman, "I want some medicine." I was getting waked up by now, so I replied with more intelligence, "Yes, this is the place people get medicine. What do you want it for; where are you hurt?" "I have a pain in my shoulder," she said, "and I have come twenty days' journey to get to this hospital. Just as soon as I arrived, I came straight here." "We are very glad to see you," I replied. "How long have you been suffering this way?" "It is six years now," replied the withered old woman. "Six years! Well," I said, "the medicines are all shut up at this hour, could you come around a little later, say at eight o'clock? There is plenty of medicine, and you are not expecting to leave the city before then, are you?" "Oh, no, I will come any time you say." So she went away and came back at the specified time, and received her medicine. Of course we would not be guilty of imposing on a doctor at that hour of the night unless there was some reason for it. But there is something very attractive about a mind that works in straight lines, and has no sidetracks, and the last thing that we want to do is to train it into the same modes of thinking as our own, if that were possible, which, of course, it is not.

Nor are we there to revise their governmental system. The Oriental believes in an absolute monarchy—a thoroughly bad system which should be abolished. Perhaps. But the best regulated cities that I have ever lived in are in Arabia, and the most democratic, too. It was a great surprise to see administered under the forms of an absolute autocracy such a perfect democracy. The system works exceedingly well in Arabia. A chief is invested with absolute power. “Whom he would, he slew, and whom he would, he kept alive” is the whole governmental philosophy. The chief’s functions are two. He must protect the poor from the rich, and he must maintain public order. Both are done with Oriental directness and simplicity. When I lived in Kuwait, that city had not known a burglary for years. I suppose that if I had left a purse of money in the public road, there would have been nine chances out of ten that the following morning I could have recovered the same purse, with the same money, by asking for it at the castle of the chief, where the finder would have carried it. A few months after I left that town there was a burglary. Three Arabs went out and burglarized two houses. The three men were caught, at least the chief said that they were the men. I hope they were. Questions are not wise under such circumstances. Those three men were taken out and tied to three posts, and whipped to death. I was told that one of the men by mistake was not whipped enough, and got well. It is possible. A ghastly way of punishing burglary, but it will probably be years before it is needed again. “The foundation of a good government is fear,” as an Arab ruler told me once.

The poor are protected from the rapacity of the rich in an equally efficient way. When the accumulation of some man becomes so great that the equitable distribution of society’s wealth is jeopardized, he is sent to enjoy the pleasures of Paradise, which every orthodox believer knows are greater than any possible pleasures on this earth, and his possessions are distributed among the impecunious retainers of the chief. So are the objects of the Socialist attained with efficiency and dispatch. This very thing happened when I was in Bahrein. Bin Gemma was the richest man in all Kateef. (And it is not necessary to waste any pity on him either. He deserved all that he got and more.) One day Bin Gemma was invited to come and see the chief. He has not been seen since. Nor does any one expect to see him till they enter the experiences of the next world. His property has been divided up among the retainers of Bin Saoud, the chief. I suppose that there is no country in the world where the poor are so considerately treated by the rich as in Arabia, and it is easy to see why it should be so. As soon as the death of a rich man would increase the popularity of the chief, the life of that man becomes exceedingly insecure. It behooves him therefore to see that his standing in the community is such that his death is not desired. During the first two years of the European war, the British Political Agent at Bahrein saw famine staring the people

of those islands in the face. It was impossible to sell pearls at any price, and the whole community depends on pearl-fishing. The hard times came. People were desperately poor, but there was no want, and no call for any help from the Political Agent. No one starved. No one was hungry for want of food, nor cold for want of clothes. The resources of the rich were at the call of the poor till the stress passed. A system that works as well as that is worthy of respect, at least.

It works equally well on the side of the chief. His power is absolute. No one questions his decisions. If he takes a man out of the Bazaar today and executes him tomorrow, no one rises to demand an explanation. But he does nothing of that sort. He knows that the popular will is his only support. The people do not care who is chief. One man is as good as another to them. Just as long as the chief is strong enough to rule them efficiently, strong enough to protect the poor from the rich, and to preserve public order, so long are they his enthusiastic supporters. But if the public order is not well maintained, if the poor begin to be oppressed by the rich, there develops in that community a faction of discontented citizens; who desire a change, and as misrule continues, that faction increases, and when it includes perhaps half of the people its leader assassinates the chief and takes his place. It is the old original form of the recall, and it is a very efficient form too. I remember one such old chief, in whose judgment hall I have frequently sat. A strong handed, cruel old despot, who would not look at a bribe, and who had as his first thought the real welfare of his people. The city prospered under him, and that city of probably fifty thousand and more inhabitants was better governed, I think, than any city of equal size that I have ever seen in America. We are not over in these countries to revise their Governmental systems. The systems as they exist at present have much that is most commendable and any change that must come, should come from their hands, not from ours.

But there are some things that those people do need. What are they? One of the striking things to be noticed in Arabia is the almost complete absence of partnerships in business. There is, indeed, almost no co-operation in anything. And the reason is that no one can trust anybody else. The fault runs down deep in their character. There is a fundamental failure to recognize the sacredness and the solidity, the finality of Truth. An illuminating incident occurred once when we were out on a tour in Oman. My Arab guide one windy evening warned me to beware of the scorpions. "The scorpions will come out tonight," he said, "for it is blowing." I knew that the place had plenty of scorpions, but was not clear why there was anything additional to fear on such a night, so I inquired further. "The scorpions," answered my informant, "are very much afraid of mosquitoes. The bite of a mosquito is quite sufficient to cause the death of a scorpion, and on quiet evenings when the mosquitoes are about, the scorpions are compelled

to keep inside their holes, but on an evening like this one, when the wind keeps the mosquitoes away, the scorpions will be out in great numbers."

I expressed some incredulity, but he assured me that this was a matter of common knowledge, that he had seen it, or if not, many of his friends had, and that it was a well authenticated fact. "Well," I said, "it is an easy matter to test, and a fact of some interest if it is true." So I decided to test it the following morning. But the next morning, when I asked him to secure some scorpions from the inhabitants of the district, my friend seemed a good deal surprised, and when I explained what I wanted them for, he was full of deprecating apologies. "Oh, well," he said, "Oh, well, I don't suppose that it would really work that way if it was tested; not necessarily at least. Of course people do talk that way, but I am quite sure that if you tried it out you would not find that the scorpions really died." No, this was not a case of deliberate falsehood. In a curious way, almost incomprehensible to our Western minds, that man really believed what he told me, even though he knew it was not so. The truth has in his mind none of the unconquerable solidity, none of the finality it has for us. A falsehood is just as good as the truth for the foundation of an argument, or a course of action, or an entire life, or indeed an eternal destiny. In a word, there is no difference in the essential value and reliability of Truth and Falsehood.

There is another thing that the Arab needs, and that is a touch of fundamental humility which can see the defects of the present—at least to the degree of desiring improvement. I remember one night talking for a long time with an Arab on a housetop in Mesopotamia. "Yes," I said to him, "you have the finest country in the world, and if you only had a good government, and would irrigate the land properly, you would see a marvelous change. In the place of your poor, insufficient food, you might have plenty, and in the place of the wretched rags that you dress in now, you could have good clothes. In the place of these villages of mud houses you would have great cities and a magnificent civilization." As I finished, the Arab turned to me and replied: "I like it better the way it is." "Which is better," I said, as I took the two from my pocket, "this copper cent, or this five dollar gold piece? Your country now is the copper cent, what it might be is the gold piece, which is better?" "No," said the man, "I like it better the way it is." The independence and the self-respect of the Arab are magnificent, but the missionary's patience is often worn thin by continual contact with an impenetrable conceit and self-satisfaction, which sees no imperfection in their own flea and louse-ridden society, and looks with contempt on the bathing infidels.

There is at least one other thing that the Orient needs. Possibly it is the deepest need of all. While I am at home on furlough, I still keep up my friendship with some of my Arab friends, by means of cor-

respondence. One of these friends, particularly, I consider as one of the most perfectly natural gentlemen that I have ever met. He is vastly better than the men around him. He is vastly better than his own prophet Mohammed. He is a benevolent Customs House keeper, which is almost the same as saying that he is a white blackbird; a sincere, kindly gentleman, beloved of the whole community,—one of the few men against whom I never heard a single word from anyone, during visits in his city which aggregated several months. But when I sit long hours in that man's guest room, I do not see his wife, nor does he eat with her. Indeed, when I desired to ask after her health, for she is a friend of one of our women missionaries, even when we were quite alone I dared not insult him by asking the question directly, but must ask concerning the welfare of "his house." That man, with all his virtues, has two wives. The most serious indictment against him, and against all that society, is not that polygamy is permitted and practiced. Every man can have four legal wives; he may have as many concubines as he has money to pay for. He may sell his concubines as he does his cattle. They are simply slave women who bear him children. He may divorce any one of his so-called legal wives, by returning her dowry, and sending her away. But the serious need in that society is not constituted by the fact that the law permits such things, and that many practice them. The serious need is constituted by the fact that the conscience in these matters seems to have disappeared. Heaven, as drawn in their sacred book, is a place where sexual relations are limited neither by law, nor by fatigue, and the normal life for a man on this earth is just as close an approximation to Heaven as circumstances permit.

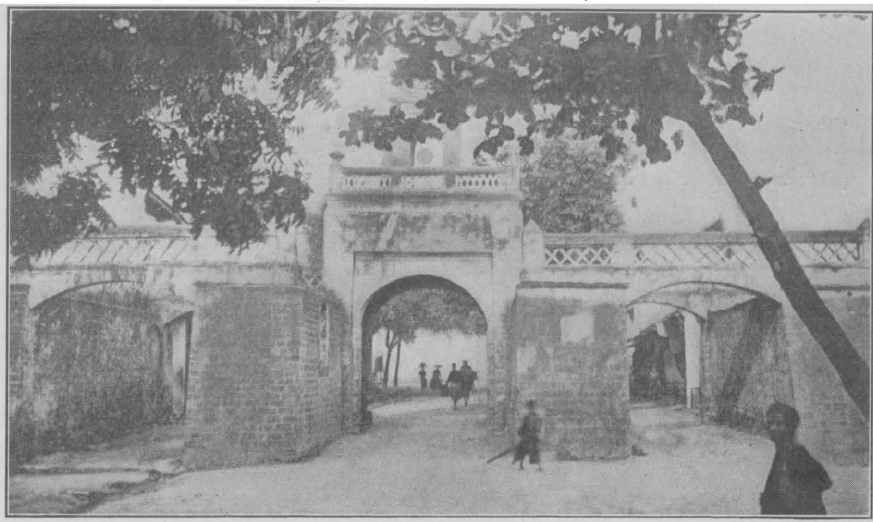
— This is not advanced as an adequate analysis of the need of the non-Christian world. It is advanced simply as an indication of the type of that need. Only a few months ago, a man hunted me up, after listening to a missionary address. "Don't you know," he said, "that all those people need is single-tax. If only their property laws were revised on that basis all these other things would take care of themselves." That may sound foolish, but essentially his mistake is no greater than that made by all who are anxious to take to the non-Christian world the veneer and the polish of our Western civilization, and are hoping for its regeneration as a result of such gifts. Some of us are not very proud of Western civilization these days, and the effort to transform the Orient into a land of half-baked Americans, is not futile and foolish merely, it is wicked and wrong. These civilizations have in them elements of great value. It may even be seriously questioned, I think, how much superior our own civilization is, as compared with theirs, when we remember how the worship of trade profits, and military glory, taints our whole structure. Whatever changes come in those civilizations, must come as a growth from within, and not as a veneering from without. Our gift to the non-Christian world is the regeneration of individual character or it is nothing, and worse than

nothing. We take to them the teaching and the example and the power of Christ. Essentially that is all that we do take to them. The Life that they gain from Him will work out its own results in civilization, and in the organization of society.

I pass on with no discussion of what that means as to the character of real missionary work, and the type of men who should go as missionaries, to say at once that this means not the weakening or the minimizing of that regenerated individual's racial peculiarities, but their strengthening and reinforcement. I attended a Presbyterian Church in Japan. It was not a Mission Church. There was, I think, a smaller percentage of European clothes in that audience than I met on the street of the city outside. Scarcely anything that I saw in Japan pleased me more than this. The Christian Arab is going to be a better Arab than before. He will eat the same sort of food, and wear the same sort of clothes, live in the same sort of house as he used to. He will think the same way. He is an Arab, and his new life in Christ has made him more of an Arab than ever. We want an Indian Church, which shall be the keenest center of nationalism in the Empire, and a Chinese church made up of the most devoted patriots that country affords. Christ is the reinforcer of racial peculiarities, and of racial loyalty.

Now, of course, it is evident that the evolution of society is toward more contact between the East and the West, and not less, that, however the missionary may sigh for a country free from Western trade, he knows that such an idea is a Utopian dream. The treasures of the Oriental mind, perhaps the most precious things in the world today, are not going to be preserved by imitating King Canute and ordering the tide to go backward. These racial peculiarities can be preserved, and their contributions to the sum total of humanity's development need not be lost. There is one agency that is working for their preservation, and so far as I know, only one. That is the enterprise of Foreign Missions, the second of the great forces at work in the Orient today. If we can put into those races the needed character and life, their contact with the West will strengthen and not destroy them. It will indeed develop them as nothing else can. And it can be done. Christ is capable of meaning to them not merely individual regeneration, but racial preservation, reinforcement and development.

In all the affairs of the world today, I know of nothing as magnificent as Christ's ambition for the nations, and no enterprise as splendid as our own, as we try to carry that ambition out. It is not a vision of America or England or Germany dominating the world, and imposing her civilization upon it, but a world made up of all the races, standing together, equal in opportunity and development, each contributing its own peculiar and indispensable addition to the common resources of Humanity; equal in each other's sight and in God's sight—the completed Kingdom of God.



ENTRANCE TO HANOI, THE CAPITAL OF ANNAM.

French Indo-China as a Mission Field

BY THE REV. SAMUEL M. ZWEMER, D.D., CAIRO, EGYPT

Author of "Arabia, the Cradle of Islam," etc.; Editor of *The Moslem World*

“THE beginning of the Gospel of Jesus Christ the Son of God,” *c’est la même chose, la même chose*,” said the French officer to me as he read the familiar opening words in a small French Testament I had given him, and then spelled them out in a Romanized Mark’s Gospel in the Annamese language. We were leaving Saigon, the capital of Cochin-China, and I secured his permission to distribute a quantity of these newly printed gospel portions among the hundreds of Annamites on the poop-deck of our mail-steamer, all of them bound for somewhere in France as labor-corps and apparently glad to do their part in loyalty to their colonial governors. “*The beginning of the Gospel*”—the words kept coming back to me as I thought of what this exodus and its return might mean for Indo-China. Here in their hands was the first translation of the living Oracles and before them the mysteries of European civilization—also its horrors on the long battle-front.

The only Protestant mission in all Indo-China, with its five provinces and its eighteen million souls, is that of the Christian and Missionary Alliance. Perhaps there is no part of the world with so great an area (over 700,000 square kilometres) extending for one thousand miles from north to south and with so large a population so greatly in need of the Gospel as this French possession, including as it does the three protectorates of Annam, Tongking and Cambodia, and the colony of Cochin-China. A land of huge mountain ranges to the north, of rivers and vast plains stretching to the fertile rice fields of the deltas; with a warm, moist climate and nearly everywhere covered with luxuriant vegetation—an almost inexhaustible supply of fine timber (15,200,000 acres of forest) and a rice export in a single year of over a million two hundred thousand tons. The chief mineral product is coal, although copper and iron are also found. The chief exports in addition to rice and timber,

which head the list, are pepper, cinamon, cotton, raw silk and vegetable oil; the total exports in 1914 were valued at 332,335,000 francs.

The population consists of Annamese, Cambodians, Tais, Chams (most of these are Moslems) and aboriginal tribes, the Mans, Mers, Lolo, etc. The Annamese are the most numerous, aggregating 15,000,000; the Cambodians come next with 1,300,000, followed by the Tais with 1,110,000, and the Chams 100,000. The aboriginal tribes number about half a million, while the three protectorates also include a "foreign" population of 300,000 Chinese and 45,000 Europeans and Eurasians. Among all these native races the Annamese are said to be the most civilized—they are nearly all agriculturists. Trade is in the hands of the Chinese; the Tais live in the mountainous districts, where they raise cattle; and the Cambodians engage in forestry, fishing and hunting.

The Messageries Maritimes Company and other French, Japanese and Chinese lines of steamships call frequently at the three great ports, Saigon, Tourane and Haiphong; and from these a network of railways and macadamized roads already extends inland. The tourist landing at Haiphong (thirty-two miles up the Cuacam river) on the stone piers and driving by rickshaw or carriage up the Boulevard Paul-Bert to the Gare Central might imagine himself in the suburbs of Paris. This city has a population of about 50,000 and has three daily trains to Hanoi city, the capital of Tongking and the seat of the French Governor-General. From Hanoi there is a well-built railway right through Tongking to the capital of Yunnan province, China—one of those great trade arteries that are destined to become highways not only of commerce but of the Gospel. Already this railway, stretching northward 761 kilometres, is the shortest and quickest road to all Western China.

ÔNG THÁNH MẮC, 16

57

vấn lấy ngài, rồi để xác trong huyết đã đã đục giữa đá lớn, và đã lấy một hòn đá mà lăn chặn cửa huyết lại. ¹⁷Và khi ấy có bà Ma-rie Mag-da-la cùng bà Ma-rie là mẹ ông Jo-ses, đã coi để xác ngài ở đầu.

Đoan thứ mười sáu

- 1 'Vậy qua khỏi ngày Sab-bat, bà Ma-rie Mag-da-la, bà Ma-rie là mẹ ông Jac-ques, cùng bà Sa-lo-mê đã mua thuốc thơm tho mà đến xức
- 2 xác Đức Chúa Giê-sus. ²Buổi mai các bà ấy đến mở ngài sớm lắm, la ngày thứ nhứt trong tuần
- 3 lễ, mà khi mặt trời mới mọc lên. ³Và các bà ấy nói cùng nhau rằng: Ai sẽ cất hòn đá lăn ra
- 4 khỏi cửa mồ cho ta? ⁴Mà khi xem lại, thì thấy hòn đá, là đá lớn lắm, đã lăn ra khỏi. ⁵Lại
- 5 khi các bà ấy vào trong mồ, thì xem thấy một người trai ngồi bên hữu, mặc áo dài trắng;
- 6 thì các bà ấy lấy làm lạ lắm. ⁶Người trai ấy nói cùng các bà này rằng: Bay chớ lấy làm lạ; bay tìm Giê-sus Na-za-reth, đã chịu đóng đinh trên cây thập tự; ngài đã sống lại; ngài chẳng còn
- 7 ở đây; này là nơi đã đặt ngài. ⁷Song các bà hãy đi nói cùng các môn-đồ ngài và ông Pi-e-re rằng ngài đi trong xứ Ga-li-lêe trước các ông: ở đó thì bay sẽ xem thấy ngài, như ngài đã
- 8 phán cùng bay ngày trước. ⁸Tức thì các bà ấy ra khỏi mồ mà trốn đi, vì run rẩy và lấy làm lạ lắm; và các bà ấy chẳng dám nói cùng ai hết, bởi vì lấy làm sợ hãi.
- 9 ⁹Pầy vậy khi Đức Chúa Giê-sus sống lại rồi, là buổi sớm mai ngày thứ nhứt trong tuần lễ, thì trước hết ngài hiện ra với bà Ma-rie Mag-da-la, là bà mà ngài đã đuổi ra khỏi trong minh được

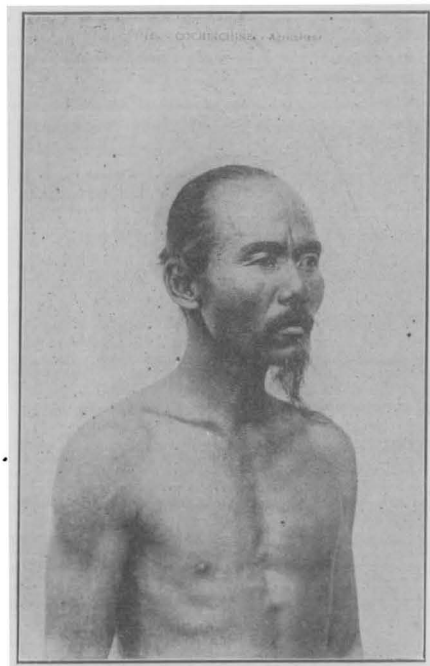
A PAGE FROM THE GOSPEL ACCORDING TO MARK—IN ROMANIZED ANNAMESE.

At Saigon it was my privilege to see something of the marvelous enterprise of the French in road-building and railway construction. The representative of the Standard Oil Company (a type of the Christian manhood one loves to meet in the Far East) took me in his automobile all around the city and its environs. We saw the steam-tramways that go every half hour to Cholon, the railway that runs for 410 kilometres to Nhatrang and automobile roads, kept in as perfect condition as the roads of France, in every direction. In other lands the camel, the donkey, the palanquin or the house-boat are used for mission-touring; but here an easier way for God's messengers has been prepared to a large extent by the enormous outlay for good roads and their scientific

construction. By automobile and by railway train a large proportion of the cities and villages are accessible. A telegraph system—one of the best in the Far East and a postal service second only to that of India—bind together the capitals and chief towns of all the provinces. The post-office at

ninth century have in the opinion of travelers no rival, even in Luxor or Baalbek.

The earliest history of Annam goes back to about 2,800 B. C. when the kingdom was vassal to China. It remained so until about 100 A. D., when revolt broke out and Annam became an independent state until again conquered by China about 1400. Other revolts followed and a second independent dynasty arose in 1428, which kept the throne until the eighteenth century. In 1856 the Taiping rebels made trouble in Tongking and in 1859, because of the murder of Myr Diaz, a Spanish bishop, Admiral Rigault appeared in the harbor of Tourane with Spanish and French troops and also took Saigon and landed garrisons. Gradual conquests or peaceful penetration followed and step by step the whole of the country became a French colonial possession. That a great work of civilization, education, commercial and industrial development has been achieved no one can doubt who studies trade reports or the two interesting volumes on Annam by Colonel E. Diguët; but he admits that much remains to be done. The chief thing is to win the affection of the people. "*J'ai insisté,*" he writes,¹ "*tout particulièrement sur l'attitude toute nouvelle que doit prendre la France vis-à-vis des Annamites, si elle veut reconquérir leur affection qu' elle a laissée lui échapper. Le dilemme est inéluctable: on bien nous perdrons l'Indo-Chine, ou bien nous rendrons aux Annamites, dont il nous faut l'amitié à tout prix, le rang sociale qui leur revient comme individus, l'exercice réel de l'administration et de la justice de leurs concitoyens, et la tranquillité que leur a enlevée notre système fiscal.*"



A FARMER OF COCHIN-CHINA.

Saigon is a fine building with the most modern equipment and faces the noble cathedral on the main square. Saigon is a Paris in miniature and has its Theatre Municipale, bronze statues, museums, a botanical garden, clubs, hospitals, cinematographs, a public library of 12,000 volumes, pagodas, temples and mosques. The dock, Bassin de Radoub, is one of the largest in the world and cost seven million francs. The ruins of Angkor in the vicinity of Saigon is one of the greatest tourist sights in the world; and in extent, beauty and variety these ancient temples and monuments of the

Whatever other barriers may exist, apparently there is less race prejudice than in Java or India and the language-barrier between the people and their rulers has been surmounted by the authorities with considerable suc-

¹ Col. E. Diguët: Annam et Indo-Chine Française, Paris. Vol. II, p. vii.

cess. The prevailing language is the Annamese, regarded because of its pronunciation, accent and use of Chinese characters as very difficult. The French have therefore introduced a method of transliteration and now teach Romanized colloquial in all the government schools. This policy, however, has resulted in the neglect of the old literature and in consequence the old religious influences have less hold on the people. An increasing number of the natives speak French and all the newspapers are in that language or in Romanized characters.

In 1898 the Governor-General established at Hanoi City *L'Ecole Française d'Extrême Orient* similar in character to those at Athens, Rome and Cairo for Oriental research in antiquities, art and literature. It publishes a bulletin, has a large library and in some respects does the work of a university. There is also a medical school with a maternity hospital, a school for nurses and charity-hospitals or dispensaries in several centres. When we consider the *religious* and social condition of the people, however, there is only one word that describes the situation—neglect. Roman Catholic missionaries have long been in the field and have done much.* They have built costly churches and established schools and gathered a considerable number of natives and Eurasians into the Church. But they have not given the Gospel to the people nor translated the Word of God into the vulgar tongue. According to an old treaty of 1874 it is alleged that only Roman Catholic missionaries can be permitted to propagate the teachings of their religion in any part of the colony that is not considered actual French possession. This interpretation at present restricts Protestant missionary work to the three cities of Haiphong, Hanoi and Tourane, and the Province of Cochinchina, including the largest city of Indo-China, namely, Saigon. "We do not believe,"

writes the Rev. R. A. Jaffrey, Superintendent of the Christian Alliance Mission, "that the interpretation of this treaty given above is correct, but for the time being it seems best to humbly submit to the restrictions placed upon us by the local authorities, praying meanwhile that God will, by His Providences, overrule it all and open a wide door to the whole of Indo-China which no man shall be able to shut."

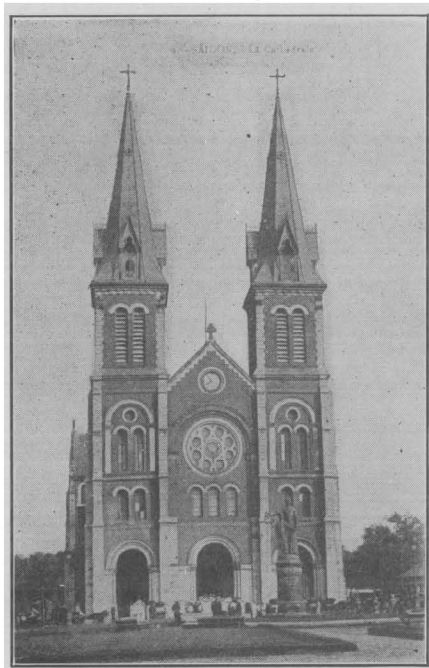


AN ANNAMESE WOMAN AND CHILD.

There is good reason to believe that after the present war the attitude of the French Government will be more favorable to American missions in North Africa and Indo-China. But even if this should not be the case we must not forget that long neglect, trying climates, political barriers, national jealousies and religious intolerance in all the unoccupied fields are only a challenge to faith and intended of God to lead us to prayer. All difficulties can be surmounted by those who have faith in God. The kingdoms and the

* According to some authorities there are over 700,000 Roman Catholic Christians in French Indo-China.

governments of this world have frontiers which must not be crossed, but the Gospel of Jesus Christ knows no frontier. It never has been kept within bounds. It is a message for the whole race, and the very fact that there are millions of souls who have never heard the message becomes the strongest of reasons why we must carry it to them. Every year we hear of further advance into these regions of the world by commerce, by travelers and by men of science. If they can open a way for themselves, in spite of all these difficulties, shall the ambassadors of the cross shrink back?



SAIGON CATHEDRAL.

The people of Indo-China need the Gospel. Their natural good qualities of sobriety, patience and docility when transformed into active virtues by the new life of God may make of them a strong race and one with a great future. At present the French consider them untruthful, vain, dishonest and given to idleness. They have, however, shown remarkable courage and

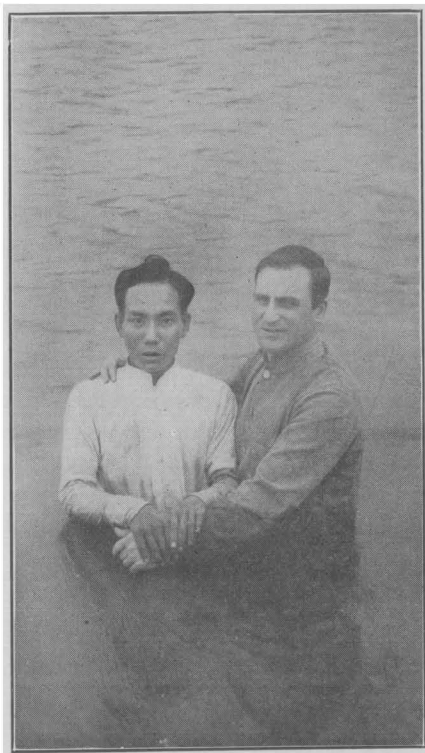
under good leadership have proved their ability as soldiers. Their family life and social institutions are very similar to those of Southern China because for many centuries Confucian ethics have been dominant. The Annamite as regards religion is often at the same time a Buddhist, a Taoist and a Confucianist, without understanding much regarding the difference of these three systems of religion or philosophy. He seems quite indifferent whether he secures a Buddhist priest or a Taoist, to preside at the funeral of his parent and is guided more by pecuniary motive than by any other. Animism is at the basis of all his religious thinking, so that in addition to the Pantheon furnished by these religions he has special worship for local deities or demons. Each village, Col. Diguett tells us, has generally a small Buddhist temple, a pagoda, where the local saints are worshipped, other pagodas for the Taoist cult, a pagoda to the god of literature in honor of Confucius, while each house has its own altar for the worship of ancestors, for the god of the hearth and the god of the kitchen (Ong-tao). The common people live in an atmosphere of superstition. One who spent a lifetime among them and studied their home life says that without exaggeration the poor Annamites may be compared to flies caught in the intricate web of gross superstition, slowly struggling to free themselves, but always terrified at death.

The Church of Jesus Christ is the sole custodian of the message sent by God. We are debtors to every land and every people still in need of the Gospel. Christ gave his disciples a world-wide commission. We rejoice therefore to see the beginning of the Gospel in this needy field. Although the workers are so few they have seized the strategic points for occupation and have already begun to gather sweet first-fruits of the coming harvest. The British and Foreign Bible Society has been in the field for some years, although the Scriptures

distributed by them have been largely in the Chinese characters. This is understood by a limited portion of the educated class. The use of the standard Romanized, which has been taught in the French Government schools for many years to the disparagement of the Chinese characters will bring the Message to many who cannot read this character. Rev. H. E. Anderson, previously a missionary of the English Wesleyan Mission in Wuchow, has been appointed as sub-agent of the British and Foreign Bible Society for Indo-China. It was my privilege to meet Mr. Anderson at Hongkong and learn from him something of his plans for the development of the work in this great field. Mr. and Mrs. Irwin of the Christian Alliance Mission were with me on the steamer and landed at Tourane to take up their work. Last year the members of the Church at Tourane numbered seven, and now eighteen more have been added to the Church by baptism. This makes a total membership of twenty-five at the end of the year. There are many earnest enquirers who are attending the meetings regularly and seeking to know the Way of Life. An invitation is given at all the meetings to any who desire further and to definitely accept the Saviour to come to Mr. Irwin's home for prayer, and almost daily one or more inquirers come to the missionary, desiring to be led to Christ. Mr. and Mrs. Cadman have begun work at Hanoi, the capital, where there are at least 130,000 Annamese. Hitherto they have devoted most of their strength to the work of the revision of the four Gospels, and the Acts of the Apostles, in the Standard Romanized Annamite language, called *Quec Gnu*. Yet here also there have been baptisms.

"We believe," says the acting superintendent of the Mission, Rev. R. A. Jaffrey, "that the Lord is about to do a great work in Indo-China, that He truly has much people in this land, and that in the short time that may intervene ere His return to earth, a speedy

and glorious work of salvation will be seen among this people. Indo-China is one of the last lands of the earth to hear the Message of Christ's salvation, and shall we not dare to believe that a mighty work shall be done in the power of the Spirit of God, similar, for instance, to the great ingathering of souls among the Koreans and some of the aboriginal tribes of China?"



REV. W. C. CADMAN BAPTIZING FIRST PROTESTANT ANNAMESE CONVERT IN HANOI.

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Factors in China's Crisis—II

BY GEORGE SHERWOOD EDDY, LL.D.

Secretary for Asia, Young Men's Christian Association

As Canton, is a typical city in the south of China, so Peking is a typical city of the north. The record in these centers show how the Christians of China are organizing in a growing movement for personal evangelism, which is spreading over whole sections of the continent of Asia.

We spent ten days in Peking, conducting meetings among the various classes of students, officials and merchants. On the day of our arrival we met some six hundred Christian workers who had been trained and prepared for the evangelistic campaign. The next day at noon we had a meeting with the returned Chinese students from America and the English speaking educated leaders of the capital, appealing to them for moral leadership and Christian living to save their country in this hour of crisis. This was followed by a dinner with some two hundred Chinese officials, including four members of the President's Cabinet, several generals of the northern army, the leaders of the Chinese national banks and railways, the departments of Foreign Affairs, Education, Agriculture, Trade and Commerce. We spoke to them frankly of the imminent danger in which China is standing today and of the immediate necessity of setting their own house in order and saving the country. We pointed out that mere knowledge of the moral precepts of Confucius cannot hold a nation in its present crisis, but that only the mighty power of the living Christ can give the honesty, purity, courage and strength needed to save this nation in its hour of deepest need.

On the third day we began a series of meetings in four sections of the city, working with the leading denominations to reach the higher classes of non-Christian students and officials in Peking. At the Presbyterian Mission the audience was composed largely of Manchus and a number of non-Christians came out boldly on the side of Christ. During the two days following, meetings were attended by a thousand men each night in the Congregational Church. These men sat for two hours each evening listening to two addresses. A break between the addresses enabled several hundred Christian workers to deal personally with their non-Christian friends and help to lead them to an intelligent decision. Each night many non-Christians confessed Christ publicly, until the number had reached several hundred. A third series was held in the Methodist Church, with twelve hundred picked men in attendance. Here also several hundred non-Christians decided to enter the Christian life. The series held under the auspices of the Anglican and London Missions was also fruitful. In fact every night a number of non-Christians made the final decision for Christ.

On the last night twelve hundred men gathered in a conservation meeting. When asked how many Christians had won a man for Christ during the week, or had seen a friend whom they had brought to the meeting make his final decision for the Christian life, several hundred Christian workers rose to their feet. Then a much larger number of non-Christians who had entered the Christian life during the week arose. These men have now been enrolled in Bible classes and are being prepared for baptism.

Following the meetings in Peking three years ago, an average of six hundred non-Christian students and other men attended Christian Bible classes for two years, and more than two hundred and fifty of these men were baptized and received into the churches. A very much larger number will join the churches this year, as the work being done by the Christians themselves has been incomparably stronger. Our meetings indeed have only been an incident in what we believe is a great growing indigenous movement of personal evangelism in the Christian churches of China, where the rank and file of Christian laymen are actually learning to win men for Christ and are going out to extend Christ's Kingdom in their own land. This is the most encouraging fact in the present hour of crisis in this nation, and the movement is spreading also in India and other parts of Asia.

In addition to the meetings held in the churches of the city, we had time to visit some of the colleges. At Tsing Hua, the American Indemnity College, more than five hundred young Chinese students are being trained to enter the colleges and universities of America. A number of them decided to enter the Christian life and twenty-nine were later baptized in a single church. On another day at the great normal college, where fifteen hundred of China's future teachers are being trained for educational leadership in all parts of this great republic, several hundred non-Christians stayed to an after-meeting and almost fought for tickets to gain admission to the Christian meetings. This was due to a feeling which is spreading among the educated classes of China today that the moral maxims of Confucius are not sufficient and that some new power must be found to save this nation. They are turning with open mind to examine the claims of Jesus Christ to see if they can find in Him what they need for the individual and the nation.

We left Peking with hearts filled with thanksgiving for what we have seen the living God do through the Chinese Christians. The work had been theirs, and that is the reason it is so encouraging. On all sides there are China's ancient temples and altars, great city walls and palaces, which are now showing signs of decay and decrepitude. The old order is dying, but a new life is being born in the heart of this ancient capital.

This is the hour of our supreme opportunity to help China. A new spirit of sacrifice has been awakened throughout the length and breadth of America through the present war. Surely this must be util-

ized not only during but after the war. Can it not be turned into new channels? Once peace has been declared, we must give ourselves not only to reconstruction at home but world reconstruction. Thousands of men have offered their lives in the great sacrifice. Many of these men have caught the vision of service and many of them will be ready to offer their lives to the cause of missions abroad when the war is over. Can we not find the moral equivalent for war in the vast need of China and Asia?

We have awakened to a new sense of national responsibility. America's isolation is a thing of the past, it is gone forever. We have taken our place as never before in the world's life. To America China looks as to her best friend. We will have the men, the money and the resources to meet the demands of Christian missions as no other nation in the world. Europe was impoverished and exhausted by three years of war before we entered the struggle.

Now is the time to pray and work for this great nation in its hour of crisis. Are we to sink back into a life of ease after the war is over, or shall we turn this stream of sacrificial living and giving into new channels of blessing for the whole world? May God help us to do our duty by China in her present hour of need.

Whereas four years ago the aim of our campaign in China was to present the Christian message to the largest possible number of leading non-Christians and to endeavor to lead them as inquirers into Bible-classes to study the life and teachings of Christ, the aim this year was to bring prepared men to final decision, to win them by personal work on the part of the Chinese Christians themselves, and to relate them not only to the church as members, but to lead them into active service to go out at once and win their non-Christian friends. Thus the meetings were only a passing incident, while personal work and the steady efforts of Chinese Christians to win their friends to Christ was the constant and important factor.

In the twelve cities visited we were inspired by the sight of Chinese Christians working as never before for their non-Christian friends. In each city "double-meetings" were held each afternoon or evening, in which two addresses, each of about an hour in length, were given, with an interval between for personal work, each Christian explaining and applying the message to his non-Christian friend.

In Hongkong we found a carefully selected audience of six hundred picked men, one-third being Christian workers and two-thirds prepared non-Christians. Each afternoon the hall was filled with student audiences and at night with business men. Here again a large number made their decision to enter the Christian life, some of the students especially undergoing great sacrifices, forfeiting their scholarships for education in America or Europe.

In Amoy the church was crowded with workers and prepared non-Christians. The principal of the leading non-Christian institution in

the city decided for Christ, as did a number of the students in the mission colleges. On the last night a pastor led out some seventy converts who had been won by the workers of his church or who had made the final decision for Christ during the week.

In Foochow, the "City of Joy," there were some four hundred Christian workers who had been carefully trained in twenty personal work groups started by Mr. Buchman and his party. Meetings were held for government students in the walled city and for merchants on the south side and for students in the Christian colleges. Several hundred men decided for Christ and were enrolled in Bible classes in the twenty-nine churches of the city, including seven Confucian classical teachers, and a number of these converts have already been baptized.

In Shanghai the meetings were conducted under the leadership of the Chinese pastors themselves by Dr. Chen Wei Ping, with splendid results, the foreign members of the party being detained in Foochow, owing to the lack of steamers. The work in Shanghai proved conclusively that the success was due in all places to the preparation made by the Chinese Christians themselves and to the fact that the work was truly their own and not that of foreigners.

In Nanking an audience of a thousand prepared non-Christians and workers filled the hall. Among the twenty or thirty officials sitting in the front seats, the strongest character of them all was the Assistant Commissioner of Police, Mr. Wang. On the second day this man who had sat with the non-Christian officials on the first day, came forward on the platform as the Christian chairman of the meeting, and boldly stated to the whole audience why he had become a Christian. He said that he had hoped that the revolution and the republic would solve China's problems, but that he had now learned that Jesus Christ was the only hope of China. At the close of the meeting he and five leading Chinese Christians, one the son of a former governor and grandson of China's great statesman Tseng Kuo Fang, and Mr. Wen, the governor's advisor on foreign affairs, gave their testimony for Christ, many in the audience being moved to tears as these men spoke.

The local committee in Nanking reports: "Every meeting was crowded and on Saturday and Sunday there must have been nearly eleven hundred people in the audience, the meeting lasting for three hours. One of the finest results was the decision of nine teachers in the language school. Another meeting of intense interest lasting for three hours was held in the University of Nanking. Eleven men out of twenty-two in the English department of one of the government normal schools are now Christians, and there is now a Christian in every government school in the city."

In Hangchow, in spite of the rain, the meetings were well attended and a number of leading men made their decision to enter the Christian life. A local missionary writes: "You remember what a sensation was produced when Mr. Wen was baptized three years ago. There will

be ten or twelve men, returned students from Japan, government school teachers, professional men and the like, baptized the day after tomorrow. God is working here in a wonderful way; I have seen nothing like it since I came to China. There is not only a willingness among men to become Christians but a hunger for it and each man expresses his anxiety to become a real Christian and soul winner. It is simply wonderful."

In Hankow, after a meeting with a hundred returned students from abroad and a meeting with the gentry and two meetings with the Christian workers in the London Mission church, a fine audience of nearly a thousand carefully prepared non-Christians and Christian workers gathered each night in the cathedral. On the last night these men were divided up by denominations and enrolled in Bible classes.

Any success attending the meetings was due not to the meetings themselves but to the wonderful preparation which the Chinese Christians had made since the training classes which had been inaugurated by Mr. Buchman and his party. In the London Mission fifteen groups of personal workers with five in each had been meeting for some months and are continuing to meet after the meetings are over; in St. John's Episcopal Church there were ten groups, and in the cathedral congregation twenty such groups.

In Changsha, in spite of the devastation of parts of the province owing to the fighting and looting of the soldiers and the unrest in the city itself, a large church was filled with nearly a thousand prepared men and workers. Several hundred men registered their decision to enter the Christian life, including some of the students in Yale College and all the non-Christian seniors in the medical school.

In Tientsin the last of the series was held and here as elsewhere several hundred men made their decision to enter the Christian life.

In almost no place were large meetings held, few audiences exceeded one thousand in number; the whole aim was for quality rather than quantity, intensive rather than extensive. Any measure of success was due to the century of missionary seed sowing which had gone before, and to the splendid preparation and the personal work done by the rank and file of Chinese Christians themselves. This movement for personal evangelism is the most encouraging thing that we have found throughout the length and breadth of this great republic during these months; and here in the Church of Christ is the hope of China.

After returning from the battle front in France, it seems to the writer that there are three great crises in the world today; one in the war zone, one in Russia, one in China. What is to be the future of Europe? What is to be the fate of Russia? Is China to be united or divided, saved or lost, conquered or free? Never was there a time when China faced a greater crisis in her history. After visiting many of the provincial capitals on four tours during the last twelve years, and during the last twenty years the different countries in Asia, one

is driven to confess that he has never seen a nation in such desperate need, in such imminent danger, or facing such a supreme crisis as is China today.

After four thousand years of self-government, China seems to be in danger of losing her independence. As a friend of China, I believe in the inherent strength of the Chinese people, in their great past and their mighty future possibilities. I write not as a pessimist but as an optimist and as one who believes that Chani may yet be one of the greatest if not the greatest Christian country in the world, far in advance of the Christian nations in Europe and America today.

China stands today in imminent peril of a great national humiliation. It is plain to anyone who visits China and travels throughout the land that something is the matter, that the trouble is radical, fundamental and widespread. After four thousand years, China seems to be almost at the point of breaking down in her government and is in danger of moral and material bankruptcy.

The man who today is probably China's leading patriot says: "The outlook for China is exceedingly dark and very seriously dangerous. The whole country is torn by factions. As a result of this internal strife there is really no spot in China which you may call safe, where life and property are adequately protected. What will happen to China I do not know; whether she will live as a nation I do not know. I think we have only to try to think of ourselves as at the throne of Christ; that God after all rules the world and that the destinies of all nations are in His hands. . . . "We need Jesus Christ today because we need more light. There is utter darkness and it is largely the ignorance of the people that has been the cause of all the great trouble in China. We need Christ because of the richer life which he brings; and I do not believe that richer life can come to China unless we have a penitent life with which to begin. The root of all evils in China is the love of self. Those evils produced by such sins as concubinage, gambling, seeking power and wealth are largely due to selfishness and to the idea that man himself is the most important. Christ comes and teaches us to think in terms of God, in terms of humanity. This is the only hope, so far as I can see." These words from this great representative Christian patriot seem to voice the deepest feeling of China's Christian leaders throughout the land today.

In this movement for personal evangelism lies the hope of China. In this hour so dark politically but religiously so bright, let us go forward to meet the need of China.

In North China, where Dr. Eddy held meetings and where there was a subsequent mobilization of Chinese Christian activities, some of the results were as follows: In Peking 543 men and 332 women held 524 meetings and reached an audience of 61,000. In Manchuria 6,000 workers took part, and 1,000 villages were reached.

Asiatic Women in America

BY MARGARET E. BURTON,

Author of "Women Workers of the Orient," etc.

ABOUT two hundred girls from Oriental countries are students in schools and colleges in the United States. Half of them are from China, more than one-fourth from Japan, and the others are from India, Korea, and the countries of the Near East. Many from China and a few from other countries, are supported wholly or in part by their governments. A few are supported by the Mission Boards of the schools from which they have come. A surprisingly large number have come quite independently, ambitious for the best possible opportunities for education, but with little idea of the amount of money it requires to live in America, or of the difficulties involved in "working one's way." They represent about every type of background which the Orient affords today. Some are from the homes of wealthy and prominent non-Christian officials, some are from cultured Christian homes, as ideal as any to be found in Christian lands, others are from very poor homes, which were willing, however, to permit their daughters to go to the mission schools to be educated, and some are the wards of mission schools, taken by the missionaries in babyhood. The majority are from mission schools, but some are from government institutions, and some from private schools. Most of them are Christians, but there are among them Confucianists, Buddhists, Hindus and agnostics.

These young women from Oriental lands are preparing for almost every line of work which women in any country have ever entered. Not a few of them are looking forward to using their education in and through the homes which they are planning to make some day soon. Kindergartening and domestic science are very popular among those who are definitely looking forward to marriage on their return. A few are, in fact, already married to young men so progressive as to be eager to give their wives every opportunity which they themselves have had.

In view of the needs and opportunities for educational work for women in the Orient, it is natural and right that many should prepare themselves to teach. And there is almost no subject in which some Oriental woman is not specializing. A few are preparing to be kindergartners, a few are taking training to be physical directors, several are in Bible or Missionary Training Schools getting ready to do distinctly religious teaching, but the majority are preparing to teach the ordinary branches of high school and college work. It is interesting and encouraging to see how many are specializing in sciences. Two Chinese girls, sisters, are this year doing graduate work in two great universities. One, having graduated from one of the large women's

colleges last June, with high honors in botany, is now working for her Master's degree in horticulture and forestry. The other, who graduated two years ago last June, has already received her Master's degree in chemistry, and is now well on the road to her Ph. D., and is attracting not a little attention by her original research into the chemical properties of various kinds of Chinese food, as, for example, bird's nest soup, and "Ming dynasty" eggs. A number of Oriental girls have received their Masters' degrees in education, and one Brahmin from India seems well on her way to her Ph. D. in that subject.

In view of the attitude of Oriental women toward men physicians it is good to know that a number of the girls studying in this country are taking medical work. Of ten Chinese girls, sent by their government this autumn to the United States, on indemnity fund scholarships, four are planning to be physicians, one of them a dentist. Still another Chinese girl came to America last year to attend a School of Pharmacy; several Oriental girls are also preparing to be nurses; three Chinese women are at present in the Nurses' Training School at Johns Hopkins University, all of them being supported by the nurses' scholarships established for Chinese women a year ago by the Rockefeller Foundation. Great interest in various forms of social and religious work is shown by the Oriental women. Sociology is always a popular subject. The sister of the two Chinese girls who are now studying for higher degrees in scientific subjects, graduated last June from the Chicago School of Civics and Philanthropy. The National Training School of the Young Women's Christian Association numbers girls from China, Japan, India and Armenia among its graduates, and there are many Oriental women in the various Bible and Missionary Training Schools.

But whatever may be the background from which these girls have come, and to whatever kind of work they may be returning, certain it is that everyone of them will be a leader of unusual influence among the women of her country, because of the very exceptional opportunities which have been given her. The Young Women's Christian Association has, therefore, felt that everything that could be done to help these girls to see and know the best, rather than the worst, of Occidental civilization, during their stay in this country, would touch not only their own lives, but the great host of their countrywomen whom they will so strongly influence, for good or ill, in years to come.

For a number of years the Christian Association has invited every Oriental girl studying in the United States to be its guest at one of its summer conferences. Eighty-five accepted this invitation last summer. Probably few things during their stay in America have meant more to them than the opportunity these conferences have given them to meet many of the finest type of American women students from many different colleges, and to hear and become acquainted with several of the strongest and best known ministers and other Christian

leaders in America. The conferences also serve to bring them in touch with each other, for during the year they are widely scattered in many different schools. For several years the Chinese and Japanese girls in the various conferences have kept an hour each day free for separate Chinese and Japanese "council hours," and have spent that hour, under the leadership of one of their number, discussing a program drawn up weeks in advance of the conference, and dealing with matters particularly interesting to them as educated Oriental women. Two quotations from letters received from Oriental girls who last year attended the Silver Bay Conference, give a little idea of what such a ten days may mean to them:

One is from a Chinese girl who belongs to a nominally Christian family, but who has never seemed deeply interested in Christianity, and who has given some of her friends not a little anxiety since she came to this country, by her carelessness about church attendance, her indifference to the college Christian Association, etc. She writes: "Every time I kneel down to pray I cannot help asking God to make the seed which has been sown in my heart at Silver Bay this year to take deep root and send out a fruitful result as the days go by. I'm sure I can't ever thank you enough for giving me Silver Bay. I often wish that this place was a little bit like Silver Bay. While we are having the greatest time in sports, etc., our souls (at least mine) are longing for something more spiritual."

The other letter is from an Armenian. She has passed through a very agony of suspense and grief this year, and sorrow has been added to sorrow. She says: "I think I owe to Silver Bay that I am not ending this wretched life of mine."

For a little more than three years, the National Board of the Young Women's Christian Association of the United States has succeeded in keeping in close touch with these Oriental friends throughout the year, by the visits of a traveling secretary. This secretary goes to the colleges where Oriental women are studying much as a guardian, or older sister might go. She is interested to learn about their health, their studies, their living conditions, the kind of friends they are making, what they are going to do during vacation times, whether any special problems or perplexities are troubling them, etc. Often she discovers that very concrete help is needed. Sometimes it may be a loan from the Loan Fund which the Young Women's Christian Association has established for the use of foreign students, lending them sums which are to be returned, without interest, when the girls have returned to their own countries and are self-supporting. Occasionally it is a gift from the "Emergency Fund" which is designed to meet acute needs on the part of students who ought not to be asked to promise to repay the amount given. Frequently it is advice or provision for the puzzling vacation periods, when other students go to their homes. But even if there is no immediate need at the time of the secretary's visit,

the fact that the Young Women's Christian Association cared enough to send her, establishes a relationship which makes it possible for these girls, so far away from home, to turn to the Association very naturally, if they are ever in need of sympathetic advice and help.

A special bit of service, which the Association has very much enjoyed, has been in connection with the two groups of Chinese women students sent to America on indemnity fund scholarships. It has been the privilege of the Association, at the request of the Chinese government, to recommend both the preparatory schools at which these girls should spend their first year in America, and the colleges to which they should go later, to carry on much of the correspondence regarding applications for admission, and, after their arrival, to do all possible to help them become adjusted to their new life.

It is the earnest hope of the Young Women's Christian Association that its friendly relations to these Oriental women, and whatever service it can render them, will make each one feel that the Christian women of the country to which she has come are genuinely interested in her, and are eager to make her years among us mean the utmost possible to her and to those to whom she will return.

Do Koreans Need Medical Missions?

BY REV. HARRY A. RHODES, A.M., SEOUL, CHOSEN

A Missionary of the Presbyterian Church in the U. S. A.

THERE are some twenty mission hospitals in Chosen, treating annually over 200,000 patients. There is a Korean Medical Association which holds two or more meetings a year. The Severance Union Medical College is probably one of the best in mission lands, and has an enrollment of about eighty students in training. The Nurses' Training School has an enrollment of thirty. Most of the mission hospitals have native graduate physicians and graduate nurses and other efficient assistants. Strenuous efforts are made by all missions to have at least one foreign doctor and one foreign nurse in each hospital.

But is this a satisfactory program for Chosen? Since the annexation of the country by Japan eight years ago, some friends have expected the Japanese to care for Korean medical needs. Japanese medical work, however, is not enough. Medical missionary work is still needed as an entering wedge into many a dark valley and into many a dark heart in Chosen. Think of the effect of 200,000 patients coming into contact with Christian physicians and their Christian assistants. None go away without hearing the Gospel. Then, too, the missionary is in Chosen to relieve suffering. He cures the maimed, the halt, the blind; he is able to stay the spread of disease. The medical profession is not over-crowded in Chosen and will not be for generations to come.

Every efficient hospital in Chosen has more than it can do, and the Koreans are dying without medical care, being punctured with "chims" (needles), swallowing concoctions of deer's horns and bear's gall, writhing under the burning of punk and sulphur, going crazy in a fever under the beating of drums and the wild incantations of the sorceress to drive out imaginary demons.

The philanthropic purpose of medical mission work is one of the strongest reasons for maintaining it. Mission hospitals in Chosen require all patients who are able to do so to pay a small fee, so that the hospitals can be maintained with only small annual grants from mission funds. But any one who knows anything about the poverty of the Koreans, knows there must be a small army of patients who can pay nothing, but they are not turned away for this reason. In most mission lands in the Orient there are no public organized charities, no asylums, no homes for the aged and poor; everything except mission work is on a money basis. Woe to the man who has no relatives to care for him in illness or old age! The mission hospital will take in the outcast, the incurable, the demented, the penniless and care for them as a Good Samaritan. The missionaries give medicine, food and clothing, a warm room, clean sheets and a bath, all the time explaining the Message of Life.

But there are still other reasons for the maintenance of medical missions in Chosen. The Christian population, of 300,000, will be doubled and trebled shortly and needs Christian physicians and nurses. May the young converts be preserved from godless physicians, nurses and others whose only interest is money and the joys of scientific investigation! We need doctors and nurses who will not only want to make a living, but who will want to live a life of service; who will be satisfied with small fees or none at all if need be, but who will give Christian counsel and comfort as well as materia medica. Christian Koreans need a vast amount of teaching along medical and sanitary lines; the care of children and of mothers, the laws of hygiene and sanitation, the preparation of foods, scientific home remedies, co-operative community efforts against germs. To have such medical instruction given by Christians will be of incalculable value in the interests of evangelization. Naturally, in view of the Japanese system of well organized hospitals and medical schools, and with their new government regulations for all medical work, the missions must be still more and more efficient than formerly. This involves expense, but no hospital or medical school in the home land can have such rich returns for the money invested as are received in a mission land. No doctors or nurses at home can have such a rich fruitage for life's labors, such a range of interesting cases professionally, such opportunities to be pioneers, such a multitude of lives to be touched, as they can have on the foreign field. Philanthropists and Christian workers can nowhere find a better investment than in Korea.



BEST METHODS



BY MRS. E. C. CRONK, RICHMOND, VIRGINIA

Chairman of the Committee on Methods of Works of the Federation of Woman's Foreign Mission Boards

Precept and Example for Mission Study

TWO of the most successful Mission Study class leaders in America have furnished the precepts. The examples have been gleaned from classes all over the land. They prove that successful Mission Study is possible in great cities, in small towns and in rural communities.

FOUR MAXIMS FOR MISSION STUDY

By Mrs. Eva C. Wade

A mission study book is the most concentrated curriculum in existence. Under one simple and unassuming cover lie courses in geography, history, psychology, etymology, mathematics, agriculture, ancient and modern languages, sociology and theology. Its themes range from ancient cults and religion to the modern development of civic consciousness; from Oceanica to Oshkosh; from moral aims to immoral pagans. Its pages teem with foot-notes and references, and its bibliography lists fascinating books that expand the curriculum to the proportions of a correspondence school catalogue. Therefore it may well be that both teacher and student of mission study books stand rather appalled before each fresh volume as it is hurried from the press and pressed upon the hurried. And, in such perplexity, it has been known to happen that all of these courses represented in a given book were taught in "spatter work" method without any particular reference to the title which would indicate the chief reason for the book's existence, and the real missionary theme.

1. "Major in Missions"

Doubtless you recognize the need of this from those painful moments when you conducted a review and dis-

covered a full knowledge of the irrigating systems of Utah but no clear perception of any Mormon doctrines, or evoked enthusiasm concerning silk worm culture in Japan without any hint of interest in Christian education of the Japanese. All of which proved that you had not "majored" in missions," and had not definitely set for yourself and your class a great missionary truth around which all these other most interesting truths should center. In this connection it is well to urge the value of reading prefaces, forewords and dedications in books. Like the bibliography, they seem nonexistent to some leaders who believe in a course of teaching, unhampered by the narrow restrictions of author and authorities, as cultivating more fully the imaginative faculties of the students. However broad your field of learning or whatever tempting by-paths of instruction you find, remember in this case your definite business is to magnify the great, vital impulse of Christian missions and explain its manifestation in this particular field under discussion. However discreetly you word it to encourage the uninterested or the uninformed, let your central theme be clearly the one which animated those who provided this book for inspiration and instruction. And let this theme be repeated and made familiar as the various parts of the book are studied and related to it, thus naturally making evident that you "Major in Missions."

2. "Clear Outlines Required"

Written as these books are by fine and fallible people with fine and true purpose, they do not pretend to be the final word on any subject, and none of them bear the classic phrase "Noli me tangere." Nay, brave souls have even dared to differ from some statements made therein just as they would from theological volumes or scientific bulletins. These books are guides to independent thought and further research by both leader and students. Therefore a clear and complete outline of the special missionary truth presented in this book may well show rearrangement, addition or subtraction of material found in the book. And the ability to do this and not weaken the legitimate authority and appeal of the text book is one of the things that make a good leader. A good, clear outline of book and chapters is one of the most valuable contributions a leader can give to a class, or better still, one of the most valuable contributions a leader can elicit from a class, keeping in mind the fact that an outline does not mean a recapitulation of every paragraph heading in the book, but a simple, coherent analysis of the book and its teachings.

3. "Make the Study Book Live"

Imagination is being cultivated these war times, when we must people the fair plains of France with our loved ones and follow them with our dreams and prayers. Make your far-off jungles, rice fields, mountains and islands real and your dates of history alive with the personalities that made them remembered. Take your training from any child, for he can make vivid either Joan of Arc "a lady in a uniform like my sister in the motor corps," or Dorcas "a nice lady sewing things like my mother at the Red Cross." And take heed to the homely old saying, "All is grist that comes to his mill" and apply it to this job of making your book alive to the class. There is no source too unlikely to yield illustrative material, no student in your class who cannot give some

contribution to clearer understanding of the subject. Even the girl who had no talent but the making of paper dolls made a whole chapter vivid by her paper costumed dignitaries and prelates; and the other one, who was a devotee of the movies, came out with unexpected reinforcement of facts concerning scenery as shown in a recent educational film. And, making the study book live before your class, make sure that the truth of the study book will live and find fruition through your class, for the last maxim is—

4. "Make Your Class Count"

For that is your final test as a leader and the final test of your teaching. Does your class count for anything more in the world's sum of Christian knowledge, understanding, sympathy and effort? Has something more of Divine force and zeal been freed for service through your class? Have you helped them make those intangible things, public spirit or the awakening of Christian conscience? Have you stirred a sense of individual duty or the power of united forces? Have you made the Master of life's great school more real? Then indeed has the crowded curriculum been worth while.

* * *

TO WIN IN MISSION STUDY

1. Adapt mission study to local conditions. A large lecture class will in many places stimulate interdenominational interest, and lead to the formation of smaller groups for more thorough work. In other communities neighborhood groups can meet in homes, usually in the evening, for five or six consecutive weeks, without a preliminary course of lectures.

The midweek prayer service is a capital place for men and women to discuss the books, either in a preliminary period or during the hour. Variety in time, place and method should be always with a view to reaching the greatest possible number of individuals.

2. Recognize prevalent aversion to

mental effort. If the word "study" causes terror or disinclination, call the gathering an "investigation committee," or "discussion class," or, as at the recent Blue Ridge Conference, "World Citizenship Class."

3. Prepare simple and clear outlines, usually in plain sight on black-board or poster. Make discussions or questions logically follow the outline. Text books should be owned and marked. Assignments should be definite and condensed.

4. Discourage usually a one-day treatment of mission study books. Six consecutive periods (one to each chapter) will result in jaded minds in the audience. This leads to mental and spiritual indigestion. Instead of conservation, it is usually dissipation and distraction. Prayer has too small a place, posters and "methods" are often crowded out, and the sale of literature is much less than in a class that meets for several consecutive days or weeks.

5. Push publicity early and persistently. Optimism as to value of class, popularity of book, personnel of subscribers to the course, and general charm of the plan will be a decided help. There is nothing like joy to make things go. Optimism is the condition of success.

6. Allow no substitute to take the place of the "real thing." A missionary reading circle, a monthly missionary meeting, and a one-day relay development may all treat of the same mission study text book without exhausting its interest, or excluding the group study of the topic among those who are willing to give time and thought in exchange for profitable dividends on the investment.

7. Arrange finances without collections. Tickets procured in advance are more dignified.

8. Link missions with current events and world reconstruction. The war furnishes points of contact in vocabulary, strategy, sympathy and general education. Desire for guidance in prayer, information, gener-

osity and patriotism is an asset today in the mission enterprise.

G. G. F.

A PACIFIC COAST EXAMPLE

Things worth while are coming to pass in Mission Study circles on the Pacific Coast. Dr. E. F. Hall, recently elected General Secretary of the Missionary Education Movement, tells a story worthy of reading and cites examples worthy of following:

Parish-Wide Possibilities

This is a record of achievement. It answers the question, What have you done? It is suggestive to ministers and other church leaders of how the study of missions can be made popular. It is the story of what has been termed in California "The School of Missions." In the language of modern warfare it may be called a Mission Study Drive. It has stimulated missionary interest, created a real enthusiasm in mission study, enlarged missionary contributions, inspired young people to enter Christian work, and increased attendance at Sunday evening services.

The first church in California to have a "School of Missions" was the First Christian Church of Pomona. Others have followed during the past two years until it is now no longer an experiment. The laboratory work has been done, and the "School" has demonstrated its value. The following record of attendance will give some idea of the success:

CHURCH AND TOWN.	Church Member- ship.	School Enrol- ment.
First Christian, Pomona.....	650	287
First Congregational, Pasadena.....	800	150
First Christian, Whittier.....	370	150
First Presbyterian, Pasadena.....	1,864	250
Immanuel Presbyterian, Los Angeles.....	2,440	600
Westlake Presbyterian, Los Angeles.....	251	75
Presbyterian, Santa Ana.....	894	221
Presbyterian, Monrovia.....	331	150
Presbyterian, Covina.....	194	71

Time

The schools were held once each week for from six to eight weeks, either on Sunday evening before the church service, or before the prayer-

meeting on Wednesday evening. Several churches report, "Entire families came." Classes were provided for men, women, young people and juniors. One minister reports that instead of having no evening service, as was expected by church officers because the congregation is scattered, the School of Missions each week drew a large attendance, and the church was filled at the regular preaching service which followed.

The School of Missions is a plan for having a parish-wide study of missions. It is held on a regular church evening, either Sunday or Wednesday, when people are more or less accustomed to go to church. If on Sunday evening, it is held an hour and a half before the usual time of worship, allowing a few minutes of intermission between the school and the church service. Young people's societies which are accustomed to assemble Sunday evenings have turned their devotional meetings into mission study periods. If held on Wednesday evening, it is either at the time of the mid-week meeting or a half-hour before it, the mission study thus providing suggestions for the petitions.

Method

The method of the School of Missions is as follows, each church adapting it to its own particular conditions in regard to time, number of classes, leaders, and other items:

Sunday Evening Schedule—

6:00—School assembles. Music. Prayer.

6:05—Classes assemble.

7:00-7:15—Assembly. Reports of classes, giving attendance and items of interest. Dramatization.

7:15-7:30—Intermission.

7:30—Evening worship.

Number of Classes

As many classes as possible were provided, so that they might not be too large for free and unembarrassed discussion, according to the method of the up-to-date mission study class. Classes were held for all persons in the congregation. Young people

study best by themselves, likewise juniors. Classes for men and women separately and together have both been found successful. In a few instances large classes for any who wished to come have been held, but since the discussion method is the one most approved, such classes are extremely difficult to conduct, and they have not the educational value of the small class. Lecture courses are not at all recommended, for the reason that the lecturer does the work, while the mission study class seeks to get the individual members to do the work, and thus to become self-informed, which is essential to the best results. For the method of conducting the classes consult the following manuals: T. H. P. Sailer, "The Mission Study Class. What Is It? How Organize It?" and Dr. Sailer, "The Mission Study Class Leader;" B. C. Milliken, "The Mission Study Class Manual;" Dorothea Day, "The Mission Study Class Method." Also make use of "Suggestions to Leaders" on the particular book to be studied.

Special Assignments

At the time of the School Assembly at the close of the study period, a school spirit and interest have been promoted by having the several classes report the attendance, outside reading done by the class during the week, and any special items of interest which show the whole school that something worth while has been done. A brief dramatization of some phase of the people or topic being studied added human interest. These were improvised from descriptive portions of the text book, or scenes were produced from missionary dramatizations prepared by the Missionary Education Movement or by the denominational boards. In the study of Africa an Assembly feature was the impersonation of an African chief with clothing and head-dress brought from Africa, the story of the adornments being told. On another occasion the display of the brass collar and the brass rings worn on the arms and

ankles by the African women, with the story of the particular collar, were illuminating. At another time there was a "Living Poster." Three persons were called to the platform, the tallest being a man over six feet high, and the shortest a little girl of two years. Their heights represented the comparative pagan, Mohammedan, and Christian populations of Africa. Some schools selected a school missionary hymn and sang it every evening.

A Court Scene

One school, while studying "The Lure of Africa," conducted the study of Chapter V, "The Debit and Credit Account With Civilization," as a court trial scene, persons being selected from the various classes to take the several assignments, all the classes assembling together for the study period that evening. Twenty-eight persons took part in the trial, including judge, clerk of court, bailiff, defendant, two lawyers and four witnesses on each side, and a jury of twelve men and women. A time schedule was arranged, each person was given the assignment of his or her part, with the time allowed indicated, and the judge held each strictly to time.

Impersonation

On the evening when Mohammedanism was being studied, the leader of the class had arranged to have a man who had lived in a Mohammedan country impersonate a Mohammedan. At the proper time he appeared, in Mohammedan costume, the class not having been previously informed. After he had told something of the Mohammedan religion from the point of view of a Mohammedan, the class was allowed to ask him questions. The leader had given to the class as one of the assignments for the evening, "Be prepared to answer the challenge of a Mohammedan, if he should ask you to tell him why he ought to become a Christian." The questions put to him were such as to put him

on the defensive, for they found fault with his religion, although he had told them that he had an open mind in regard to Christianity.

With very few exceptions the entire work of the Schools of Missions has been done by the members of the individual churches which have held them, without assistance from specialists, thus demonstrating what a church can do if it really wants to. Some persons have led classes who never did so before. This showed a definite purpose to secure results; and there are such good helps prepared for every text book that any leader, by proper effort, can do good work. In some cases normal or training classes have been held for the preparation of the leaders, with a well-qualified teacher. In other cases the leaders have done the best they could without such assistance. In every case that has come under the writer's observation the minister of the church has been one of the leading promoters, and often has been a class leader.

Summer Conference Influence

For several years leaders in missionary work in the churches have been attending the summer conferences where mission study methods have been taught, and the present interest in southern California is in large measure due to the fact that they have returned to their churches to put into effect what they have learned.

It will be seen from the above statistics that the churches which have had successful Schools of Missions have been both large and small, in cities and in towns, thus demonstrating that all types of churches can do the same thing successfully. It has also been proven that all types of people in the churches can be interested in the consideration of missions, if the minister and officers will inaugurate a church-wide campaign and will find out the best methods of carrying it into effect. A Church Missionary Committee, Cabinet or Council can bring this to pass.

Real Results

Individuals are vitalized and churches are spiritualized through this new school method. Missions take proper place in the life of the individual and in the work of the church. The entire plan of Christian activities is improved. Testimonies to its value multiply from those who have tried it, like this one which comes from a pastor:

"It has been a most beneficial course. I am planning to make it a fixed part of our program every year."

*The story of this successfully tried plan is to be published in pamphlet issued by the Missionary Education Movement, 160 Fifth Ave., New York.

A SUCCESSFUL INTERDENOMINATIONAL CLASS

Seven Things Which Helped to Make It

1. A committee with a member from each denomination co-operating.
2. Attractive posters made by girls advertising the course. Posters displayed a month in advance and changed to advertise different chapters.
3. An enrolment day set, on which each committee member canvassed her denomination for study class members.
4. Reports of enrolment made to chairman and posted on bulletins by each member.
5. An enrolment fee of \$1.00, which provided each member with a text book and note book and paid the expenses of securing a leader.
6. A well qualified leader who knew the book and knew how to lead others in the study of it.
7. A group of intercessors who prayed for God's blessing on the work.

TAKING A CITY

Scattered Mission Study Classes had been held in various churches in the capital city of South Carolina, but no concerted effort had been made to have a city-wide campaign in *all* the churches until a group of Columbia young people returned from a sum-

mer conference and met together to talk over and pray over the situation. Here follows the sequence of events as they came to pass after that meeting:

A normal class held for the training of leaders. Special class for Junior leaders.

An invitation sent to every church to send representative missionary leaders to a meeting to consider a city-wide Mission Study Drive.

A Committee appointed to conduct this drive.

A Mission Study Mass Meeting agreed upon as a starting point.

Names and addresses of every Sunday-school teacher above the primary grade and of every president of a church society secured and listed according to city districts.

Every member canvass made of all these teachers and officers on the same afternoon, notice having been given in the churches with the request that all teachers and presidents be at home at that hour.

Members of the committee sent out by twos to explain fully the plans for the Mission Study Drive and to give to teachers and presidents enough cards of invitation to the Mission Study Mass Meeting, to be held on the following Sunday afternoon, to be delivered by them with a personal invitation to all the members of their classes or organizations.

Skilful publicity in the city papers. Good announcements from the city pulpits. Special invitations sent to the university, the colleges, and two theological seminaries.

Juniors trained for chorus by director of music in city schools.

Above everything else much prayer.

Large auditorium packed to the doors and scores of people turned away.

An interesting program for mass meeting.

Prominent university professor presiding.

University quartet singing.

Good short talk on the Why and How of Mission Study.

Still shorter talks by four or five people on what they had seen done by Mission Study.

Presentation of the plan for classes in every church.

Distribution of enrolment cards to be filled in by those who would join classes—giving name, denomination, church.

Provision made for those who wished classes at the colleges and for business men at Y. M. C. A.

Cards turned over to representatives of the churches designated and Mission Study classes organized in all of them. Nearly 1,500 people enrolled in classes in a city which had had only a scattered few in Mission Study.

Mission Study made a regular part of the annual program of churches that had known no Mission Study before.

HERE AND THERE SUGGESTIONS

A Monday Business Girls' Club conducted a successful class at lunch hour, taking fifteen minutes for lunch and forty-five minutes for study of the book and discussion. This class met around the desk in the office of their leader.

* * *

The Six O'Clock Mission Study Tea solves the problem for other business women who get off from business at 5:30, have tea in the church parlors at 6 and Mission Study from 7 to 8.

* * *

In a rural community a society with only twelve members arranged a spend-the-day party with each member. They spent the time before dinner in sewing and after dinner studied together the topic set for that day.

* * *

Intensely interesting and well attended have been the lively Missionary Discussion Groups which have been conducted by prominent business men in a number of cities recently. Some of these have followed inexpensive lunches served at the Y. M. C. A. Dr. Ward's new book, "The Gospel

for a Working World" furnishes an unusually fine foundation for such discussion groups this year.

* * *

Women's Clubs may easily be interested in the study of Miss Burton's "Women Workers of the Orient," and the Home Mission Book, "The Path of Labor." It is worth the while of missionary leaders to propose such study and to secure Christian leadership for it.

* * *

A People's Forum with a thirty minute lecture by Mission Study leader, followed by a thirty minute open discussion skilfully conducted is an inviting possibility.

* * *

Instead of one large class at the church one Missionary Society arranged for a number of smaller classes in different localities in which members lived. One group led by a gifted college woman in her home reached a class of people a less talented person might not have secured. Another class was conducted in a suburb by a woman who had a strong influence with her neighbors. For the downtown people a class was held in a downtown center, and other classes as the location of the members suggested. The result was that much time was saved in going to and from class sessions and each leader interested members whom no one else could have secured.

* * *

One teacher in a Southern college succeeded in planning and carrying through a Mission Study campaign which enrolled every student, every professor and every servant connected with the institution.

* * *

The Mission Study Class Nursery is a novelty attachment which makes it possible for mothers to attend the classes. They bring their small children with them to be cared for in an

adjoining room by some girls who have devised this way of serving, and popularizing Mission Study.

* * *

Many forms of service cards are being circulated these days. In Mission Study campaigns service cards may be effectively used to secure co-operation. A combination of suggestions from various sources has produced the following, which may be distributed at a meeting at which the Mission Study plans have been explained, and carried to absentees by tactful workers:

My Service Card

Name

Address

I AM WILLING

To lead a Mission Study class.

To have a class meet in my home.

To join a class.

To help secure members.

To take charge of a reading circle.

To read the text book.

To sit still and do nothing.

Please check the thing or the things you are willing to do. It is not necessary to check the last. If you do not check any others the last checks itself automatically. Return this card to

A FIVE MINUTES' COURSE IN EFFICIENCY

The thermometer registered 104. In search of a possible breeze the 1918 Gettysburg Assembly had assembled on the beautiful campus of the Lutheran Theological Seminary, famed in civil war history.

Said the speaker on Missionary Methods rather incidentally:

"Notwithstanding all the beautiful speeches that have been made about the value and indispensability of the MISSIONARY REVIEW OF THE WORLD;

notwithstanding the distribution of the beautiful place cards, containing discreetly hidden subscription blanks, notwithstanding the club offer of \$2.00 for six subscriptions, we have received only one subscriber to date."

There was a general impression that all that had been said about the REVIEW as one of the necessary first and best aids in missionary enterprise was true. There was also a rather indefinite resolution on the part of many delegates to subscribe "sometime." A second's pause. With one subscription and sundry indefinite purposes to subscribe, the matter seemed likely to end. Like a flash the efficient chairman sprang to the platform: "I want those other five subscriptions right now," said he.

Immediately hands went up until the goal of six was left behind.

"Ten?" called the chairman with a rising inflection that caused more hands to go up.

"I want twenty-five subscribers," he added with compelling persuasion.

Faster than the names could be recorded hands were lifted.

There was no relaxation on the face of the chairman. Evidently his twenty-five was but a stepping stone to higher things.

"Give me thirty-five subscribers," he called in a way not to be denied.

In just about five minutes thirty-four names had been added to the one that had seemed destined to stand alone.

Others were added after the session. The next day the chairman was on the platform again.

"I have thirty-nine subscribers," announced he: "Who'll make it forty by subscribing for one of our missionaries?"

Six hands were raised. The subscription list had gone from one to forty-five, and the methods period had furnished unannounced a first rate course in efficiency in rounding up for definite action the purposes that are so often dissipated by postponement to an indefinite "Some time."

Woman's Foreign Mission Bulletin

EDITED BY MRS. WM. H. FARMER, MONTCLAIR, NEW JERSEY.

THE EDITOR'S MESSAGE

THE summer schools and conferences of Mission Study have been a joyful inspiration to all who attended this year. Reports come in slowly or not at all. Correspondents seem as "inarticulate" as the soldier returned from the trenches. But certain generalizations can be made that differ from those of seasons before the war. Did space permit we would gladly amplify the following points. We present only an outline, and allow your imagination to supply the rest.

1. Camps of young women were touched with a new sincerity of purpose and desire to be of service.

2. Patriotism was expanded and transformed by application to world problems and foreign mission evangelization.

3. Literature sold well. We are learning to "economize in things of the flesh, but in things of the spirit, never."

4. The inter-relation of the study books attracted unusual interest. "Women Workers of the Orient," can be used to illustrate "The Path of Labor," and vice versa. "The Gospel for a Working World," is exceedingly valuable; also "Ancient Peoples at New Tasks."

5. Prayer services, vesper intercession, noon-tide pleading for our soldiers and sailors, Round Top gatherings in spite of wind and rain were all glorified with a unique fervor of consecration and faith.

THE VALUE OF EDUCATION

As Seen Through the Eyes of Ma Kaw,
a Burmese Girl

Ma Kaw's mind is just bursting with excitement and anxiety. She is going to Normal School! Her little bundle of clothes and precious keepsakes is all ready, but can she ever get over those ten hundred miles?

Her mother and grandmother could

neither of them tell whether a letter was upside down or not, and they think no one in all the world could possibly be more educated than Ma Kaw who has finished the Seventh Grade. Then, too, none of them has ever seen a railway train or a steamboat, and though even the old grandmother could tramp miles over the mountains, that one thousand miles could not be traversed on foot.

In Ma Kaw's country on the border between Burma and China, when a woman goes from village to village she finds a companion to travel with her, but riding on a train costs money, and so Ma Kaw must go alone. How her heart beats at the thought, and how she wonders what the train will be like! But as she considers the hundreds of new things that have come into her life in the Mission School, she makes up her mind that living or dying she will accomplish this new and terrifying adventure.

Her teacher has told her just what to do almost every moment of that long journey, and so on a Monday morning she starts for the nearest Normal School, that she may return some day and be a teacher in her own old mission school.

Leaving her mountain home, she walks twenty miles into the town, followed by half her family, who never expect to see her again. She has a small wooden box containing a few clothes and a bamboo mat about two by four feet, in which her blanket and pillow are rolled up. She must spend the time from seven in the morning until five in the evening on the river steamer, and must have her mat to sit on. As soon as she gets on the steamer she seeks a place on the crowded deck. Seeing a family group all spread out—food box, babies and all, she puts her mat down by them.

At five o'clock she leaves the steamer and goes up the sandy bank of the

old Irrawaddy to the wonderful iron horse she has heard so much about. She gets a coolie to carry her box, and then taking her bed and food box she follows the crowd. The train is full, but she finds a seat in a coach marked in several languages "women only." It is decorated also with the picture of a Burmese woman to show the meaning to those who can not read. Oh, how thankful she is for that mission school that has taught her so much!

For the sake of the teachers she has just left she determines to let not one bit of fear creep into her heart. All night she sits in her seat, and gets a few little naps. The next morning at six o'clock she must get on another iron horse. She wonders if there will be many, and how she will know which one to take, and whether the women's coach will be easy to find.

All night people have been getting on and off. Many interesting, even exciting things have been going on. And now there is a long train ready and headed for Mandalay, in the midst of a hubbub of coolies, fruit sellers, and so forth. Even rice and curry and ice cream can be had, and, while everyone seems to be eating something, there is a constant pushing and crowding to get a good seat. This time Ma Kaw gets a seat by a window, and is delighted to observe the strange people and novel sights.

Just before our friend reaches Mandalay she must make another change—and this time cross the old Irrawaddy on a ferry to take the Rangoon train. She finds the ferry boat so crowded that she has to hunt for even a place to stand. Women are there with bundles, pots and kettles on their heads, and babies strapped on their backs; priests are everywhere with their yellow robes and big fans to shield them from the gaze of women, followed by small boys who carry their belongings and wait upon them.

A big bunch of Chinese carpenters with their tool boxes take up much space, and everywhere are piled high great bags of rice, tins of oil, baskets

of fruit and vegetables. Here a teacher from the far away Normal School sees our girl all alone, and going to her introduces herself. But Ma Kaw has among her travel rules one commandment that tells her she must not talk to strangers on the way. Therefore although she has not had a real meal for nearly two days, and the stranger has asked her to have dinner with her and her niece while they wait for the Rangoon train, nevertheless she refuses and goes on her way alone.

Another half day and a night, on a train crowded to the utmost with people, boxes, baskets of rice, eggs, chickens, fruits—just everything, everywhere—and our little mountain maid must take another train and another ferry. Then, oh then, those hundreds of miles at last lie behind her. Now it is not only thankfulness that fills her heart, but also the realization that her family, her teachers, and all her school friends are very far away. An awful homesick wave dashes over her. But she overcomes it, and gets herself and her belongings into a wagon that is going to the school.

The adventure of a long and dangerous journey is over, but the horizon of mind and soul is just beginning to expand. The results for Ma Kaw and for her country, Burma, are such as only God can measure.

GOOD LITERATURE TO THE FRONT

WHEN you go to church on Sunday and try to recall all the things for which you should be thankful, don't forget to mention good books, magazines and papers. What a large place is occupied in our lives by the stream of literature which pours into our homes. Then let your imagination play around the fact that across the seas there are communities of people won to Christ through your gifts and prayer and those you have sent them as missionaries, practically destitute of reading material. In connection with my foreign travels I have made it a point to

examine the libraries of our native pastors. It has been pathetic in countries like Turkey and India to find only ten or twelve inches of books. And yet we expect these pastors to be the leaders of their nations intellectually, spiritually, and in practical ways. We are asking them to make bricks without straw and often without even clay. As for the laity, the men, women and children on our foreign fields, the possession of even one book is a note-worthy thing.

When this crying need has sunk in to your consciousness, try to picture the vast populations of heathen people who have learned to read and who might be led to Christ and all the good things which come in His train if we could only furnish them with suitable books and papers. The keenness of Oriental people to read helpful literature is one of the outstanding facts of our times. In Tokyo there is a street a mile and a half long, lined with book shops on both sides, and these shops are thronged at all hours. There is nothing like this in London, New York or Boston. In China the book is almost worshipped by the intelligent classes. In Moslem lands it is the same way. Clearly, literature furnishes one of the most effective approaches to non-Christian people. It is strange that the Mission Boards are not making larger use of this agency. The case is rendered stronger when we consider that in mission lands the forces of evil are making an extensive use of literature for the corruption of men's bodies and souls. The foreign book market is being flooded by skeptical, atheistic and even obscene works. In India books are being sold whose titles no publisher would dare to print. Clearly the time has come when the Boards must bring their literature departments to the front. Here is one of the greatest fields for the unselfish investment of money. Gifts for literature work will count tremendously for the Kingdom. And it is a field practically unentered by those who stand ready to help in every good enterprise. I covet for such the op-

portunity to spread Christian literature among non-Christian people.

CORNELIUS H. PATTON,
Cor. Sec'y, A.B.C.F.M.

A GLIMPSE OF MADRAS COLLEGE.*

(From a Letter Sent By Miss Coon)

A picture of my life here in Madras? Please do not expect it to resemble that of missionaries in lonely "up-country" stations, for Madras is a city of over half a million inhabitants. There is a large foreign population in the city, as it is the seat of the Government for the Presidency of Madras. Besides the many persons in Government service, there are many others in business, as well as many missionaries. Once a month the missionary conference meets and from fifty to seventy-five people gather to discuss various problems.

Shall I tell you the order of the day? At six-thirty we have "chota hazri" which means "little breakfast." We of the staff have it in our rooms, but the students have theirs in the dining-room at seven. Are you curious to know what we eat? We have an egg (when I tried to explain that I wanted a medium boiled egg, I learned that I should say a "three-quarter boil"), toast, marmalade, tea, and a plantain which is like a small banana. Although I am usually up by six, the arrival of the chota tray sometimes acts as an alarm clock. Until eight I have a quiet time to myself except for a minute or two when I watch the coachman measure out the horse food. Of course he "salaams" as soon as I appear in sight, and I am getting so used to returning it that I fear I may do it by mistake when I come home. I count the measures of gram and bran as they are poured out for the horse and pony, looking very wise all the time. You see, the distances in Madras are so great that a conveyance is a necessity, not a luxury. We go four miles to church on Sunday evenings. Then walking is impossible on account of the heat. I am learning to talk a

wretched pigeon English as I do not know Tamil well enough to use that, and coolie English is more easily understood by the servants than correct English. This is a sample: "Wanting carriage four o'clock."

At eight my work really begins. Various things happen, but always do I give out stores. The butler, who is fat and old and stupid but supposedly fairly honest, sees to the supply of butter, bread and milk, but the rest of the stores I keep under lock and key, and dole out a bag of sugar, flour, a cup of coffee beans, or a tin of tea as it is needed. The butler is supposed to see the milk, actually milk, before his eyes. (In India your dairy comes to you and frequently lives in your compound.) He also has to see that the milk is boiled before it is brought to the table. Oh, it will be good to taste unboiled milk and real cream again. The waterman boils the drinking water and Miss Paul inspects it actually to see the bubbles. After I have given out the stores, the "chokra," a small boy who helps in the dining-room and also washes dishes, counts out before me "One, two, three, matey towels, one I dole out three clean matey towels, glass towel, one duster, ma'am," and one clean glass towel, and one clean duster—never more than the number of soiled things. A "matey" is a second boy who is under the butler and more responsible than the chokra, and a matey towel is a dish towel.

At a quarter of nine Miss McDougall conducts morning prayers in our dear little chapel which was once a harness room. The students are all required to attend prayers, Hindus as well as Christians. The service begins with four minutes' quiet meditation which is followed by Scripture reading, prayer and a hymn.

From nine until eleven we have two class hours. Then a very welcome sound is heard—the breakfast bell. We all eat in the dining-room, but the faculty eat at a separate table. The girls eat rice and curry and we have

it in place of meat quite often. Our menu is something after this order: "cungy" (another name for cereal), sometimes an Indian product like rologna or ragi, and sometimes Quaker Oats or even Force, then fish or meat or eggs, coffee, toast, jam and fruit. There are always plantains to be had and sometimes melon, oranges or paw-paw.

Classes begin again at half past twelve and continue until half past three. The girls are supposed to take the hour from eleven-thirty to twelve-thirty for resting. After breakfast Miss Paul has servants' prayers in Tamil. Usually I am busy the first two hours in the afternoon and rest during the third. I have tried to get along without resting, but I have found that my disposition suffers when I do that. Then after that comes tea at four. From five to seven is the time for recreation, and we play games or make calls, occasionally. We have two tennis courts and two badminton courts also. Badminton is something like tennis in that you have a net, racket and balls, but unlike it in its rules. Five people play on each side, the ball must be returned before it has touched the ground at all, all five players on one side serve and then all the other side, and only the side which is serving can score. It is less strenuous than tennis and seems to appeal to our girls more. Miss Wyckoff has taught them to play "Rounders," a modification of baseball, and Miss Di-bell plans to start basketball next year. The girls really have to be encouraged in the games or they let them go.

From seven to seven-thirty we have dinner. Miss McDougall sits at the "high table" with eight students, and each of the staff sits at one of the student tables. The girls eat rice and curry again and we have soup, meat and vegetables, and pudding. After dinner we have evening prayers in the chapel led by the staff in turn.

* (To be concluded in our December number, with an amusing account of housekeeping trials in India. Editor.)

Latest News Of War Work

BY-PRODUCTS OF MISSIONS

MR. DWIGHT W. EDWARDS, now in France at work for the welfare of our Chinese allies, has written to the Presbyterian Board of Foreign Missions an interesting letter in which he says:

"The troops of England, Canada, New Zealand, Australia, Belgium, France, Italy, Portugal and the United States, together with a group from Poland and Russia, are fighting side by side. But with them are a host of soldiers and fighters, drawn from the nations of the world. There are those from the hills and plains of India—I was surprised to learn that India was furnishing more fighters than all the other dominions put together. They come also from Morocco, Algeria, Tunis and the jungles of Senegal; from Madagascar and Tahiti, and several hundred thousand from French Indo-China and China proper. Black, yellow and white, East and West, educated and ignorant, progressive and backward, are laboring side by side.

"I could not but ask myself time and again the question: 'What message of our West will these Chinese take back by their words and their actions?' Do we not have a responsibility to express to these men in service the better sides of our Western life? What can we expect of them in the future if we do not? It is an international service to bring China into her place as an intelligent ally by enlightening her representatives as to what it is all about. One said to a secretary: 'The United States entered the war because its crown prince had become engaged to a princess of France.'

"Each nation represented is creating for itself an epoch in its relation to all the others, and the whole situation is typical of a new era of human brotherhood. The Y. M. C. A. work already done for these men gives assur-

ance that if this work is expanded we shall send them back a great Christian blessing."

THE TRAINING SCHOOL FOR CHAPLAINS

IN accordance with the provisions of a law enacted by Congress, one chaplain is to be appointed for every twelve hundred soldiers. Chaplains are being rapidly assigned on this basis and there are now six hundred of them in France. When the question came up as to establishing a training school for the chaplaincy, two alternatives were presented to the committee on army and navy chaplains: one being the plan of adding such a department to the regular curriculum of one of our great universities, and the other that of a strictly government school. The latter plan was thought the better and the school soon afterwards established at Camp Taylor, Louisville, Ky., has proved the wisdom of the decision.

Six items of information are officially sent to those who desire to enter the school:

1. You will receive a salary at the rate of \$33 per month while in attendance at the school. You will also receive travel pay, at the rate of three and one-half cents per mile, from your home to the school and return.

2. While at the school you will be furnished lodging and subsistence.

3. You will have issued to you, on memorandum receipt, all necessary military clothing and equipment for your use during the period of the school.

4. All necessary text books will be furnished you on memorandum receipt.

5. At the close of the school, if you are so recommended by the faculty, you will be placed upon the eligible list for appointment. If vacancies exist in your denomination you will be

commissioned. If not, you will remain on the eligible list until vacancies occur. When commissioned, chaplains have the rank, pay and allowance of a first lieutenant, which you must agree to accept if tendered.

6. It is recommended that you secure a leave of absence from your present duties for a period sufficient to cover the time you will be absent therefrom, with a proviso that your resignation be accepted, or that the leave of absence be extended indefinitely, if you receive a commission.

COUNCIL OF NEGRO WAR WORKERS

THE National Committee on the Churches and Moral Aims of the War recently held a series of institutes for leading negro ministers in Southern centers. Twenty-nine cities in Alabama, Georgia, Florida, Louisiana, Tennessee and other States sent representatives. Baptists, Presbyterians, Methodists and Congregationalists were represented by bishops, pastors, college presidents and presiding elders. At one of the sessions the colored Red Cross was in attendance.

CHAPLAINS NEEDED IN ITALY

REV. WALTER LOWRIE, the only American chaplain in Italy, has recently returned to Rome after an absence of three months. He writes that a complete change has come over the situation there. America's interest in Italy's need and the coming of the Red Cross and the Y. M. C. A. are having very definite and practical results in holding the people staunchly to the determination to win the war. Mr. Lowrie urges the need for more chaplains and Red Cross workers, in view of the fact that American troops are arriving in Italy in increasing numbers.

THE RED TRIANGLE AND THE FRENCH ARMY

THE National War Work Council of the Y. M. C. A. is financing 550 *foyers du soldat* for the French Army. In these centers, Americans are ren-

dering the same service for French *poilus* as for American troops, and the French soldiers have shown in every conceivable way their appreciation of these friendly services.

One secretary speaking of the competition of the foyer with the French wine shop, says: "Six hundred quarts of coffee and chocolate per day in this foyer means just 600 quarts less of 'pinard' in their stomachs." This foyer work also results in a marked reduction in the number of French soldiers incapacitated through preventable diseases as shown by hospital statistics.

SOCIAL SERVICE FOR WAR TIME

THE organization of churches in centers of war-time industries by the Commission on the Church and Social Service is proceeding rapidly. At present seven community organizers are at work, all but one having been loaned to the Commission by denominational war councils and boards of home missions. These community organizers first complete the information about the community, then undertake to bring the churches together to organize the churches' part in the assimilation of the new population. Their third effort will be to secure an organization and co-operation on the part of the churches in the community effort for the social welfare of these people.

The Malagasies in France

FOREIGN missions have made many contributions to the world's advancement. Only about a half a century ago Madagascar was peopled by savages. The work of the missionaries has so far brought them into line with civilization that they are helping to establish righteousness in Europe. Christian workers who are serving the armies are at the same time trying to give these Malagasy warriors, or Malgaches, as they are called in France, a true understanding of the Gospel. There are now 30,000 troops from Madagascar in France, and of these as many as 10,000 have been won to Christianity.

A Day's Work in France

An Outline of the Religious and Educational Schedule of a Religious Work Director in the Third Aviation Center, American Expeditionary Force, France.

BY ROBERT W. VEACH, SOMEWHERE-IN-FRANCE

ONE DAY'S PROGRAM—FRIDAY

A. M.—*Prayers and conference.* Spent morning going over plans for promoting the educational work. (The Educational Committee has a very comprehensive plan which includes school work during demobilization.)

12:30-1:30—*Canteen.* A fellow said to me: "I don't really want to buy anything. I just come to get a smile. Nobody ever gets mad around here." Mrs. Sanford (a noble woman in the Y. M. C. A. work) baked four-hundred cookies last Saturday for the reception we have every Sunday afternoon. They remind men of home.

2:30-4:30—Visited five wards in the hospital and talked with many fellows.

4:30-5:30—Inspected the Red Cross work and got acquainted with the Plane News staff.

5:30-6:30—Supper.

6:30-7:30—Wrote letters to women about their sons who had died.

7:30-8:00—Took a long walk through the fields with one of the Y. M. C. A. men.

8:00-9:30—*Canteen.* Special duty on account of the other men having to take invoice.

9:30-10:30—Read in "For France and The Faith—a very interesting and stimulating book. Every page breathes with a devotion to duty that is wonderful. Three of our Y. M. C. A. men have been transferred from here to work with men back of the firing line. One of them was killed by gas the second day after his arrival at the front.

11:00—Retired and slept soundly until 6:00 A. M.

SATURDAY'S DOINGS

A. M.—*Prayers and conference.* Spent morning on plans and notices for eight religious services tomorrow.

11:30—Lunch.

12:30-1:00—Went to greet new squadron just arriving. This with drill in the early morning fills the day every nicely.

Three things stand out very clearly in our work with these men. First, make them efficient fighters and so win the war. The reserve power and nerve and morale are going to be the determining factors and these are God's most direct instruments. Second, to make efficient citizens for the new social life that will follow the war. Third, prepare men to die as men of courage, character and faith. When one analyzes these objectives, he sees how very many elements enter into the work and how pervasive and vital a factor true religion is. The church must get a new vision and new emphasis and new experience or men will ignore her institutions and forms, but they will not cease to be religious.

2:15—Had a good time at No. 7. We are awaiting anxiously news from the front.

9:30—Over three-hundred and fifty lads gathered for the reception. It is a great opportunity to meet and talk with the fellows. Two men came in to see me today who have been going bad and wanted to get straightened out and do better.

I took the evening service out of doors and the men seemed to enjoy it. We had three new Y. M. C. A. workers arrive today. This will enable us to open several outlying fields where no "Y" work is being done. The men seem so appreciative and there can be no doubt but that the moral uplift of the Y. M. C. A. work is tremendous. The need for strong men is very great.

3:00-4:00—*Had charge of a funeral.* Another of our fine lads gave his earthly life for the cause of country and humanity.

4:00-5:00—Took over the educational work from the man who is leaving. Beginning Monday I will be busy as a sailor. The educational work will include French classes, English, French history, Cause of the War, travel talks, economics, moral and religious themes, and Bible classes.

5:00-6:00—Made slides to advertise the religious meetings at the "movies" to-night.

6:00-6:30—Supper.

6:30-7:30—Sergeant called to make arrangements for another funeral tomorrow. Read the paper about war.

7:30-8:00—Helped start off the "movies" at No. 2 and announced the meeting for tomorrow.

8:00-9:00—Took a long walk across the fields where I could be alone.

A SUNDAY PROGRAM

9:15—Trying to start early morning discussion groups on Sunday morning. They have drill anywhere from 7:00 to 11:00, so it is rather difficult. I had nine men drop in for a starter this morning at 8:00 o'clock.

I preach at Field 7 this morning and at this building tonight.

I have another funeral this afternoon—a fine fellow.

At 4:00 we have the social gathering for officers and men.

There are three of four ball games going on. It is either a case of making it interesting for the men with healthy social and out-of-doors recreation or having hundreds go to near-by towns, where wine and bad women get so many of them. The men prefer the better things and so we all turn in to make Sunday a real worth-while day. Some go to church (we have good audiences), some read, some play ball, and some go to the social function, then many write letters and stroll through the fields.

NEWS FROM MANY LANDS



MOSLEM LANDS

A War Orphanage Opened in Jaffa

MR. C. T. HOOPER, in normal times the superintendent of the Port Said British and Foreign Bible Society, has undertaken the very difficult task of establishing an orphanage at Jaffa. He was able to secure the use of a large Greek school building which had been occupied as a Turkish prison, but every article of furniture in it had been destroyed by the Turks when they were forced to leave. Not even a window remained, so that aside from feeding and clothing the constantly increasing number of orphans, much time at first had to be given to scouring, repairing and refitting the building. Blackboards and broken doors were made to serve as beds, and the only cups and plates available were those fashioned out of the empty jam tins left in the path of the British Army.

The fame of the Orphanage soon spread and every day soldiers appeared at the gate with more children. There are now nearly 300 in all. One woman, separated from her children when fleeing from the Turks, had crawled through the Turkish lines to look for them, and was made happy when they were found in the Orphanage.

A Transformation in Palestine

ALTHOUGH the British occupation of Palestine only dates back four months, the very atmosphere of this region seems to have undergone a change. Distress has vanished, and misery, sickness and fear no longer linger on the threshold of the towns and villages. Everywhere there is evidence of reviving industry and prosperity. What has contributed more than anything else to immediate relief has been the employment of thousands of natives upon the repair of the roads. Everybody realizes that a new era has dawned for the land. The Bedouins can graze their flocks in peace and se-

curity, husbandmen can till the soil with the knowledge that they will not be robbed of the fruit of their labor. The railway to Egypt insures them the easy disposal of their surplus yield and the means of satisfying their wants by imports from abroad.—*Jewish Chronicle*.

The Servants of the Harem

THE great majority of Arab women live their lives within the walls and courtyards of the harem. In the villages, servants are rare, save in the great houses of landed proprietors, but in town there is decidedly a servant class. Nearly every establishment of any means has one or more women servants in the harem, either Arabs or Persians or black women of African descent, and most important functionaries they are. Besides doing the actual housework, they represent the newspaper, the post and the telephone, for they go to and fro between the houses of the mistresses and their friends, doing the errands, carrying the messages and passing on all the gossip of the day. They do the marketing and the shopping, and are in general the go-between for the world without and the world behind the lattices. On the day when women are admitted to the Turkish baths, the servants form part of the black-cloaked household procession, carrying the baskets of towels and clean clothes, and usually a *samovar* and tea glasses, so that refreshment may be prepared after the more arduous pleasures of the bath are concluded. They participate in all the concerns of their mistresses and enjoy terms of great freedom and equality in most cases.

Child Rug-Weavers of Kerman

THERE is great need of some one to plead the cause of the child toilers in Persia, as Mrs. Browning took up the childish cry of little slaves in England, and secured the passage of laws for their relief. Industrial

conditions, under which rug weaving is carried on in Persia, are sad indeed, for with the exception of a few men and big boys, almost all the workers are children, so young that in America they would scarcely be thought ready for school; yet their baby hands can fashion rugs so beautiful that folk on the other side of the world will pay almost any price for them. The factories are usually located in the most sordid sections of the opium-poisoned towns, often below the street level, and here these little children sit perched all day before a huge framework, while their tiny fingers move incessantly to the rhythm of a chant, "three red, six green, four blue, two gray and three black," which is droned by a man in charge. When the chanting ceases at sunset, the children do not scramble out and run and play, as becomes their age, but climb slowly down with cries of pain in their cramped limbs and some must sit and wait, with unchildlike patience, until a father or brother comes to carry them to their cheerless home.

In one factory, among thirty-eight children examined, thirty-six were found to be deformed. Long days of toil, nights too short, a poverty-stricken home, often angry blows and never a word of a pitying Saviour—this is a picture of the tragedy. "It is not the will of our Father that one of these little ones should perish."

A Persian Letter

THE present difficulties and delays of our postal service would undoubtedly be increased if the following style of addressing letters were in use—a style frequently employed in East Persia:

"Teheran American School:

"Let it (the letter) have the honor to be opened in the presence of His Excellency, the loved one whose signs are glory—the prominent man of letters, the perfect man of literature, the one, single great man of the time, the selected man of times, the pride of the greatest of world's men, the result of the most educated scholars and the

high leaders of knowledge, the outcome of the momentous days of Samadani (God)—Sir Mohammed Khani-i-Shaffee: Zadeh of Isfahan—May the greatness of his lordship be made long.

"8th of Ramazan, 1335."

(1335 of the Mohammedan era equals 1917 A. D.)

INDIA

The Chins of Burma

A LITERATURE in their own language is one of the crying needs of the Chins of Lower Burma, whose Bible consists of a tentative edition of the first four chapters of John, translated by a Chin preacher with a very limited education; whose hymn book has been out of print for some years and whose other literature consists of a so-called spelling book, printed thirty years ago and so rotten that it almost crumbles into dust when touched. The Chins are animists, and believe in a creating spirit—a mother god—but many of them have no religion whatsoever. They have veered away from their ancestral belief and are drifting toward Buddhism, but now, while they are in a state of transition, is the time to win them to Christ. They may soon become Burmanized and therefore Buddhists, and will be harder to reach. If the missionaries can preach and pray and sing in Chin, and have a literature in Chin, their hearts can be more readily touched.

Gurdaspur Home for Women and Children

FOR many years missionaries of the Punjab have longed for a place where homeless widows, deserted wives and new converts could be given the protection they need and an opportunity to help themselves. When Miss Emma Dean Anderson, of the United Presbyterian Mission, went home on furlough four years ago, she was commissioned to raise \$10,000 for this purpose. One day she missed her train in Paxton, Illinois, and decided to make some calls. She was led to speak of this work to Mrs. Elizabeth Temple, who promised to furnish the

money for the undertaking. One difficulty after another has been surmounted and now the chapel, hospital, school and thirty-six rooms for women and children are practically completed.

Thirty-five women and twenty-three orphans have been sheltered and have been taught to read and write. The women have learned to make their own and their children's clothing, and some have become proficient in lace-making, cooking and nursing. Much attention has been given to Bible study and Miss Anderson expects to train many of them for Bible women.

Promotion of Widow Re-marriage

THE founding of a Hindu Widow's Home Association at Poona, in 1896, whose aim was to educate widows and make them useful members of society, was an important step in the solution of one of India's social problems. At about the same time a Widow Re-marriage Association was formed and only recently a men's club has been organized with a somewhat novel entrance condition—the condition of having married a widow. However, the matter is not so ludicrous as it might seem, and rises into a moral necessity when one considers that men must be found brave enough to endure the social ostracism which such a marriage involves, if this evil prejudice is to be broken up.

A Woman's Exchange in India

NEAR the great temple in Madura, India, a house has been secured and leased for three years for a woman's exchange. In addition to serving as the usual exchange, it will furnish a headquarters for women engaged in evangelistic work and provide a Christian welcome for Indian women. A room is reserved where meetings can be held.

SIAM AND MALAYSIA

Hook Worm and Churches

MEDICAL work greatly assists the evangelist in Siam. Dr. M. E. Barnes, a representative of the Rockefeller Foundation, has inaugurated an

intensive hookworm campaign in the large province of Chiengmai. Because of his experience in similar campaigns in Java and Ceylon, and with the help of the three mission doctors, very great progress has been made in stamping out this stubborn disease. The churches have been used for a campaign of education and those outside the church, noticing that no disastrous effect followed the foreigner's treatment, have overcome their scruples against it. *The Continent* says:

"From Feb. 7, 1917, to March 31, 1918, 14,429 people were examined, of whom approximately 75 per cent., or 10,786, were found to be infected. Of this number 8,387 have been willing to submit to treatment, and upon re-examination of 2,214 cases only 395 have been found infected. Once more there is being brought to the attention of the people of Siam the desire of Christian America to relieve the diseases of the body as well as those of the soul, a desire which has been so well exemplified by the Chiengmai Leper Asylum."

Bangkok Christian College

MANY factors contribute to the increased enrollment of Bangkok Christian College, which at the beginning of the last school year enrolled 218 students and 324 at the beginning of the present year. One reason given is the splendid reputation of the school's English courses; another frequently heard is that the boys receive more considerate and careful attention than in the government schools. It is also true that the East is turning to America and American institutions as never before, and never has there been so great an opportunity for service.

A New Mission College in Singapore

THE proposed Anglo-Chinese College at Singapore is the outgrowth of the school founded by Bishop W. F. Oldham of the Methodist Episcopal Church. The success in securing subscriptions amounting to almost a million dollars in land and money can be attributed to boldness in planning large

things. Half a million has been given outright by wealthy non-Christian Chinese.

Among the gifts for the new college is a tract of 100,000 square feet in the heart of Singapore, the rental from which will be turned over to the college as soon as the present leases expire.

The school, of which the college is the development, has an attendance of more than two thousand, greater than that of all the government schools combined, and it is thought that with ample accommodations the number of students will be doubled.

CHINA

"Devil Driving" in Peking

THE ceremonious driving out of demons is an annual occasion of considerable import in China. At such a ceremony, held recently at the Lama Temple in Peking, the streets were thronged with merchants and people in holiday attire, buying small wares. The temple courts were crowded, but a wide roadway had been left for the unhampered exit of the demons, who are supposed to travel only in straight lines. Inside the temple were rare embroideries, made especially for this occasion, and a "living Buddha" was dressed in cloth of gold. Priests lounged about, dressed in the most brilliant colors, and those engaged in the service wore masks. The actual ceremony of expelling the demon consisted of some mild dancing, so that on the whole it would appear that only the meekest sort of a demon would be impelled to leave as a result.

A Christian House in China

A LETTER from China gives the following description of a home where some fifty to sixty persons sit down to food at every meal. Nine brothers and their families all live with the old folk. All are Christians, and even the women take turns in leading daily family prayers with the whole company. They also run a school, have cleared the village of all idols, and in many ways have improved the

neighborhood. The whole work of the farm, as well as spinning, weaving and the making of the clothing is well organized. The harmonious way they get on together is a good testimony to the love of God in their hearts. The old father was the first one converted. Last year he was ill, so one day he asked the whole family to gather around him, and exhorted them to put God's glory before everything else and follow the Lord closely. After lying back on his bed he led them in prayer. When ended and they had opened their eyes, they found that his soul had gone to be with the Lord whom he loved so well.—*National Bible Society of Scotland.*

China's Need of Railways

CHINA'S greatest material need is modern means of transportation. Railway engineers have estimated that 50,000 miles of railways may be built and profitably operated in China in the next few years. The cost of constructing railroads in China is slightly lower than the cost of construction in other parts of the world, owing to the unlimited supply of human labor in China. There are immense provinces in China as yet untouched by modern methods of transportation. These provinces are the most fertile in the world from the standpoint of agricultural production and they contain mineral products of untold wealth and quantity. In spite of this wealth, the population of these provinces is scarcely ever above the hunger line because of the impossibility of transporting merchandise to the markets of the world.

China's 6,467 miles of railways are in most cases profitably and efficiently operated when it is considered that China has known modern railroad operation not longer than a quarter of a century. The directors and managers of the Chinese government railroads are foreign-educated and in general understand their business. Chinese railway trains of course do not compare in comforts with the elegantly fitted trans-continental trains of Amer-

ica and Europe, but they do compare favorably with railway equipment in America and Europe of a few years ago. The roadbeds of the railways of China in general are of better construction than the average roadbeds of many American roads.

Idolatry Not Dead in China

THOSE who because of a change of label in China's government fondly believe that she is well on the high-road to an enlightened self-respect would have had their sensibilities rudely shocked had they been in Tientsin during the recent floods.

Tens of thousands were driven from their homes, whole suburbs were inundated, and the waters threatened to engulf even the central portion of the city. In the face of this calamity the entire population experienced a return to the wildest superstitions. At the Tai Wang Miao, a temple of the grossest cult of serpent worship, in the Hopei district, the authorities opened a three days' festival at which viands were prepared and open-air theatricals were performed. Representatives of the government were present, it is said, and thousands of the educated and the poor came from all over the city to burn incense and to pray before five tiny, wriggling water-snakes, believed to be the cause of the flood!

Government officials may have ordered this celebration simply to divert the minds of the people because of the unprecedented excitement under which they were laboring, but it is discouraging to think that they would make themselves party to such a shameless hoax.

In another section of the city earlier in the summer, the police threw a certain T'u-ti god, the Lord of the Earth, into the river. A little later the floods came, and as the water rose silently in the river-beds, topped the banks, and flowed into the ends of the streets, the people rose in terror, fished the offended deity (or some serviceable substitute) out of the muddy stream and installed him in state in the inner precincts of the Defence Commission-

er's Courts. Here almost the whole female population of the city came to pay him their respects. The streets were thronged with sellers of incense and the number of prayers which went up before this painted lump of earth are incalculable.

Some superstitions might be considered amusing were they not so pathetic. But the reverse of the picture admits of no such easy interpretation. For minds yielded to such base superstitions fall victims too to base impulses and hearts darkened by such worship, prostrated before wood and stone, do not stop even at the selling of their own flesh and blood. It is at such times, with homes destroyed and food uncertain, that children and especially little girls, are disposed of to the highest bidder. The Flood Commissioner of the Central Government has unofficially asked the Union of Christian Churches to open an orphanage so that parents unable to feed their children will not need to abandon or sell them. The police authorities have sent little processions of wife-sellers through the streets, wretched men in chains and bearing inscriptions setting forth their shame, in order to discourage the inhuman customs which lurk under the banners of "picturesque superstition."

In spite of these disheartening lapses the city was never so ready for the Gospel of Christ. More even than the Boxer War, which broke the arrogance of the educated classes, the Chihli floods of 1917 have swept open the hearts of the common people. In the sixty and more refugee camps where the sixty thousand homeless of the flood victims were housed in mat-sheds, the crowds eagerly listened and nodded their heads in appreciation of appeals to worship the one God as revealed in Jesus Christ, and to lead a new life. Pray that this greatest calamity in forty years may bear away the old ignorance and superstition, and make possible a new city where the Heavenly Father will be known and worshipped and where the people

will believe in and follow Jesus Christ as Lord and Saviour.

Using Picture Postcards in China

WHEN the missionary in charge of Tsinanfu station recently rode in to the village on a bicycle, 200 children followed him to the church. He reports the visit in these words:

"The old preacher thought it was quite a surprise party I was giving him when he opened the door. We pushed the bicycle into the church and after the children had sat down on the floor we told them a little about the bicycle and why it had come into their village, and some things about the roads in China and in America, and also about the Heavenly Road. Then we showed them some old picture post cards and told them that those who would like to have one could get one from the preacher by coming to the church at sundown to learn about the Heavenly Road.

"A large crowd came, and after the preacher had told them a good story, and we had sung, 'Jesus Loves Me,' we seated them at tables and put them to work committing John 3:16. We told them that on Sunday those who could repeat the text and who behaved well would get a card. They went to work like Trojans, and those who had been to school soon took the place of teachers."—*Presbyterian Advance*.

Boat People in China

THE city of Canton has a population of "boat people" estimated at about 300,000. These boat people are a distinct class and regarded by land people as inferior. Under the Manchus they were never allowed to hold office or property, and were prohibited from intermarrying with the land people—restrictions which have been removed since the establishment of the republican regime. They are more superstitious than land people and adhere more firmly to their traditions. As a class, they are crude, vulgar and filthy in person, though their boat habitations are kept scrupulously clean.

Miss Florence Drew has three boats

on which work for these little-known people is being carried on; one for a school, one for preaching services and another for a medical dispensary, conducted by a Chinese doctor. Miss Drew and a Bible woman visit from boat to boat and seek in every way to get in touch with the people.

JAPAN—CHOSEN

Training Sunday-school Teachers in Japan

CHRISTIAN Japanese of Osaka recently gave \$100 to the Sunday School Association of Japan with which to purchase a teachers' circulating library of the best Sunday-school educational books, to be loaned to English-speaking Japanese workers. This indicates the deepening interest in the religious education of the youth in Japan.

Sunday-school leaders have been fostering this movement for years. Already some twenty-five Sunday-school books have been produced in Japanese, a number of them written by Japanese. The teacher training course has now 22 classes enrolled and provides for recognition of complete work by certificate.

The Summer Training School at Karuizawa has been very successful. Every province in Japan was represented last year when eighty-four were registered. The subjects of school organization, Sunday-school pedagogy, etc., are presented by Sunday-school experts, notes taken and recognition given. A Sunday-school exhibit adds to the effectiveness of the training.—*Christian Intelligencer*.

Industrial Evils in Japan

TOKYO has an "East Side" where practically a million people of the industrial class are crowded together. Japanese houses are usually of one or two stories and a glance into one of them causes wonderment as to how the occupants find space enough to even lie on the floor in rows. The industrial movement is on; labor is cheap and competition is violent. It is true that the first factory law is

upon the statutes, but only a confirmed optimist could find encouragement from it. The industrial problem has always been difficult of solution, and in the Orient, where customs are all in upheaval and transition, it is more difficult still. Only Christ and His Gospel are sufficient for it.

Korean Church Federal Council

THE first meeting of the Korean Church Federal Council was held in Seoul in the Y. M. C. A. Building last February. Forty delegates were present, twenty from the Presbyterian Church and ten each from the two Methodist Churches.

The chief business before the Council at this first meeting was the discussion and re-approval of the Constitution, which has been only temporarily adopted by the churches.

The Constitution states that the object of the Council is to develop the spirit of unity in Christ in the churches, to do in common such work as can be better done in union than separately by the churches and by exchange of ideas and experience to increase the wisdom and efficiency of the churches.

The Council has power to recommend to the Churches anything it may deem advisable and to conduct in behalf of the churches any business they may commit to the Council. The Council has no power to interfere with the Form of Doctrine of church government of the three Churches.—*Korea Mission Field*.

Some Missionary Hardships

A MISSIONARY in Korea, when asked what constituted the real hardships of missionary life, said that it was not in the danger of murder or robbery, or in living in uncomfortable homes and eating strange food. A trip into heathen territory, described by this missionary, is illustrative of one of the many kinds of hardship. "We happened in the home of Mr. Yi, more poverty-stricken in manners than the average Korean. This home consisted of grandfather and son, four

grandsons, all married, several great-grandsons, all married, and a host of servants; and all, it seemed, spending their whole time in the guest room. But the chief trial came when I sat down to eat. They had never dreamed the world held such a sight. The knife and fork I used, the small size of my mouthfuls, the absence of red pepper in my food—in fact all I did were the subject of uncensored conversation. Here I stayed for three days, never having one moment to myself. I got near to the people, but was worn out mentally and spiritually by the contact, and it was a relief to get home and eat and sleep in peace again. I know now how the Master must have felt when the Pharisees crowded about and freely commented on his eating with unwashed hands."

Good Literature for Korea.

IT is hoped that one of the results of the Methodist Centenary Campaign in Korea will be the creation of a Christian literature for Korea. Urgent needs for the Korean church are a live Christian newspaper; one high-grade magazine; a readable life of Christ; biographies of great preachers and missionaries; some concise books on the fundamentals of Christianity, and some attractive books and pamphlets written in good literary style for evangelistic purposes.

Statistics gathered by Mr. J. S. Ryang, a Korean who is a loyal worker for the cause of Christian literature for his country, show that only 3,000 out of every 300,000 Korean church adherents read a church paper.

NORTH AMERICA

Philadelphia as a Mission Field

THE Methodist Episcopal Board of Home Missions has made a survey of Philadelphia and found that every second man or woman in that city was born outside the United States, while about half of those native born had foreign parents. Practically every country in the world has contributed to the population of the Quaker City. The largest numbers have come from

Russia, but there are 176,136 Italians, 54,486 Poles; 49,608 Hungarians, and large numbers of Syrians, Armenians and Chinese. The home mission problem confronting the churches of our great American cities is emphasized by such a survey.

The Presbyterian Evangelistic Committee of Philadelphia has just completed its twentieth summer season of evangelistic work. The Gospel has been proclaimed from tents, parks, automobiles, street corners and factories. Thirteen new churches have grown out of this work and are now centers of influence for good among the foreign population.

New Christian Endeavor Headquarters

TWELVE years ago in Baltimore, the plan was proposed to build a Christian Endeavor Headquarters, which should be the center of world-wide Endeavor activities, and the task of raising a fund for this purpose was begun at once. From that time on, offerings have come in from all parts of the world—from Europe, Asia, Africa, South America, Islands of the Sea—from every land. The building, now completed, represents more than 100,000 givers, and was set apart by a dedicatory service on August 1st. The building is located on the highest point of land in Boston, only a few steps from the State House and not much farther from Ford Hall. It is six stories high, of the colonial type, exceedingly plain, but attractive in appearance. It is interesting that one of the speakers at the dedication was the first to sign the original Christian Endeavor roll in Portland, Maine, in February, 1881, when Dr. Francis E. Clark formed the first local society in Williston Church. Of the fifty-seven original signers, ten are still in the membership of this church.

The Bible Forbidden in Louisiana

"THE door is shut to the Bible in great portions of Louisiana, and Roman Catholicism is responsible," says the *Bible Society Record*. "If there is a menace to America as a

home base for foreign missions, it is this thirteenth-century Romanism of the 300,000 French and Italians in Louisiana, whose priests forbid their people to read the Holy Scriptures for themselves. We are not speaking in vague theories; after seven years of earnest effort to put the Bible in Roman Catholic sections of Louisiana, we know from sad experience what we are talking about. Our colporteurs, who go from house to house offering the Scriptures, are not only frequently insulted and ordered out of town, but sometimes are actually driven from the door by having dogs set on them."

Methodists Care for Orphans

PROPERTY for an orphanage in Grenoble, France, requiring an expenditure of \$35,000, has been purchased by the Woman's Foreign Missionary Society of the Methodist Episcopal Church, according to a statement of Mrs. William Fraser MacDowell, president of the society. Two women have been sent to France to care for this orphanage, where fifty children will be accommodated this year. "The sum of \$5,000 has been transmitted to North Africa for use in our mission there in the care of French orphans," said Mrs. MacDowell. "The same amount has gone to Italy for the care of Italian children orphaned by the war. All our organizations have been greatly interested this year in sending supplies of clothing to France. The cost of the new material used in these supplies is placed at \$9,120."

A Union Community Service

THE experiment of a Union Community Service on a large scale has begun in Pittsburgh. Fourteen congregations have officially united for such a service during the Sabbath evenings of the summer months, and the list includes Presbyterian, Baptist, Methodist Episcopal, Protestant Episcopal, Congregational, Reformed and United Presbyterian Churches. Other congregations were also represented by the presence of their pastors and

members. The combined choirs of the churches led in the musical service, and the preachers were selected from the congregations enrolled. The services were held in Carnegie Music Hall. That the eight different denominations represented could thus unite for worship is a significant feature of modern church life. One of the pastors of these churches writes:

"There are two radically different conceptions of Christian unity. The first is superficial and external. It concerns only the outside; it amounts to uniformity. But there is a far deeper conception of Christian unity. It is not so much concerned in binding men together in any particular outward form, as it is in stimulating a unity of spirit. This is the sort of unity which has in it the promise of permanent harmony in the Church of Christ. These Sunday Evening Community Services are an expression of this right sort of Christian unity."—*The United Presbyterian*.

Community Spirit in the Colorado Desert

KINIKIN HEIGHTS community is located in the desert about seven thousand feet above sea level, far from any town, on the frontier of Colorado. Its residents are chiefly health-seekers, with meager resources, who had become homesteaders and until eight years ago lived most isolated lives—two or three families on a mesa with yawning chasms of cañon between them. Then a former Sunday-school superintendent moved into the community and some former teachers. Immediately a Sunday-school was organized to meet at a private house, and a community interest sprang up. It became apparent that a day school must be started and the first year a short term was held in an old unused granary. The next year a building was constructed by community labor, centrally located. It has become the social center and in it are held both day and Sunday-school, preaching services and prayer meetings. During the past winter a literary society met every week and has been a help so-

cially and educationally. It has been the Sunday-school that deserved the credit for what has been accomplished, for it has united the people and given them a common interest.

Heathen Worship in America

FOREIGN missionary work is not limited to heathen lands, as the following will prove:

"Twenty years ago the Swami Vivikenanda began missionary work in America. Now his followers in this country claim 100,000 converts and seventy-four meeting places. The sun god, Buddha and other heathen deities have temples in New York City, Boston, Pittsburgh, Washington, Denver, St. Louis, Chicago, San Francisco, Los Angeles and Seattle. Los Angeles has the well known temple to the worship of Krishna, where the rites, of pure East Indian type, are carried on by Americans. In the beautiful \$100,000 Magdazzin temple in Chicago is a young woman, daughter of a former Presbyterian elder, though she now worships the sun god, and is its priestess. Theosophy, ancient Buddhism, the Persian faith of Abbas Effendi and a horde of other non-American and non-Christian religions are found in the United States."—*The Continent*.

Advancement of the Negro

HAMPTON and Tuskegee Institutes, Fiske University, and other educational work for negroes, conducted by Northern and Southern churches of America, have been the leading factors in promoting the advance of the ten million negroes of the United States on physical, intellectual and spiritual lines. In the half century since the Civil War, the negroes have more than doubled in population, but they have increased their intellectual equipment by about one million percent. There are now over 100,000 colored students in the 400 normal schools and fifty colleges of the South, and there are twenty-six theological seminaries, three schools of law, four of pharmacy, five of medicine and seventeen agricultural colleges, all for negroes.

The cost of this higher education in one year is over \$4,000,000. Intelligent Christian leaders have been developed, and negro school teachers, physicians and lawyers are steadily increasing in number and influence.

LATIN AMERICA

The Evangelical Seminary in Mexico

"FEW institutions have taken a firmer hold on the thought and life of the people than the Evangelical Seminary in Mexico City," so writes Mr. Orwyn W. E. Cook. The native leaders and the members of the churches have shown an increasing interest in this center from which will come the trained ministry for Mexico's tomorrow. With such a backing the faculty and council look forward with high hopes.

The first anniversary exercises were held in the "patio" of the school on July 14th. There were present representatives of all the churches. The addresses looked to the place of the seminary in the life of Mexico and especially emphasized the power of a prepared ministry in helping to solve Mexico's difficult and intricate problems. The Rev. I. D. Chagoyán laid emphasis upon the need for a profound knowledge of the Scripture message from burning hearts of men who have seen the Christ. The call today throughout Mexico—and throughout all Latin-America—is for leadership, scholarly and spiritual, religious and evangelistic. When the Mexican people see in the ministers of the Evangelical churches a leadership of this type the new day will come. Evangelical Christianity has a message not only for the lower classes but the rich, not only for the ignorant but for the learned, and the future will demand that attention be given to the needs of all and not of any one class.

This example of inter-denominational co-operation can not fail to point the way to future successes. The individual churches, their history, their points of distinctive emphasis and their work throughout the world are not lost sight of nor minimized, but

the great common points of our faith, our common hope and the love and fraternity that unite us in Christ are dominant. Mexico needs a great national church united on the basis of St. Paul, "One Lord, one faith, one baptism." The missionary societies of the co-operating churches have shown a deep interest in the school and are planning large things for the days to come.

ORWYN W. E. COOK.

Bible Day in Mexico

THE churches in Mexico have adopted a Bible Day on which they present the importance of the circulation and study of the Scriptures and take offerings for the American Bible Society. The first collection of nine pesos came from the Seventh Day Adventists and \$25 American money have been received from three Baptist churches. The Native Pastors' Association of Mexico City have taken up the idea of Bible Sunday very enthusiastically. In fact they celebrate Bible Week, finishing with Bible Sunday.—*Bible Society Record*.

Allah and the Panama Canal

REV. JOHN VAN ESS, writing in *Asia*, tells the following amusing and significant incident:

"One day D—— wandered into a school up the Tigris. On the wall hung a map of the western hemisphere. The class was being taught something about the new world. The teacher, knowing that his visitor was an American, asked him to tell something of his homeland. So D—— pointed to the Isthmus of Panama and told of the canal and the project of uniting two worlds. When he was through the teacher stepped forward with the following cogent moral: 'This teaches us how we are privileged to live in a land where Allah is known and feared. Over there they purpose to cross Allah's path by making water to flow where he made land.'

"But D——'s reply took the wind out of the sails of the mullah. 'I see,' said he, 'you have made a bridge across

the Tigris here. If Allah had wanted you to walk on the other side, why did he separate you from it by a river?"

The Bible in Brazil

IN a little village in the Brazilian forests a colporteur of a Bible Society had sold a number of copies of the Scriptures, but no sooner did the native priest discover that the villagers were reading the words of Christ than he ordered them to deliver up all the copies to be publicly burned. A great fire was kindled and the crowd stood looking on, sullen and reluctant, while their purchases went up in smoke. They did not altogether approve of the proceedings, for what they had read of the books had not seemed to them very dangerous. But one by one the Bibles and Testaments were torn from their covers and thrown into the blaze, and as a breeze fanned the burning leaves one was whisked out of the fire, carried over the house-tops and away to the outskirts of the village, until a final puff of wind sent it in at the widow of a devout senora. As she read the fragment she was greatly impressed, and when her husband returned in the evening he, too, was deeply interested and the leaf was carefully put away. A year passed and another colporteur visited the village and called at the home of the senora. She hurried away and brought out her treasured leaf, asking if he could tell her the rest of the story. "Why," said the colporteur, "this belongs to the book I am selling," and he showed her the third chapter of John, from which the page had come. Gladly a Testament was purchased and the woman and her husband sat down together to read the story. They studied over it earnestly until they found the peace of the Gospel and one by one their whole family came to know the Word of God. So it came about that through the very action of a fanatical priest a center of Christian knowledge grew up in that village.

Progress in Chile

FIFTY years of evangelical effort in Chile have brought remarkable results. Half a century ago a score of men and women met in a Valparaíso dwelling to form a league for extending religious ideas which ran counter to all former thinking. They were ridiculed, persecuted, distrusted, but carried on with resolute courage. At the present day the evangelical community numbers thousands. Their influence on legislation in Chile can be plainly seen, and great progress is being made in the effort to abolish illiteracy.

EUROPE

Will There Be a New "Church of France"?

THE London *Morning Post*, in a recent issue, makes the following comment upon the somewhat prevalent idea that the Pope and Roman Catholic authorities at Rome are more in sympathy with the Kaiser than with the Allies:

"The silence of the (Papal) Church upon the issue of right and wrong in Germany's assault upon the peace of Europe, the treatment of Cardinal Mercier, the coincidence between the papal note and Germany's interest at the time it was issued—these and other incidents have aroused a feeling among Roman Catholics akin to the national resentment in England before the Reformation. Nor would we be surprised to see among the Roman Catholics of France an irresistible movement for the foundation of a Gallican Church similar in national independence and sentiment to the Church of England as one of the results of this war."

A fulfilment of this forecast would make an important epoch in France's religious history.

The Belgian Missionary Church

THE Belgian Missionary Church (Protestant) is maintaining its work heroically, distributing New Testaments among prisoners and wounded, keeping up the morale of the unemployed and preaching the

Gospel. The Treasurer of this Church reported recently that during the year ending March 31, 1918, gifts had been increased over the previous year by twelve per cent. In addition, they gave \$4,000 to orphanages, medical missions and pensions for old people. They are doing a most efficient work of material and spiritual relief in more than seventy stations and out-stations.

Protestant Work in Spain

Plans are being made to celebrate in October the fiftieth anniversary of the beginning of Protestant missions in Spain. A congress is to be held in Madrid in which Protestant work in all parts of the peninsula will be represented and it is hoped that nationwide attention will be directed to the work constantly being carried on.

The American Board is now maintaining chapels and day-schools in five cities and six villages and there is also the high school for girls at Barcelona with a teaching force of six American and six Spanish women.

Russian Bible Society in 1818

IT is interesting to know that there was a period in Russia in which the Bible was freely distributed in that country. During the latter part of the régime of the Emperor Alexander I, a Russian Bible Society was in existence which, under the favoring auspices of the Emperor, distributed a great many copies of the Bible. In 1818 as many as 128 branch organizations were affiliated with this society and the Bible was printed for them in 28 different languages.

This work of Bible distribution originated in Moscow when a minister of the Gospel became tutor to the children of a Russian princess and employed his influence so well for the spiritual good of those about him that he finally obtained the Emperor's permission to found this first Russian Bible Society.

AFRICA

Industrial Work in North Africa

THE importance of organizing industrial work for converts from Mohammedanism is understood when one realizes that to become a Christian often means persecution, a broken home and inability to find employment. The carpet school at Cherchell, Algeria, in which women and girls are employed, is conducted by the North Africa Mission and not only enables converts to earn a living, but brings them under Christian teaching and influence. It serves the same purpose, from an evangelistic standpoint, as a mission hospital, where the patients are brought in contact with systematic Gospel instruction. In other places, agriculture, carpentry and other trades have been valuable agencies, both for materially helping native converts and spiritually winning the unconverted.

It is unfortunate that the work is now somewhat hindered by the war, because of the great difficulty of obtaining wool and dyes, and the fact that the import of the goods is prohibited by the government.

Training Egyptian Workers

THOUGH it has never had a regular building of its own, the Cairo Theological Seminary has been for fifty-four years an important element in the work of the United Presbyterian Mission in Egypt. During that time 136 graduates have been sent out.

Practically all of them were graduates of the mission college in Assiut. The Synod of the Nile has itself insisted upon a high educational standard, requiring that every candidate for the seminary have a diploma from the college or its equivalent. Many of these men have come from the middle classes, but they have risen to take their stand with the best of the land.

The seminary had twenty-one students the past year. Then with the rapid opening of doors on every hand to the Moslem population in recent years, and the consequent call for a large increase of forces to extend the

work, an Evangelists' School has been opened for the training of lay preachers. To this are admitted men of less educational preparation, yet able to present the gospel effectively, as has been demonstrated, among the humbler classes. A shorter and simpler course of study is provided for them in connection with the seminary, the instruction being given by the regular seminary professors. Fourteen men took this course the past year.

Work for Jews in Egypt

THERE are now more than 64,000 Jews in Egypt, most of whom have migrated from Europe since the opening of the Suez Canal. They are of all classes—rich and poor, educated and ignorant, and speak scores of different languages. About half of them—32,000—live in Cairo and the rest in the larger cities of the Nile delta. Efforts were made to reach them with the Gospel at various times during the last century, the earliest being in 1821, but the results were not encouraging. Work was again undertaken in 1906 by the London Jewish Society and at present is being carried on in the rooms of the Nile Mission Press in Cairo, and bazaars and cafes, streets and homes. Regular meetings were held on Saturday afternoons, with an address in Arabic, until a young Rabbi pronounced a ban upon those who attended and since then fear has kept the people away. However, through lectures and English classes, opportunity is found for teaching the Bible truths and the knowledge which many young Jews have of the New Testament is astonishing.

In addition to the work of the London Jewish Society, there is that being carried on by the Scotch Mission for Jews in Alexandria; the American Mission schools and the Church Missionary Society Hospital, all helping to spread a knowledge of Christ among these Jewish people.

Shaking Bones in West Africa

AFTER a morning service in Portuguese West Africa a Mbunda man, dressed in three skins—his own and two cormorant skins—brought forward an armful of ring-streaked posts, each post representing an ancestral spirit, and said that he had been listening to the Gospel message as to the folly of such things, and had decided to give up the old ways for the new. He was followed by a Nkangala man, with a bunch of ancestral worship sticks, saying that he wished to abandon these for the worship of the true God and His Son, Jesus Christ. Thereupon a fire was kindled and these worship sticks went up in smoke, without audible protest on the part of the spirits they represented. As the flames arose, the wife of the Nkangala man came shyly with her personal fetish to put on the fire. This action on the part of these people means a clean-cut break with their old system of religion that has dominated them and their fathers before them with its dark influence. The incident resembles the shaking among the dry bones in the valley that was the result of Ezekiel's message.

New Church for Mebea People

THE Mebea people of West Africa have no particular status in the world. To those dwelling in the interior the Mebeas are coast people, while to the beach man the Mebea is a bush man and is accordingly looked down upon by the former, who considers himself vastly superior to the people of the heathen interior. The Mebea people are comparatively few in number, hardly running into the thousands, and live in a narrow line parallel with the coast from a little south of Benito to a point just north of Kribi.

The Christians among the Mebea people have heretofore been connected with the Kribi church, some of them having come from the outstations of Batanga. But in January of this year a church was organized for the Mebeas, in a village fifteen miles north

of Kribi, at Aion Kwate. The new church was organized with 105 members, with 62 on the roll for baptism in the near future and 477 catechisms. There is promise of development among them, but their rating as an inferior tribe in the native churches to which they have heretofore belonged, has kept them back.—*The Continent*.

A Congo Contrast

"THIRTY years ago," says Doctor King, of Banza Manteke, "a white man's life wouldn't have been worth a song if he had tried to travel and preach in this region. Now there are no towns in this district that I have seen or heard of where the people are not willing to have the story of Jesus told to them over and over again. On my last trip out, my carriers did not have to buy as much as a peanut. So happy were the people to see us that they gave the carriers all the food they could eat, all they could carry away, and then, at times, food remained on the ground that could not be carried. Such an expression of love is very gratifying by contrast with the past, when the people at times even sought to kill the missionaries."—*Baptist Observer*.

The Basutos Discuss Education

AT a recent meeting of the *Khotla*, or Zambesian Council, representatives of the Paris Evangelical Society presented to the black chiefs a plea for a thoroughgoing school system. The missionaries pointed out that while their task was a two-fold one—that of education and evangelization—the former work should be carried on by the native community. They also urged the importance of educating the girls.

The replies of the chiefs were encouraging when one remembers how recently they had lived in savage paganism. "Listen and hear," said one of these chiefs, "up to now the missionaries have borne the burden of the schools. This is not right. This burden is a *wanda* (i. e., a load carried on a pole by two persons). The

missionaries bear the front end, leading the way and we ought to hold up the rear end."

ISLANDS OF THE SEA

Philippine Health Commission

THE Philippine Health Service is seeking to eliminate causes of disease, rather than to battle with diseases now existing, and to point out ways by which the people may raise their standards of living. One of the first moves of this health commission upon entering a town is to open a free dispensary. The work of this dispensary is not limited to the care and treatment of the sick, but it serves as a sort of lyceum where information is given out concerning hygiene, sanitation and dietetics. In order to supplement the instruction, model gardens are planned, with vegetables carefully selected with a view to furnishing the substances needed for a balanced diet. This feature of the work is of special importance because of the uniformly poor nutrition of the Filipinos.

The Filipino Idea of Women

"THE Filipino woman, although this is not generally recognized, is one of the greatest apologetics for Christianity in the Orient. She is today so far in advance of her other Oriental sisters in freedom, social position and independence, that she is in a class by herself. Some idea of seclusion for women exists in the Philippines, of course, but it is that of the convent, not of the 'purdah.' Like other Oriental women, she holds the family purse, but she does more than that: she is the business agent of the family. She keeps the shop, holds the property and carries, to a very large degree, the business responsibility of the Islands. Nowhere else in the Orient will one find a woman lawyer practising at the bar and writing suffrage articles for the daily papers. One cannot account for the Filipino woman on the ground of the racial superiority of the Malay. The only way to explain the unique place which the Filipino woman already occupied in the

East is to recognize that for centuries before the American occupation, the people were being taught a Christian valuation of womanhood."—*Asia*.

Winning Young Filipinos

THE Sunday-school work seems to Rev. J. L. McLaughlin, Secretary for the Philippine Islands of the World's Sunday School Association, to be one of the most encouraging parts of the whole missionary propaganda. He writes: "I was able to hold Sunday-school conferences in two principal centers while I was in the South. Silliman Institute, the Presbyterian Industrial School, has over 800 students, and I was there for six days, holding meetings every day and individual conferences with the men. Recently some 160 young men there definitely gave themselves to Christ, and quite a few of them are going into Christian service. About 100 of them are going to put in their Christmas holidays in Sunday-school work."

A Thomas Mott Osborne in Borneo

AS a preparation for his work as a missionary in Borneo, Rev. Charles E. Davis specialized in rice cultivation at the Kansas Agricultural College. But when he arrived in Borneo he found it was not a rice-producing country and in altering his cherished plans he found a more important work than the growing of rice. He established a new kind of school in Sarawak, an independent state of Borneo—a reform school which was strictly a back-to-the-country movement. It exchanges opium dens and dark streets for a bit of damp brown earth, where young outlaws and loafers of the city learn the mysteries of hoes and spades and vegetable life and soon become working units in the colony.

The government, as an evidence of good-will and friendliness toward this Thomas Mott Osborne of Borneo, contributed one-half of the building expenses and in addition grants a sum each year for the industrial work.

The Gospel on "Lepers' Island"

THE British and Foreign Bible Society has added to its list of versions, a Scripture portion for a tribe on the west coast of Oba, which is sometimes known as Lepers' Island. This tribe, which is being evangelized from Nduindui, a station opened ten years ago by the venerable Rev. Peter Milne, of the New Hebrides Presbyterian Mission, is now under the care of Mr. A. T. Waters of the "Churches of Christ" communion, who says that the people have no form of salutation, such as "good day," and no phrase for "thank you." Mr. Waters is able to report, on the island of Oba, some 800 baptized Christians. There are also about twenty-five schools, which are self-supporting. Oba Christians also make themselves responsible for missionaries on the neighboring island of Maewo. Some villages have consecrated plots of land known as "the Lord's coco-nut gardens," the proceeds of which are devoted to the spread of the Gospel.—*The Christian*.

MISCELLANEOUS

Prayer Every Minute

THE members of an organization called "Mothers of Defenders of Democracy," with headquarters in New York, claim to have the approval of Cardinal Gibbons for Catholics and Dr. MacFarland for Protestants in the project announced in their "Appeal for Continuous Day and Night Prayer." This states the purpose as being "To envelop the whole nation in continuous prayer, making President Wilson's proclamation for May 30th, the basis of continuous appeal for National Guidance, Protection of Our Sons, and Victory of International Justice and Righteousness."

The plan is "successive one-minute silent individual prayers every minute of the day and night, hundreds and thousands praying—one group successively following another, so that there shall be no break in the continuous appeal."

Great stress seems to be laid in the further explanation of the project on this feature of having someone at prayer every minute of the day, and it is proposed "to envelop the entire world in continuous prayer as soon as the work is organized in the United States."

A Moravian Mother

IN these days mothers unhesitatingly give up their sons for the service of their country. But no finer story of sacrifice made with joy could be told than that of a Moravian mother who had given a son to missions, and was one day told of his death. She asked, "Is my son Thomas gone to Heaven through the missionary life? Would to God He would call my son John to the service!" John was called, became a missionary and also died. When the mother heard the sad message she exclaimed, "Would that He would call my last son, William!" Her prayer was answered. William went and also fell on the field. But this mother's holy courage and devotion to her Lord could not be daunted, for she exclaimed, "Would that I had a thousand sons to give to God!"

This Moravian mother stands for the spirit of that noble missionary church, the Moravian, the oldest Protestant missionary church in the world.—*The Missionary Link*.

Comparative Values

"THERE is a strong tendency among Christians in these days," writes Henry W. Frost, the Home Director of the China Inland Mission for the United States and Canada, "to abandon the regular work of the Church at home and abroad in behalf of the present particular service of ministering to the soldiers and sailors of the various nations. That these men are in great need is certain, and that the serious-mindedness of those at the front furnishes a special opportunity to lead many of them to Christ, is beyond disputing. But this does not give warrant to a mass movement, both in giving and serving, in their direction

at the expense of overwhelming and ever-existing needs in other directions.

"The spectacular is ever attractive, and it is easy to become enthusiastic over what appeals to the imagination. At the same time, the prosaic may constitute a greater need and demand a more constant sacrifice.

"We commend any and all true spiritual work being done for soldiers and sailors to our friends, not because they are militants, but simply because they are men in need of salvation. But we also commend to them the suffering and rapidly dying hundreds of millions of the human race who live in the regions beyond, whose spiritual need is beyond all describing and for whom few are caring."—*China's Millions*.

OBITUARY NOTICES

Dr. W. A. Shedd of Persia

ONE of the true modern Christian statesmen passed away on August 7 when Dr. William A. Shedd of Urumia, died of cholera at Sain Kaleh. Dr. Shedd was a missionary of the Presbyterian board and had served in Persia for nearly thirty years. His loss is irreparable. Although very quiet and unassuming in manner, Dr. Shedd was a hero and a statesman. He knew the Persians and was loved and respected by them. His self-sacrifice and power were especially evident when the Russians withdrew from Urumia and left the Assyrian Christians at the mercy of the Moslems.

Miss A. K. Ashe of India

FOR thirty years Miss A. Katherine Ashe devoted her life to the moral and spiritual welfare of the British soldiers in India. She was frail in body but strong in spirit. What other women by the thousands have been stimulated to do by the unusual demands of a world war, Miss Ashe has done quietly and unostentatiously in times of comparative peace. She was honored by King George on his birthday by being made a Matron of the Order of the British Empire. Miss Ashe died recently in Upper Popa, India.

THE MISSIONARY LIBRARY

Ancient People at New Tasks. By Willard Price. Illustrated. 12 mo., 208 pp., 60 cents. Missionary Education Movement. New York, 1918.

FACTS, important facts, significant facts in regard to the industrial progress of the world are what make this volume of unusual interest and value. Mr. Price has made several visits to Asia and South America and gives from first-hand knowledge a vivid description of the transition of the old order to the new in social and industrial life. The relation of these facts to the missionary task of the Christian church is clearly brought out and no thoughtful, unprejudiced reader can fail to see the importance of industrial development to the future church in mission lands.

First are shown by a series of vivid word pictures the condition of working classes in South America and the new ideals introduced from the north. One company found that it paid to increase the pay of its men from twenty-five cents and two plates of beans to \$1.50 a day with proper living conditions.

Next we see the modern factories of Japan of which there are now at least 20,000, in which more than 1,000,000 men, women and children are employed. The conditions in many of them are distressing—the ages of operators, the long hours, low wages, unsanitary surroundings and immorality make for degradation and death. The laws are mediaeval. The one bright spot is the work conducted by Christian missions among some of these workers. In China the problem discussed is the reforestation of the denuded hills. This will help to stop the disastrous floods which in turn produce famine, disease and death.

India, on the other hand, faces famine because of lack of rain and poor agricultural methods. The problem, therefore, is how to produce better crops—a problem that Prof. Sam Higginbottom is doing much to solve.

Mr. Price goes on to show how the

Filipino is being regenerated with tools and Bibles; Africa is in great need of Christian influences to save her diamond and gold miners in the great mining centers like Johannesburg. Missions are said to be the “only murder preventives.”

The missionary has a great work to do in all these lands in reforming conditions, teaching better methods and proclaiming the Gospel of Christ.

The Dark People. By Ernest Poole. Illustrated, 12mo, 226 pp. \$1.50. The Macmillan Co., 1918.

The novelist-author of “The Harbor” has recently returned from Russia and here relates his experiences among the Bolsheviki. It is a pathetic picture of chaos—a struggle for freedom without a guide. Mr. Poole does not philosophize, he relates incidents that show the trend of Russian thought and action. He doesn’t suggest a solution for the problem, but in describing “The Dark People” leaves us in the dark.

China Inside Out. By George A. Miller. Illustrated. 12mo, 180 pp. \$1.00 net. The Abingdon Press, 1918.

A traveler may not see as truly or as deeply into the life and thought of a foreign land, but he often judges more correctly of the points of interest to those at home. Scenes and characteristics which are overlooked by a long resident are immediately seized upon as interesting and meaningful to the passerby. Mr. Miller has grasped and entertainingly described such scenes and characteristics relating to the Chinese, the missionary work, the native Christians and the Church. The book will furnish hundreds of facts and incidents for talks to Sunday Schools and Young People’s Societies.

Frontier Missionary Problems. By Rev. Bruce Kinney, D.D. Illustrated, 8vo, 249 pp. \$1.25 net. Fleming H. Revell Co., 1918.

The Indian, the Mormon, the Spanish-American and the pioneer form the

problems considered by Dr. Kinney in his able and interesting study. He considers the Indian our creditor, the Mormon a menace and the frontiersman a challenge. The solution of all the problems he finds in the Gospel of Christ and the method—personal evangelism. Dr. Kinney's volume furnishes rich material for sermons on Home Missions.

1,000 Miles of Miracles in China. By Archibald E. Glover. Illustrated, 12mo, 372 pp. 2s 6d net. Pickering and Ingles, Glasgow, Scotland, 1918.

The fact that this book has passed through eight editions and has been translated into Arabic is a sufficient testimony to its interest and value. The story is one of escape from the Chinese Boxers in 1900. It is worth reading.

Crescent and Iron Cross. By E. F. Benson. Pp. 240. Price \$1.25. George H. Doran Company, New York. 1918.

Many books have appeared on the present world-war which do not concern the missionary in his task. Others he *must* read if he would understand the relation of the present war in its origin and final issues to the coming of the Kingdom in the Near East. The present volume belongs to this class. Mr. Benson describes the hideous oppression under which the subject peoples of the Ottoman Empire have so long suffered. His facts are derived from a study of official documents. His style is interesting, but in his passionate denunciation of treachery and murder, his metaphors sometimes get sadly mixed and occasionally inelegant. He holds up the old Turk and the new Turk in the light, not of what they promised, but of what they did to the non-Moslem population. He shows how the Young Turks became a party which had for its main object a system of tyranny and murder such as the world has

never seen. The author gives reasons for his conclusion that the male portion of the Armenian race in the Ottoman Empire has practically ceased to exist. He describes the horrors as well as the heroisms that characterized the fate of Armenia.

We learn from this book that what was once the Ottoman Empire is now practically a German province. In matters naval, military, educational, legal, industrial, financial, Germany is supreme. But she will not remain supreme. The last chapter is prophetic. It is entitled "Thy Kingdom is Divided," and we are shown the handwriting on the wall.

The Presentation of Christianity to Moslems. The Report of a Committee appointed by the Board of Missionary Preparation. Pp. 142. Price \$0.50. Board of Missionary Preparation, New York. 1918.

We call the special attention to this report, which represents the patient and painstaking co-operation of more than two score professional students of Islam, secretaries and missionaries. The Board of Missionary Preparation in America under the chairmanship of President W. Douglas Mackenzie, D.D., and with Rev. Frank K. Sanders, Ph.D., as director, constituted five committees on Animism, Buddhism, Confucianism, Hinduism and Mohammedanism. The report on Mohammedanism was first prepared by Dr. Charles R. Watson, chairman of the committee. Owing to his necessary absence from America, the entire work was carefully revised, notably by Prof. Macdonald of Hartford, whose thorough knowledge of the subject and sympathy with the Moslem viewpoint is evident almost in every paragraph. The result is, therefore, a carefully worded consensus of wide-ranging, expert opinion.

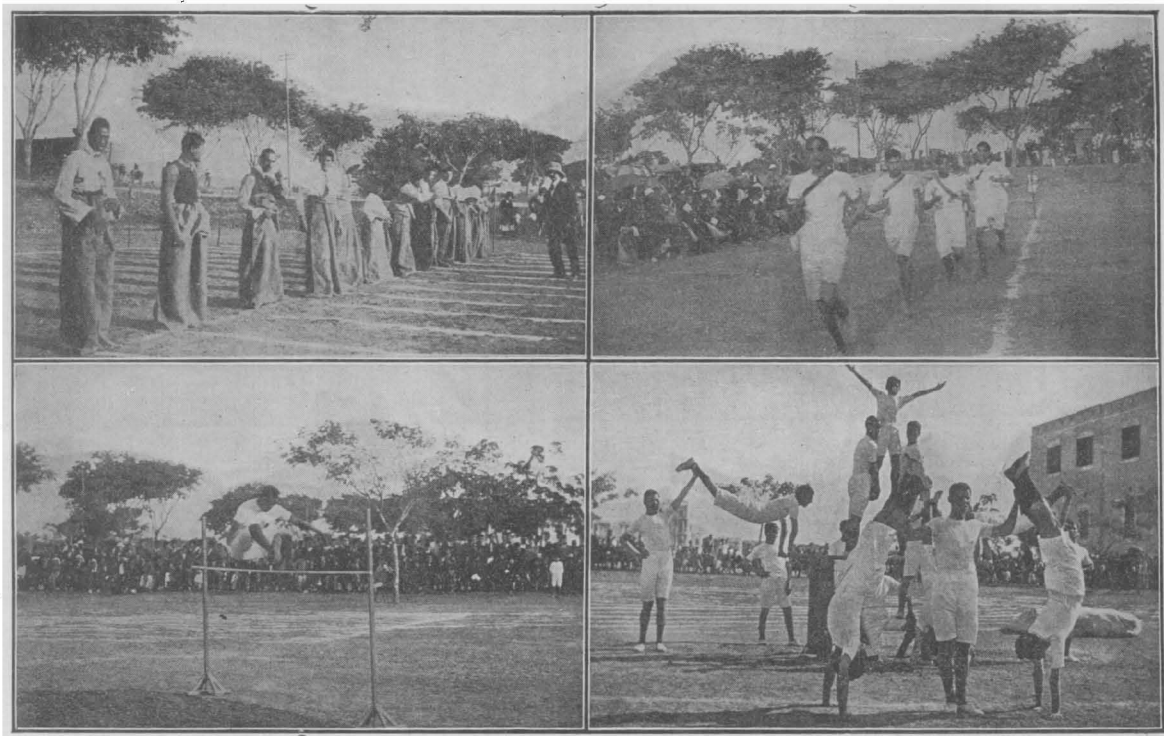
Indian Ruler Encourages Missions

The Maharajah of Kolhapur, one of the five great native rulers of India, is deeply interested in Christian education. Although he has not definitely accepted Christianity, he is anxious that the sons of the nobility shall come under Christian influence. His own sons were sent to an American missionary, Dr. Irwin, for instruction, and after his death, Mrs. Irwin was asked to continue supervising the education of these young princes.

The maharajah has for several years wished that the Presbyterian Mission should build a young men's high school and in order to encourage the plan gave the mission a plot of ground containing thirty-two acres. He also offered to furnish stone and wood for the building, but, partly because of war conditions, work on the school was only recently begun. At the king's request, his prime minister sent the following letter to the mission:

"Hitherto, the whole work of uplifting the depressed classes has been done solely by your mission, by approaching them directly. Now, by undertaking the tuition of the sons of the chiefs and higher aristocracy, you will be achieving that effect in an indirect and perhaps a better way. You are surrounding these minor high class youths with a far purer and nobler atmosphere than they can hope to breathe in their present environments, and when under your careful tuition their standard of morals is raised they will naturally, as leaders in society, be themselves spreading higher and nobler ideals of life wherever they go. Some of them will be called to rule tens of thousands of people, and you can very well imagine their potentiality for good. That is why his Highness is very keen to send the sons of the nobility to you."

The school at present is being held in rented quarters and is called the Irwin Christian High School. Brahmins, Parsees, Marathis, Jains, Mohammedans and Christians in attendance make it a veritable melting pot for all classes, and all have worked and played together as if no such thing as caste existed. Rev. M. W. Strahler is principal of the new institution.



PHYSICAL TRAINING IN THE AMERICAN MISSION COLLEGE AT ASSIUT, EGYPT.



A BUSY SCENE IN THE CORNER OF ONE OF THE MARKETS IN BOGOTA, COLOMBIA

THE MISSIONARY REVIEW^{of} the WORLD

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NUMBER
TEN



NEW INCENTIVES FOR HOME MISSIONS

THIS war is a *war of ideals*, even more than it is a war of armies and of material resources. *Christian ideals must be kept regnant*, they must spread among the people if we are to live at peace and to make progress. Americans are recognizing more today than ever before that we must be homogeneous in spirit, however unlike we may be in race, attainments, and occupations, or we can never be a united nation.

This year, more than any previous year since the Civil War, also brings spiritual motives to bear upon the people of America and the full force of these motives must be recognized and utilized.

1. In the first place the people of America are sacrificially-minded. The high cost of living, the new modes and greater burdens of taxation, the abstinence which must be enforced both for food and for drink, the difficulties of transportation, the scarcity of fuel, the constantly recurring appeals for war relief and many forms of war savings and benevolence, the conscriptive draft, the presence of soldiers and sailors on every hand, the absence of loved ones at camps and overseas, the eager reading of news, with the thoughts outstretched into the world's affairs, and then the real tug of pain and suffering—all of these experiences—and others, some already felt and some anticipated and dreaded—make the heart tender, and open the avenues of approach to new purposes and new convictions. It is not a time of callous indifference; even the day of wanton luxury and extravagance has almost wholly passed.

2. A high and holy mission for America has become apparent. President Wilson has called attention to it most effectively; our soldiers and sailors are embodying it as they bring new hope and renewed courage to the battle areas of the world; our papers, discuss-

ing the possibilities of peace and after-the-war consequences, press it upon our attention daily; the people know it. Fortunately there is little gloating; bombastic jingoism is not often in evidence; the people are seriously minded as they think of the responsibilities upon America for the peace of the world, the policies of the world, and the practices of the world which hereafter are to be required and enforced by adequate national and international laws and powers. America has become the arbiter of the lives and the destinies of many races and nations. It is a heavy responsibility.

3. The war has made the campaign for brotherhood easier. Barriers between classes have broken down. Men and women of all grades and stations work side by side in the peace industries and fight side by side on the battlefields and suffer together with a fuller realization of the common ties of humanity than ever before. Artificial distinctions do not count in times like these; and even many of the fundamental distinctions of nationality, and religion, and sex are overlooked. Human beings face each other and understand each other as seldom in the past.

4. Religion has a new meaning and a new force. The purely conventional is discredited and out of place, pushed aside as meaningless; but the real, the genuine, the vital—the human heart longs after this and human speech does not hesitate to confess the necessity of it. What has been called “The Religion of the Inarticulate,” has been discovered in the men who are in the trenches and who “go over the top.” This religious faith and experience is not spoken of much, if at all, yet it is real and vital as a steadying and sustaining force. This religion is in the hearts of men today, as probably never before.

These conditions, peculiar to 1918, sustain the Home Mission endeavor with the holiest aspects of patriotism and make the ministries, directed toward the extension of fellowship and brotherhood among foreigners and strangers, of meaning to our country as well as to our Church, significant for the flag as well as for the Cross, and of moment to the world. It is therefore peculiarly fitting that the emphasis during Home Mission Week this year (November 17-24) should be upon the need and the method for realizing American Christian ideals and for training foreigners to understand and appropriate these ideals.*

HELP THE FOREIGNERS†

THE average American, even the average church member, has had too little concern about the foreigners who live in his vicinity. In many cases it has been worse than apathy, it was antipathy and contempt. The drafting of thousands of these unamalgamated Americans and the necessity of transforming them into intelligent citi-

*Write to the Home Missions Council or the Council of Women for Home Missions, and ask for literature and helps to observe this week. Address 156 Fifth Ave., New York.

†Adapted from a paper by Rev. O. E. Goddard in *The Missionary Voice*.

zens and soldiers has shown the folly of past neglect. These handicapped races are showing such loyalty, such devotion to our country, that we are realizing our former undemocratic, unchristian attitude toward them. Many are beginning to ask: "What can we do to show a more friendly attitude toward these races?" Anything and everything that we can do to Americanize and Christianize them will be helpful to them and to American ideals. The easiest, most helpful, and the least expensive thing that churches can do along this line is to open night schools for adult foreigners. It is a monumental blunder to allow these people to settle in great aggregations and speak their own language, sing their own songs, publish their own papers, and reproduce here the life they loved beyond the seas. Under such conditions the process of assimilation will be slow and ineffectual. But if these people will acquire our language, sing our patriotic songs, read our history, imbibe our patriotic atmosphere, the process of assimilation will be accelerated immensely.

This is the time of times for our churches to show themselves friendly to these foreigners. The church in which many of them were reared exploited them—charged them exorbitant prices for funerals, marriages, etc. Many of them feel that the church is a mercenary institution, watching for an opportunity to take more money from them. If the pastor can go to them and offer to open a night school in which they may be taught to speak, read and write the English language without expense to them, it will be a demonstration to them that the church doing that has no mercenary motive. It would be a labor of love the influence of which is incommensurable. Surely no church would object to setting apart a room to be used four nights in the week for this night school.

Moreover, the church that does this will be blessed. Many churches in direct contact with foreigners are suffering because of an unchristian attitude toward foreigners. How can a church prosper which has no concern for these less enlightened races for whom Christ died? We must have the Christ attitude toward these people if we would be the recipients of Christ's saving and vitalizing power.

SIGNS OF PROGRESS IN SOUTH AMERICA

GREAT changes are noticeable in many Latin American republics in the past generation. One missionary in Brazil reports not only material progress but improvement in the attitude of the people toward evangelized christianity and marked progress in Protestant missions. When Dr. J. W. Tarbaux, of the Methodist Church South, went to Brazil in 1883, he found an empire under Dom Pedro II. Now there is a republic—the United States of Brazil. Then slavery was still in existence. In 1888 they were emancipated, but poverty, sickness and vicious extravagance brought destruction to many of

them. In 1883 Roman Catholicism was the State religion and non-Catholic bodies could not worship in churches or bury their dead in the consecrated cemeteries. Now there is full religious and political liberty. The old time cities of narrow streets, without proper lights, sanitation or transportation were the breeding places of yellow fever. Now these cities have modern buildings, wide boulevards, electric lights, water system, up-to-date sanitation and electric transportation.

In spite of all these improvements, however, Brazil as well as other Latin American republics, is morally and spiritually backward. The Roman Catholic Church is still dominant, but multitudes of the people have drifted into atheism. There has been an improvement in the Roman Catholic Church, for contact with Protestant Christianity has led to many outward changes among priests and people. There is still lacking, however, in the Roman Catholic adherents an intelligent apprehension of the Gospel and the signs of true Christian life. The people are not "new creatures in Christ Jesus." The number of evangelical missions has greatly increased in the past generation, and their prestige in the communities is also greater. The Methodists, Presbyterians and others have developed self-supporting, self-governing churches which are centers of light for thousands of Latin Americans.

Sweeping changes have also come about in Chile. Fifty years ago the thought of giving every child an opportunity for at least the rudiments of an education was derided. The idea of evangelizing the masses was even more ridiculed. But the few Protestant Christian men and women in Chile undertook to bring about a change of sentiment. In spite of discouragements, even persecution, they held resolutely to their task, until today the evangelical community numbers many thousand and wherever the evangelical church is found the school stands near by. The evangelical influence has also penetrated the Chilean Congress and through its recent order each municipality has been directed to compel attendance of all children at school. All political parties seem determined upon the complete abolition of illiteracy. Because the grade of teaching in Protestant institutions is superior to any other, their leaders are being consulted by cabinet ministers, and everywhere the mission schools are being imitated in the new government institutions.

Another encouraging and unusual sign of progress in Latin America is the fact that the administration of the University of Montevideo, Uruguay, has issued a special decree, directing that Bible study be a part of the regular curriculum. This university is perhaps the leading one of South America. It is also interesting to note that Señor Vigil, director of *El Mundo Argentino* of Buenos Aires, whose review has a weekly circulation of 100,000, very frequently urges the public

to buy Gospels or New Testaments, a free publicity which has resulted in some eight hundred orders for the American Bible Society during the past year.

ENLARGED PRESBYTERIAN PLANS

THE Church is throwing off the shackles of narrow ideals and contracted programs and is beginning to see her world task in a more adequate way. The war is in fact responsible for this change. Provincialism is doomed. Narrow sectarianism has received its death blow. Money is seen, not as wealth to be accumulated, but as a force to be spent for the accomplishment of worthy aims. Where men thought in millions they now figure in billions, and where they gave dollars now they pledge their thousands.

Most of the great religious denominations are vastly enlarging their programs and their budgets. The Baptists have announced their five year program and have had their million dollar drive; Congregationalists have had their plans for enlargement; the Disciples have their "Men and Millions Movement" and the Methodists are in the midst of their great centenary drive for \$80,000,000 in four years. Now the Presbyterian Church (North) has launched their "New Era Movement," of which Dr. William Hiram Foulkes is chairman and the former moderator of the general assembly is vice-chairman.

This New Era Movement was approved by the General Assembly last May and aims to unite all of the Boards of the Church in an attempt to more adequately fulfil the great tasks before them. The leaders aim to educate the Church to give more largely and intelligently, and to draw the various Boards into closer harmony and co-operation. In other words there is a systematic and constructive effort to bring the Presbyterian Church as a whole to understand and emulate the spirit of united sacrifice and service manifested by patriots in the present war.

The New Era Movement will not take over any of the administrative functions of the various agencies of the General Assembly, but will inspire Presbyterians everywhere to support them adequately with men and money. A "five year program" has been adopted which includes:

The rehabilitation of the Christian home. The reestablishment of the family altar. A return to the observance of the Lord's Day. Better training of children—intellectually and spiritually. Acceptance of obligation for the unchurched in each community. Promotion of personal and pastoral evangelism. Recruiting of young men for the ministry. More adequate training of Christians for leadership. Service for the nation's wounded soldiers and sailors, and their families. Co-operation with other Christian bodies in inter-denominational service. More adequate occupation of neglected mission fields in Africa, Asia and Latin America. Widespread proclamation of the principles of Christian stewardship.

First the situation is to be carefully studied; then the campaign is to be organized, and after that it is to be put into operation. The means by which this program will be carried forward are public meetings, the printed page, conferences on stewardship, posters, banners and other methods of a great campaign.

Twenty-seven leading men in the Presbyterian Church are behind the project which is endorsed by the General Assembly. Five districts have been established—Eastern, Central, Southern, Western and Pacific Coast—each with headquarters and secretaries in charge. Enthusiasm, organization and individual education are expected to make a success of this daring program.

The significant thing about these large organized plans of the various branches of the Christian Church is that it shows the churches to be waking up to the magnitude of their task. They also are proving that the war has not deadened their sense of responsibility for spiritual work, but rather has quickened their determination to attempt still greater things for God and humanity and to expect greater things from God and from Christian men and women in enlarged sacrificial service.

IS MORMONISM STILL A MENACE?

OPINIONS differ on this question. Many gentiles who live in Utah believe that the younger generation of Mormons are much more loyal to America and American institutions than were their predecessors. Others believe that the Mormon leopard has not changed its spots and that the church is as distinctly unAmerican and unChristian as ever. It is true that polygamy is not openly advocated, but polygamous marriages are still celebrated as "celestial marriages." Brigham H. Roberts, an avowed polygamist (with three living wives) has been given a Chaplain's commission in the National Guard.

A correspondent in Salt Lake City writes that the war is seriously affecting the Mormon Cult for better or for worse. American blood is pulsing through the Mormon people as never before, and they are responding to the call for National service in an unusual way. The enlistment in the army or navy is bringing some 10,000 of them into close contact with hundreds of thousands of other Americans and they will go out to establish American ideals and not to spread Mormonism.

Politically the condition in Utah is more favorable to freedom than ever before. Religiously the leaders stand as formerly on the platform of Joseph Smith, the founder of Mormonism. They hold "with dogmatic unctions" to (1) plurality of Bibles; (2) plurality of gods, and (3) plurality of wives.

Mormonism has not changed and the leaders are apparently merely biding their time and working quietly to entrench themselves in American life and institutions.



EDITORIAL COMMENT



HOME MISSION WEEK

NOVEMBER 17 to 24 is to be observed in American churches as "Home Mission Week," and in view of this the present number of the REVIEW is largely devoted to Home Missions. The general theme for the week is "Christian Americanization—our National Ideals and Mission." Some valuable and practical helps have been published by the Home Missions Council and the Council of Women for Home Missions. And it is hoped that all churches will join in observing this week for study, prayer and conference.

The exigencies of the war have revealed the necessity for training Americans of foreign birth and parentage in the American language and ideals. Thousands of men in the army and navy have had to be taught English. It is time that the Christian Church undertook more earnestly and systematically to bring a knowledge of Christ into the homes from which these men have come. Men are becoming intelligent and patriotic American citizens, but they are not yet familiar with the elements of Christian life and truth.

Pastors and church members must take a deeper interest in this work henceforth and not leave it to a few employed missionaries of the churches. Educated Americans should get into touch with foreigners, help them to learn English, instruct them in American institutions, show friendliness, and lead them to understand Jesus Christ and His way of salvation and of life. As Dr. Howard B. Grose says, "We must be more Christian if we would have them more American."*

THE McALL MISSION IN FRANCE

IN our August number a brief allusion was made to this mission founded by Rev. Robert W. McAll in Paris, in 1872. The statement was made that the "war has brought (to France) a new sense of the seriousness of life, the imminence of death and the need for divine help." The paragraph also called attention to a danger that confronts missionary organizations established for evangelistic purposes—namely, that in times of national crisis and physical distress, in their efforts to minister to the bodies of the needy they neglect the spiritual ministries which have been their chief purpose. The statement was made, on what seemed to be the best authority, that the McAll Mission in France had turned aside from evangelism to engage almost wholly in social and philanthropic work. There was no intention to criticise the Mission for engaging in this most Christlike work

*Let pastors, Sunday school superintendents, women's missionary societies and young people's organizations send to the Home Missions Council, 156 Fifth Ave., New York, for literature for Home Mission Week.

for the stricken people of France, but only to take exception to the tendency or habit (if such there were) to omit attention to the deeper spiritual needs of men in attempting to minister to their bodies. There is surely no more Christlike work than "visiting the fatherless and widows in their affliction" and the people of France have suffered untold losses and agonies in their brave and sacrificial fight for righteousness and liberty. The world owes them a debt which can never be fully repaid. Ministering to their physical needs is a Christian duty and a privilege.

At the same time we must not forget the spiritual needs of France. In the past, that country, especially Paris, has not been known for its spiritual life. The masses have been unenlightened in the deeper things of Christ and their need for the Gospel is as great as in the days when Dr. McAll founded the mission. Rev. George T. Berry, secretary of the American McAll Mission, Mr. Reginald McAll, a relative of the founder, and members of the American McAll Mission, have been unanimous in their testimony that the REVIEW has been misinformed in regard to the present work of the mission. Mr. Berry and Mr. McAll have recently returned from France and report that while the mission workers are lending every effort and are using all their resources to relieve distress in Paris, and other centers where the Mission Halls are located, their Gospel meetings continue and the spiritual aim of the work is not overlooked.

We rejoice in this testimony and trust that the work of the Mission may be prospered in these days of unparalleled need. As Mr. McAll writes: "I look for a rich harvest, which indeed has already begun. As a special field for evangelism the reunited soldier's family in France has a double importance; for either we shall see periods of social and economic disturbance or, if we succeed in our present efforts, we may gather definite results for the Kingdom of God."

It is interesting to note that the McAll Mission was founded in days of peculiar distress like the present—only then it was due to internal eruption and today is the result of an enemy invasion. In 1871, when Dr. McAll first visited France, he visited Belleville, where the people had suffered so terribly during the Commune. As he was giving away French tracts to crowds of working people who thronged the streets, an intelligent laboring man said to him: "Throughout this whole district, containing tens of thousands of working men, we cannot accept an imposed religion; but if anyone would come to teach us religion of another kind, a religion of freedom and reality, many of us are ready for it."

This was God's call to Rev. and Mrs. McAll and they immediately made plans to take the Gospel of Christ to the working people of Paris. A great work has been accomplished in these forty-six years for both the spiritual and physical uplift of the people. The French recognized

the humanitarian work of Dr. McAll by conferring two medals on him—one from the National Welfare Society and the other from an organization for popular education. Dr. McAll was in 1892 made by the French government a Knight of the Legion of Honor.

The successors and supporters of Dr. and Mrs. McAll are devoted men and women who are giving themselves without stint to relieving the needs of the suffering people of France in the present crisis. Rev. Geo. T. Berry, the secretary, writes from his personal observation that they are "overworked but tireless, depressed by the war but struggling bravely despite shortage in man power. . . . The Paris Committee is farthest from turning aside from the ideals in which the McAll Mission was born. Its evangelical purpose was never so determined as now. . . . The tide of invasion has swept up to our very threshold and has isolated some of our most celebrated establishments or has carried away our very plants in its flood. . . . Persons in our clientele have been killed at their own doorsteps and others have escaped by the thickness of a wall only. . . . Not only are our ranks depleted by the withdrawal of all able bodied men, but we have sent as Chaplains our most capable preachers and teachers to look after them, both on land and sea . . . of our staff in general, from our Director-in-Chief to the last man and woman in the most remote provincial station, everyone is working overtime and with a zeal as tireless as the task is unending. . . . In my nearly fifteen years of official connection with the McAll Mission, I have never known the undercurrents of its religious activities to run so deep and full. . . . The Mission has endeavored to utilize the responsibilities the war has thrust upon it in the form of relief work as peculiarly God-given opportunities to enter the holy of holies of each and every soul ministered to. As our Director-in-Chief wrote: 'We have preached for over forty years that God is a God of love. If that love breaks down when the most is expected of it, people will say that it is a good theory for fair weather but for fair weather only. The war offers a supreme chance to prove that God is love and if we do not miss our chance we shall reap a harvest of souls for Christ.'"

BLESSED ARE THE PEACEMAKERS

SOME of the present-day newspapers and propagandists of various kinds are not included in this class. The anti-Japanese campaign carried on in America to divert American attention and to create animosity against Japan has been planned to incite a conflict of the white and yellow races. Dr. Sidney H. Gulick, who has lived in Japan for nearly thirty years and is now serving as the secretary of the Commission on Relations with the Orient of the Federal Council of the Churches of Christ in America, comments on recent newspaper

editorials that arouse race prejudice and create a "yellow peril" for the Occident while creating a "white peril" for the Orient.

Dr. Gulick says: A pernicious doctrine of "white race superiority" is being sedulously instilled into the minds of the American people. Its advocates talk continuously of "white race world supremacy" and the "inevitable conflict of the white and yellow races for world dominion." This propaganda is preparing us for another world tragedy. If this psychological poison is not overcome soon enough by the appropriate anti-toxin, it is not difficult to foresee what the future has in store for the world.

"God hath made of one blood all nations for to dwell on the Earth." There is no hint in Christianity of "white-race" superiority.

The antidote for this poison, disseminated through non-Christian papers, is a campaign of education promoting fair dealing, honest statements of facts and constructive legislation. This means the application of the principles of Jesus Christ to every material and international problem. In this way we can win the goodwill of Asiatics and make of the alleged "yellow peril" a golden opportunity for the practice of genuine Christianity.

THE IMPORTANCE OF MISSIONARY EDUCATION

When earnest men and women become convinced and aroused on a great moral issue, they enter the lists to win. This is shown in America and England by the response to appeals for men and money in the war. This same principle holds true in the field of missions. Knowledge of conditions, possibilities and ideals enables the intelligent Christian to make the uninformed a partner in his knowledge. Then he has won not merely a convert, but has gained a champion for the cause.

The Missionary Education Movement holds a unique strategic position in the field of missionary propaganda. It combines the brains and heart of the Protestant Mission Boards of the United States and Canada. It finds writers qualified to teach the millions who are studying missionary problems, and these writers distribute broadcast the inside knowledge that is the possession of the few at headquarters and at the front. The study books prepared by these writers focus attention on the details of the largest and smallest field; magnify them so that all may see them in their proper relation to the whole; multiply the number of observers and reflect the light and warmth of prayerful enthusiasm to individuals in all directions.

The Missionary Education Movement is a clearing-house of facts, ideals, plans and methods in the missionary field. It is an organization of great importance to the work of the denominational mission Boards.

The Movement has been signally fortunate in securing the Rev. Ernest F. Hall, formerly a Pacific Coast Secretary of the Presbyterian Foreign Mission Board, to become General Secretary.

Some Compensations of War

BY THE REV. ALFRED WMS. ANTHONY, D.D., LL.D., NEW YORK

Executive Secretary of the Home Missions Council

GOD can bring good out of evil. Long ago the human race learned this; but the lesson, requiring analysis and discrimination, is not easy to perceive, and is still less easy to retain. Horace Bushnell in his book, "The Moral Uses of Dark Things," carefully set forth the beneficial effects of many of the ills and disquietudes of life. Ian Maclaren told a similar tale in "The Potter's Wheel," dealing now, however, more with the mental and spiritual experiences of men. The story can be repeated. Awful as war is, terrible as are the pain and suffering caused by the world's conflict of these recent years, yet even to these dark clouds there are silver linings. Honey may be taken out of the rock, and has even been gathered "in the carcass of the lion."

PHYSICAL BENEFITS

It is too early to state in detail all of the material and physical devices and inventions which have been perfected by the mind of man under the stress of war's necessities. Flying machines, which at the outset of the war could do but little more than creep, now climb with astonishing rapidity, and soar with a security and range almost inconceivable. Tractors, partially developed, have made mighty strides as vans, lorries, armored cars, tanks and land "navies." Submarines have shown the possibility for long cruises, and of a carrying-capacity fitting them for times of peace. Trench warfare has developed the trench digger. The use of gas has demanded and has secured gas-masks, and gas-protectors. In almost every direction the physical sciences, stimulated by sudden demands, have enlisted a marvelous number of fertile brains and facile fingers for creating new agencies to meet the needs of imperative exigencies. Many of these inventions and improvements will permanently benefit mankind.

In the domain of hygiene and health are reported especially gratifying instances of the conquest by medical and surgical skill of human disease and suffering. Never in all the history of the world have the epidemics, the distempers and the disorders which usually accompany camp life and follow an army upon the march been kept at so low a number. One can almost say that disease is no more formidable in time of war than in time of peace. Indeed, in not a few directions, the soldier's health has been vastly benefited through his change from civil to military life; and the nations of the world, our own included, have successfully coped with disease, and thereby learned how to lift the whole level of physical well-being in the national life. Sanitation, hygiene and dietetics have been brought to new standards and pre-

pared for a wide sway among the people by this modern war, awful as it has been in taking its toll of life.

GAINS IN PERSONAL ACQUAINTANCE

Because of the war, artificial barriers between people have been swept away. Men and women have looked each other in the face earnestly and seriously, and have seen, not artificialities, not place or station, gilt or gewgaws, but the real experiences of human beings. We have met strangers on the street, and in restaurants, and on trains and trolleys, and we have talked as men who are acquainted may talk.

The daily newspaper, and the periodical of the week and the month, have brought a new and a more vital message. The geography of the world is no longer strange to us. We are learning as we never learned at school. Our knowledge of governments and of politics and of parties and of persons, too, even in foreign lands, has entered into a detail and an intimacy which would have seemed to us impossible a few years ago. Unwittingly we have become students of history, with a backward look into the past, searching for causes, noting drifts of opinion, and tendencies of legislation, and longings and aspirations of the common people. We who have lived through a great war can never again be indifferent to the affairs of nations, and the strivings of peoples. We have taken a kind of university course in historical causation.

AN INCREASE OF SOCIAL SOLIDARITY

Extreme individualism has been undergoing great changes. We have let society as a whole regulate most of our personal affairs,—even what we shall eat is to no small degree stipulated: those things which we may sell and purchase have been regulated both as to quantity, quality and price. The direction in which we may take pleasures, or must abstain, is prescribed unto us in not a few instances. Our free movements have been curtailed. Many forms of property have been taken from the rightful owners, at least for a period, and are now held and administered for the benefit of all. The cliques, the groups, the corporations, the trusts, the cities, the towns, the states, the individuals have been fused and solidified with common aims and purposes, for common objects and ends. Mere whims and fancies and personal preferences have been obliged to stand aside for the sake of the common welfare in the face of a common peril. There may be portents of evil in some of the after-war effects of this tendency, but now it brings blessings.

OUR NEW PATRIOTISM

Love of country has learned to disclose itself, not in noisy shoutings of the Fourth of July variety, with the fire-crackers, the antiques and horrors, the bands and the oratory, but in terms of sacrifice. We have endured pain, and have shed tears for the sake of our country. We have given our sons; we have enlisted ourselves; we have changed the

entire course of our lives, sacrificially, for the sake of the land we love. The flag is more than an emblem now. Some of us who are beyond the age, or are of the sex not wanted under arms in either the navy or the army, have entered into a service of mercy and philanthropy just as loyally as though we donned the khaki and the blue; and others of us with no less ardor in our patriotism bend beneath the old task, on the farm, and in the factory, and in the shop, and at the desk,—eagerly, earnestly keeping the wheels of industry moving that those who fight may be fed and clothed and equipped and furnished with all things needful. We, who with our hands work at peace, are no less ardently at war than those who are in camps and over seas. Our hearts are fired with the same purposes.

A GROWING INTERNATIONALISM

When the days of neutrality passed, we began a career of new world consciousness. Whether realizing it or not, we modified our Monroe Doctrine. Isolation became no longer possible. We have taken upon ourselves the burdens of the world, and are vicariously pursuing a *via dolorosa* toward an exaltation and glorification which means an international new birth. When we heard the cry of Belgium, like the cry of one of old out of Macedonia, "Come over and help us," we embarked upon a universal mission, "assuredly gathering" that a providential summons bade us minister. And now the ties of acquaintance and brotherhood are knitting us, not to the Belgians alone, nor to the English whose language we speak, nor to the French who once conspicuously served for us the cause of freedom, nor the Italians only, but to practically all the nations of the earth, the Russians, the Japanese, the Chinese. We sing no song of hate. Bitterness is not the dominant tone of our thoughts for those whom we call the Huns, using a phrase almost placed in our lips by Emperor William himself. All classes of our people, both high and low, busy men and statesmen, fully realize that from this time on America has a place in the council of the nations to exercise her influence and her good offices for the peace and the prosperity of the world. The necessities of war have brought us practically to the realization of a world-wide mission.

SOME ETHICAL AND SPIRITUAL GAINS

All of the advances and advantages gained in the midst of these four momentous years have had touching and tinging them some elements which relate to the soul of man. Sympathies have been quickened as people have learned to know each other better. Pride and haughtiness, the feelings of aloofness and distance, have given way. As we have learned to know each other better, we have come to understand each other better. Said a man on the street car the other day, as I gave him directions for finding a certain railroad station, "People are more friendly nowadays."

But pure disinterestedness, the finest kind of altruism, has been

cultivated wonderfully. Each Liberty Loan drive, each Red Cross campaign, each appeal for gifts to the Young Men's Christian Association, to the Young Women's Christian Association, and to the other agencies engaged in war work and war relief, have brought to us as a people an enlargement of soul. We have learned our best lessons in benevolence, and have acquired the fine art of giving, and have sent forth with the gift the souls of the givers.

THE NEW KINGDOM

A change is taking place in our conception of the Kingdom of God. We have formulated no new definitions as yet, but the elements of the new conception are in our minds, and need scarcely more than a touch to bring them together in clear and definite form. The idea that the Kingdom of God is a single church, or a single denomination, or is even confined within the limits of all churches and all denominations, will never again have controlling sway over the minds of men. The innovation is not in new ideas, so much as in the definiteness of this new conception, and the extent to which it reaches in the minds of men who are not themselves church members. The Kingdom has in it men who are not within the church; this is almost universally recognized, although perhaps but seldom distinctly confessed; and the spirit of the Kingdom is in a whole host of institutions and organizations which are outside of the church; this, too, is becoming clearly perceived, and almost definitely acknowledged.

Rev. Arthur T. Guttery, president of the National Free Church Council of Great Britain, who, as these lines are written, is in America interpreting the moral aims of the war, said in the hearing of a few gentlemen at dinner, that the Government in England seemed to many of the people "a holy thing." Perhaps the most significant thing about this utterance is that the speaker is a non-conformist, a passive resister, who, rather than pay taxes to the Government for the support of schools in which he did not believe, had permitted his goods to be confiscated and sold. Such a man possesses no sentimental proclivities which would lead him to idealize the State, and yet he saw, and acknowledged that others saw, in the State the approaching fulfilment of many of the purposes of God.

Though few, if any, in America as yet make such a declaration, yet amongst us the State is in verity taking on gradually,—indeed with a rapidity scarcely credible,—many holy characteristics. It embodies ideals of the highest and noblest kind, for which millions of men are ready to make the supreme sacrifice. To the State we are dedicating our sons and daughters, more precious to us than our own lives. Within our churches we are setting up the flag and many standards of the State, and are mingling her appeals and her advice with the declarations of our faith and most earnest vows. In many respects we even challenge for the sake of the State our own consciences, and in not a

few instances we have permitted the social conscience, at least for a season, to take the place of our individual consciences. This changed attitude toward the State has been possible because the State, as never before, is bent on righteousness, and is consecrated to human welfare and the manifestation of the divine spirit amongst men and nations.

Are there not signs of a new social order, an order of equity, of justice, of neighborliness, and of brotherhood? Did not Jesus teach that the Kingdom of God would be established when the sway of righteousness was universal and the law of love was all-inclusive? Is not the Kingdom of God "at hand," when governments set righteousness as the object of their supreme endeavor, and consecrate themselves and their possessions to the maintenance of equity and good will amongst men and nations?

This Kingdom may recede—it probably will; it may waver and halt; it may be misunderstood and be misrepresented; but it has entered into bolder outlines, into stronger evidence, than ever before, and has taken possession of men and institutions as scarcely dreamed of a few years ago.

We are too near this awful world catastrophe to estimate correctly all of its effects. It may be that He, who often causes the wrath of man to praise Him, may bring out of pain and suffering and sacrifice more good than evil; it may be that after-generations will discover in these years of travail and distress the birth of a new sense of human relations, and of mutual dependence,—the beginning of a better social order, the creation of a more Christian civilization which will permit the perfect and more rapid completion of the redemptive processes of God.

THE GREAT DRIFT

Catastrophic experiences such as these through which the world is passing in the great war make plain tendencies and under-currents of life which previously escape notice. There are certain social treks, drifts in the affairs of men, like that "tide in the affairs of men," which, whether "taken" or not, lead on to human destiny. The drift apparent in these recent days brings four great elemental challenges.

First, how far may we each enjoy and exercise our personal liberty? We are contending for the freedom of the seas and the liberties of mankind. The struggle is between autocracy and democracy, established privilege and prerogative over against the rights and liberties of mankind. And yet in this great pursuit we are finding it needful, as never before, to curtail our own ordinary liberties. We cannot eat what we would; we are not free to travel as we were; our supplies of some of the most important commodities are regulated and doled out to us in stipulated portions; we cannot build houses, nor form corporations, nor labor as we choose; our incomes are inspected and levied upon; we are obliged to record our names, our ages, our occupations, and circumstances, and offer the bodies of our sons and of our very

selves for the common weal, under laws of conscription and military service,—all for the sake of social righteousness and social liberties.

Never before has the common good for the sake of all the people, low and high, poor and rich, weak and strong, loomed so high and bulked so large in the consciousness of the people. A new day has dawned, a new era has opened, requiring, to be sure, the adjustment of the individual's liberties with the liberties of the great mass of people. Almost a new religion has begun, a religion of brotherhood, good will, equity and righteousness.

In the second place, we are all finding it necessary to challenge our own desires. We no longer may wish for those things which are not for the common good. Selfishness is socially and almost universally condemned. The man who would operate his automobile on a Sunday, when the welfare of all requires that he should not, pretty nearly mounts the pillory of social ostracism and contempt. Whether consciously or not, practically all American citizens are adapting their individual wishes to the thoughts and the purposes of the nation as a whole. The purposes of God, as manifest in our national history, and in the nation's opportunities, are taking hold upon individual consciences, and are regulating personal aspirations and longings.

In the third place, the wishes of the people, always more or less superficial and ephemeral, are yielding to a clearer recognition of what we ought to have, that is, the needs of the people. We are seeing that certain things which we did not wish are nevertheless good for us, and that we needed them. Nationally and socially we are bowing to a rod of chastisement, recognizing that, when we are duly exercised thereby, we are gathering therefrom the peaceable fruits of righteousness, which we as a nation have sorely needed. The luxuries and extravagances, by which our commercialized life had become characterized, have been in good measure laid aside and abandoned. We wanted them; but they were not good for us. We are becoming purified without them. Our simpler, more fundamental needs as individuals and as a people stand out more clearly than at any time since the colonial period, and are recognized as wholesome.

With this recognition we are socially acquiring the habits of mind which make us more humane, more charitable, more thoughtful of the needs of other men; and in this recognition we are going further now than formerly,—formerly we thought of human needs largely in the terms of those things which are physical and material,—now we realize that the intellectual, the ethical, the religious and the spiritual qualities of men are as important as any of the physical qualities. The American Government, for the soldiers and sailors, for the industrial workers, and for all the people, undertakes to safeguard the finer parts of the mind and the soul, as well as those of the body, with a solicitude unparalleled in all history.

Fourth—When then the question is asked, "Whither are we going?"

the answer seems plain. We are moving toward a definite acknowledgment of social solidarity, social obligation, and the redemption of society as possible, even though far off.

It is a great thing for us to realize that we are moving. Many of us a short time ago thought we stood upon the banks of a stream, and that the waters flowed by, carrying with them certain institutions and individuals, while we ourselves remained fixed and secure. Now we perceive that we ourselves are a part of the stream; we are borne onward by the current; we see the banks themselves recede upstream. We have had our moments of misgivings and doubts and perplexities, moments which have been protracted into hours and days and months, sometimes of anguish and agony. We have even asked, in almost despair, when it seemed as though everything was giving way, "Has Christianity failed?" But most of us have recovered, in part at least, our assurance; we know that the stream itself, infused as it is in America and in the countries of the Allies with the spirit of sacrifice and altruistic service, is an expression of Christian purpose, Christian living and Christian dying.

The greatest gain which has already come in part, and is issuing from the war, is this recognition that Christianity has not failed. The Church and her institutions have responded to these great crises with a testimony and a ministry which have been convincing and satisfying to the moral judgments of men and nations. The barracks and the battle fields, as never before, have been kept in touch with religious influences, under the guidance and the ministry of the church, linking them and the firesides and the altars of the land in holy fellowship. The governments of the earth have been speaking in the terms of Christian obligation and fellowship. The standards of all mankind have been moved further forward toward the recognition of a common brotherhood within the all-embracing purposes of a common Father; and the Christian method of dealing with men has been vindicated over against the method of might and force, which has spent itself in all its fury, and has received the condemnation of well-nigh all the earth.

The Worker's Prayer

BY EVAN ROBERTS

Holy Spirit, purify and take possession of all for Thy glory and keep me to the end, if end there be, in Thy service. Teach me to serve; suffer me not to weary in Thy service. Give me the joy of the worker. Teach me to go as low as Thou desirest me to go, Thou who art condescending and compassionate. Open my eyes to see work; fill my hands, that have been cleansed by Thee, with work, and speed my footsteps, not in my work, but Thine. Keep my fingers skilful that I may not spoil Thy work—work for which Thou hast poured out Thy precious blood, which Thou hast purified by Thy tears, yea, by Thy very heart-blood. "O Work, with all the riches of the Godhead upon it, behind it, driving it onward!" But there is no driving with God—Satan drives, God draws us. O Lord, draw me to Thy work and keep Thy work in me and enable me to draw others to Thy work. Manifest Thy work in these last days for the sake of the Atonement and remember the great Intercessor, Thy Son, Thy only Son Jesus, and Thy servants who are also Thy sons. Baptise me into the work for the sake of the Great Worker. Amen.

Americanization—The Duty of Haste

BY EVA CLARK WAID, NEW YORK

Chairman of the Committee of Home Missions Among Immigrants,
Council of Women for Home Missions

MEN, in all ages and climes, have been the slaves of proverbs. No land or race has been free from the tyranny of the aphorism, the epigram, the satire and the philosophy that is wrapped up in the thing we call a proverb. Therefore our well recognized friend, "Haste makes waste," has long had an extensive dominion over secular and ecclesiastical Micawbers who waited for "something to turn up."

It is strange that the saints, who on Sabbath sang "O Zion Haste," or adjured the Lord to "Make Haste Unto Me, O Lord, Make No Tarrying," could act all through the week as though they had never heard the text, "The King's business required haste." And strange, too, that the followers of the Prince of Peace should have to learn the emergencies of the kingdom of peace through the sad emergencies of war. It is the old story—"Man's emergency, God's opportunity"—through which the slaves of the proverb are now becoming the couriers of the Prince.

For haste has become one of the virtues in political and economic life, and every enterprise of the nation gives practical demonstration of the old definition of this old word—"Vehemence, celerity, swiftness in doing something."

Over an office desk appear these words, "It can't be done—but, here it is"—and it seems a true epitome of America today.

Thousands of men, civilians today and soldiers in a brief tomorrow; hundreds of hamlets, quiet today and thronged with thousands of workmen tomorrow; swamps and cornfields today, a full fledged village tomorrow.

In all these great and vital things which America has discovered to be emergent necessities, no one fact has more plainly revealed itself as needing Emerson's "Shoes of Swiftness," than the great needs which have come to be summed up in the word Americanization.

For many years, far seeing patriots had realized that America possessed no small problem in a population which had thirteen million foreign born and nineteen million foreign parentage. But American optimism, both political and religious, had always said, in deed, if not in word, "Haste makes waste"—"Just give them time"—"Another generation or two will settle matters." And now, behold, with dismay America has realized that not time or generations or optimism or songs in the sanctuary or prayers in the pulpit will solve this problem, and unless there is to be a most awful waste of freedom, democracy, ideals

and national life, there must be the most urgent haste; there must be "a swiftness in doing something."

Why is there need of haste in Americanization? Selfishly speaking, there is need of haste in assimilating all our alien population because of increased resources of labor and all that efficient labor brings to our land. We need intelligent, interested, loyal miners and farmers and machinists and mill workers and shipbuilders, so that every resource of our great land may be available for our great national emergency.

We need a people able to read and speak our language, so that they may not be a fertile field for every seed of dissension and disloyalty, but may be a field ready for cultivation by all agencies of patriotism and loyalty.

We need a united, understanding, homogeneous people, to push forward to quick achievement all the plans and purposes of our great American Republic in her relation to this great war.

We need a people conversant with true American ideals to combat those creeping ills that threaten national existence in times of peace, and strike and sting in times of war—those slimy things of greed and avarice and lust and anarchy and brutal power and ruthless exploitation.

Selfishly, for self-protection as Americans, we must make haste that all these millions stand where many of them already stand, clear-eyed, resolute, intelligent, loyal citizens, pledging their lives with ours to the defense of our nation.

Speaking from another viewpoint there are great and compelling reasons for haste that should lay a heavy hand on all Christian activities. There is the sense of duty undone, of a trust poorly administered, of precious years wasted, of treasure withheld. As Dr. Steiner says, "To a large degree, the churches are American, their history runs parallel with the history of this country, their beliefs and practices reflect the American ideal, and Christianity, if it is anything, is an influence which makes for unity and democracy."

What have we done all these years to give to the spiritually destitute from lands, whose religious ideals were a spiritual desert, the true ideals and the inspiring beliefs that have made our own land blossom and bear fruit? What interest have we shown in building up for our immigrant population those same fair structures of life which we plan for ourselves and our children? How much have we cared for their bodies or their souls aside from those provisions which would safeguard us and our children and assure us "life, liberty and the pursuit of happiness?" How much has the Church done to build them up as citizens and part of a great nation? And how much has the Church reflected on the enormous influence for good or evil our great foreign element has on all the far extended kingdoms of the world from which they have come to find a promised land? Alas, that we should have

needed camps and cantonments and enemy propaganda and sabotage and industrial peril and international consciousness to tear from us our garments of smug complacency and satisfaction! It is indeed the "King's business" and it does "demand haste."

Wonderful things are being done—Americanization is a national movement, with thirty-one states organized under the Council of National Defense for direct work with the foreign born through thousands of smaller organizations. The Bureau of Education has a large co-operative work of great constructive importance, with a special War Work Extension to handle war emergencies—Governmental Publicity Bureaus work with a large number of nationalities, and the Liberty Loan, Food Commission, and American Red Cross agents leave hardly a home in America untouched by patriotic appeal and explanation of America's war motives. State Boards of Education and great industrial groups are vigorously pushing the classes for foreign-born workmen, and women's committees in a number of states are conducting the classes as those in the various industries. Bureaus of Information for the foreign born have been established all over the United States, and Loyalty Days, Community Councils, Pageants of Patriotism, City Block Parties, War Bulletins, "America First" Societies and Village Honor Rolls are only a few of the methods used in the new campaign for Americanization. New laws have been placed upon the statute books of various states and cities, speeding the vital features of these Americanization programs and, even in the midst of military preparation, the War Department has pressed the classes in English and the other Americanizing features in the great cantonments.

In all of this, many of our Christian citizens have had a vital share, and we would not minimize the faithful work of such devoted patriots. But has the Church, as a whole, measured up to the nation's demand for haste? Have all the Church agencies, dealing with the foreign born been given stronger backing and supplied with an adequate staff? Have new enterprises been established at strategic points? Have church facilities been put at the disposal of crowded foreign sections? Have church assembly rooms been the rallying place for Christian patriotic propaganda? Have Christian men interested themselves in the multitudinous activities and national societies that catch the fancy of our foreign-born peoples and control their thought? Have Christian women interested themselves in the poor foreign-born women, who have a little service flag in their windows, and face terrifying problems in the absence of husband or son?

"Americanization is a message which not a few, but many, must carry. It needs no new organization or elaborate machinery; it needs only the use of the existing loyalty highways already built."

The Church is the great loyalty highway already built. We tread its firm way with feet unafraid, even in the midst of war's alarm. Shall we not hear the call of the "King's business," which "demands haste?"



A RELIGIOUS SERVICE IN A LUMBERMAN'S SHACK

What the Lumberjacks Need

BY REV. THOMAS D. WHITTLES, FOREST FARM, MINNESOTA

Supervisor of Logging Camp Work for the Presbyterian Board of Home Missions

WE were standing at the flume, the logger and I, conversing, while the mountain brook carried the grumbling and grinding logs down the boarded waterway to the river. Back of us the bold-faced cliff lifted its storm-torn head to a majestic height, while our eyes feasted on the cedars of centuries and the pines of forgotten years. The breasts of the hills were green and the valley, through which ran the snow-fed river, was an emerald of evergreen. It was a land in which God had wrought wondrously, and while we gazed He poured over it all the golden glory of an effulgent sun.

The rough-garbed giant, who stood by my side, raised his hand over the landscape and it seemed as if there were a kiss in the gesture, but as it moved in the direction of the camp his fingers twitched, his fist closed, his face hardened and he exclaimed:

"What this country needs and needs bad is religion and it needs a whole lot of it!"

I had looked to him for a material estimate and he had answered with a spiritual demand. I looked again over the landscape teeming with the goodness of God and at the camp from which came the oaths of men.

Yes, what this country needs is religion. Particularly in the camps, home and its teachings belong to the past, restraints are gone, absence

aids forgetfulness, the unselfish counselors are lacking, sin invites, lust is brazen and the wandering boy in the "far country" spends himself and his cash in the riot that fattens on wages and the flesh. The logger was right; the country of the camps needs religion and it needs it badly if men are to obey the ten commandments, practice the Sermon on the Mount and live to the credit of the nation and themselves. But who is going to give them this religion if the Church of Jesus Christ does not "deliver the goods"?

Someone whose soul breathed the sad humor of sacrilege had fastened a picture of Christ to the wall of the bunkhouse and on it had pinned a red necktie and a banner with the inscription: "Jesus Christ the First Hobo." It was a challenge and Fred Davis, the camp missionary, accepted it the moment he saw it. Davis removed the blatant necktie and the scurrilous banner and thrust them into his pocket amidst an audible silence. Then he said:

"Jesus Christ died for me and I'm willing to shed my blood for Him. He came into my life when I was a thief, a down-and-out, useless to myself and others—when there were three indictments hanging over me—and he made me clean and useful. There would be little manhood in me if I did not stand up for one who did so much for me, for the Christ whom some of you would make the butt of ridicule."

No one answered the defender, for the transformed life of Fred Davis was an unanswerable argument for the living Christ.

In the Western camps a rampant spirit of iconoclasm is fostered by men whose whole idea of life is selfishness. By this philosophy all motives are looked upon as sordid; the dollar is the only cause of action; the community, the nation and the race are as nothing compared to selfish interests. Social and economic conditions are attacked with heated fervor and the churches are regarded as the fostering parents of every blemish to which flesh is heir. Therefore the churches are reviled and denounced as subsidized time-servers and oppressors.

These propagandists are ever present with their nostrums and canvassers of infidel literature and unmailable stuff peddle their books from camp to camp. There would be no one to call into question the agitators' perverted reasonings and accumulated untruths, to represent faith in God and point to cleaner lives, if the camp missionaries were not making their rounds in the name of Jesus Christ.

However, this oft and constantly reiterated system is sometimes jarred from its underpinnings by acts which do not conform to the aforesaid thinking, and then the observer is compelled to entertain other thoughts; and if assisted in his thinking, a change of philosophy and of life is the consequence. The camp preacher visited a hospital where a number of lumberjacks were being treated. He made the rounds, leaving with each patient a word of cheer and help. On one of the convalescents he pinned a little rosebud. Listen to the later testimony of the recipient: "You prayed for me in the hospital, but when you pinned



A LUMBERMAN'S RAILROAD DINING CAR

that rosebud on my bosom I knew you loved me and that made me think about Christ as never before." The gift of the rose spoke of the gift of Christ and love prompted both.

In this connection let me quote Dick Ferrell, an ex-prize fighter, who for the last four years has labored for the salvation of the camp men in the Panhandle of Idaho: "The fellows can cuss and blaspheme God out in the woods, but when they are hit in the slats and have to go to the hospital for repairs, then we get a chance to apply the Balm of Gilead to their banged-up souls."

"Who pays your way?" asked a lumberjack of Rev. H. I. Chatterton, a Washington camp missionary. "You can't give all your time to us fellows and support yourself." The missionary explained how the Presbyterian Board of Home Missions was sending men into the camps that the lumberjacks might have the Gospel and be encouraged in right living. "Do you mean to say that the Christians back East are interested in working men they have never seen and are spending money to help them? I thought that they were all high-browed money getters who only thought of themselves." The perverted philosophy received another jolt and the trend of sentiment was lifted.

To many campmen the past is dead and home with its relationships has passed from their lives—theirs is the life of the unattached. Memory reminds them, but they send no linking message. Failure has made many ashamed to write and the long silence lengthens. But on one Mother's Day the preacher centered his thoughts on home and Mother and at the close of the meeting distributed writing materials and asked the boys to write. A score responded, some writing for the first time

since they had left the home tree. Jack McCall, our missionary in Montana, induced a lad to write home after a three years' silence. The lad was reluctant, fearing that his family had cast him off as he had cast them off. When the missionary again visited that camp the youngster was beaming: "See here, Pilot!" he said. "Here's a letter from home and it's signed by everyone of the family! Say, but ain't this family life a great thing, though?" And back East a whole family thought the Logging Camp Mission a *great thing*.

The day was rainy and the "bull cook" was splitting kindling in the shed where Rev. D. K. Laurie took refuge from the storm.

"Looking for work?" inquired the "bull cook," easily mistaking the minister for a lumberjack, since he was dressed as a woodsman.

"I have a job. I'm a camp preacher," replied the supposed lumberjack.

That was enough. The "bull cook" unlimbered his artillery on the Christians, who in his estimation were a set of fools.

"I tore up my Bible years ago," he asserted.

"Who gave you that Bible?" asked Laurie.

"My mother," said the axman, and his aggressive belligerency suddenly lost its fervor.

At the meeting that night the "bull cook" was gracious and helpful, even assisting the preacher in a duet—"Where Is My Wandering Boy Tonight?" Later came his story: He was a son of the manse and seven years before, after a disagreement with his father, had left home. From that day his whereabouts had been hidden from the parents. But that year Christmas was a joyous time in the old manse, for the wanderer had returned.

When Frank Higgins began visiting the camps twenty years ago, he was alone in his ministry to the foresters. As his work proved itself, other parts demanded his assistance and, thank God, other workers joined him in his endeavor to lift the lumberjacks. Today from Maine to Oregon the camp chaplains distribute literature, visit the sick woodsmen and preach in the forest bunkhouses. One missionary's report for last year mentioned 341 services held; 318 professed conversions, and 1,043 personal interviews on religion.

The outside world has yet to learn the real lumberjack and it will never acquire the knowledge from the movies. The picturesqueness of his life and surroundings, his spendthrift ways on the return to town, the bronzed countenance and the swinging figure all lend a fascination, while his reticence and devil-may-care air cause the uninitiated to place him beyond the pale of law and decency. But beneath the rough exterior is a rich kindness, often rough, but nevertheless kind, and this in itself compensates the men who minister to his spiritual needs. When the reticence is broken, the woodsman shows the same large longings, common to all of us, for a better experience in which there is rest in God.

A great sobering change has taken place since the states of Washington, Oregon and Idaho have outlawed the saloons. In the old days when the jacks returned to town the streets were mottled with drunken woodsmen: now it is rare in those states to see one under the influence of liquor. The bootlegger has done his best—or worst—to evade the law and the officials have pursued him until the illicit traffic cannot bear the cost. As a consequence, the lumberjack is learning the real value of money and possesses it for more than a day at a time.

To the gospel of salvation the missionary has added the gospel of thrift and teaches both to his bunkhouse audiences. In one camp of sixty-five men, forty have opened saving accounts—an unheard of condition! A missionary remarked:

"They kept me broke before the booze went out; since then, only two of the boys have hit me for a meal. This dry territory is a good thing for me, too."

In the non-license states the goddess of chance has many worshippers among the camp men. Now that drink is unobtainable, the insidious card game is taking a larger toll and some of the camp officials have found it necessary to forbid all games of chance and even the playing of cards for mere amusement. "When you get through with this hand I wish that you would let me use your table for a pulpit," said a missionary to a crowd of gambling lumberjacks. The hand was finished, the service was held, every man remaining to it, and after the benediction the game was resumed.

After such a service Fred Davis entered into conversation with a man who thus unburdened himself: "I'm making a little money working days, but I'm making more at the card game at night and I'm not going to quit till I have my pile. I know I ought to be a Christian, but not just yet. After a while I will." Later this lumberjack shot a man at the card table. One day Davis preached in a California prison and the warden told him that one of the prisoners wanted to speak to him. At the cell an arm was thrust through the bars and the man in the shadowed space said: "I'm the lumberjack you pleaded with to change my life and become a Christian. I wouldn't because I was making money by gambling. Now look at me! Help me to get right with God." With the bars between them they knelt and while they prayed together Christ fulfilled his promise and gave liberty to the captive.

The missionaries are attacking the problems, proclaiming to the camps the wisdom and power of the Gospel and picking the men as individuals for the Master. They have a big job which demands more than their number can give, for the field is large. The harvest is ready and the souls of men are wasting. Only by saving this waste can we win the war for Christ.

Mothers of Men in Colombia

BY MRS. C. S. WILLIAMS. BOGOTA, COLOMBIA

Author of "The Least of These"—in Colombia

BOGOTA sits placidly, nearly two miles above the sea. It cuddles against two mountains rearing their crests two thousand feet above the city, dominating the vast level plain that stretches away at their base. Although near the equator, it is "tierra fria" (cold country) because of its elevation. The air produces a peculiar light-headed sensation. One is almost certain that, if he could raise his arms and flap them a little, he could sail away to the clouds so intimately near. Chill and clammy are the houses into which no sun penetrates; thin and hot is the air of the sunny streets. Thus we doff our shawls and overcoats when we go out, and don them in the unheated houses.

There are seasons when it rains every day. One afternoon a terrific tropical storm burst upon us in all its fury. Long sheets of water, wind-driven, fell athwart the world. The pounding of it on the open, brick-floored patio was deafening. The dimness of it hid the faces of my pupils in a class-room of the "College American For Boys."

Dominga, the little scrubwoman who came to us for two days' work each week, rushed unceremoniously into my presence.

"My señora, my señora! Those children, they are drowning, drowning!" she shrieked.

"Dominga, what is the matter? What do you mean?"

"My children, Oh, God, my children!" sobbing convulsively. "It is so cold and dark in the hut and they both have so much catarrh. This morning the sun appeared so bright, so hot, I left open the part above of the door. Window there is none; when I shut both halves of that door it is of a darkness in that room like middle night. I left those children in front of the door opened by the half above; and now it is raining. But how it rains! They are wet even now, and the hut is full of water. They are surely drowned. Oh, my God! Oh, my God!" with a groan of despair.

"Yet, I do understand, Dominga. Surely the children are not yours? You are only a girl yourself."

"Of course, my señora, those children are mine."

"I did not dream that you have children. How old are they?"

"Who knows? They are but tiny. One commences to walk but a little, and the other is small, very small."

"And you leave them alone in your hut all day? Who cares for them while you are away?"

"Of course, no one, my señora. Who is there? There certainly is not anyone."

"Are they not hungry, cold?"

"But yes, why not? What does that mean to say?"

In my simplicity, for I had not been many months in Colombia, I asked, "Where is their father, Dominga?"

"Who knows? I have not seen him since the most little one was born. He does not come again."

Dominga was sent home through the descending flood and instructed to bring the children when she came again.

The next morning she appeared, carrying them both. Janito, the elder, with his sallow pinched face and great appealing eyes, wore one dirty garment which stopped far short of the knees. Carlito, little, starved, dull scrap of humanity, was partially wrapped in a ragged piece of old shawl. And we were shivering in our woollens.

Some weeks later, one sparkling Sabbath morning, little Dominga crawled into our patio, staggering blindly under the weight of the two children. Paubla, my servant, came to call me.

"My señora, Dominga is here, and it is very sick that she is. Who knows what that is that she has?"

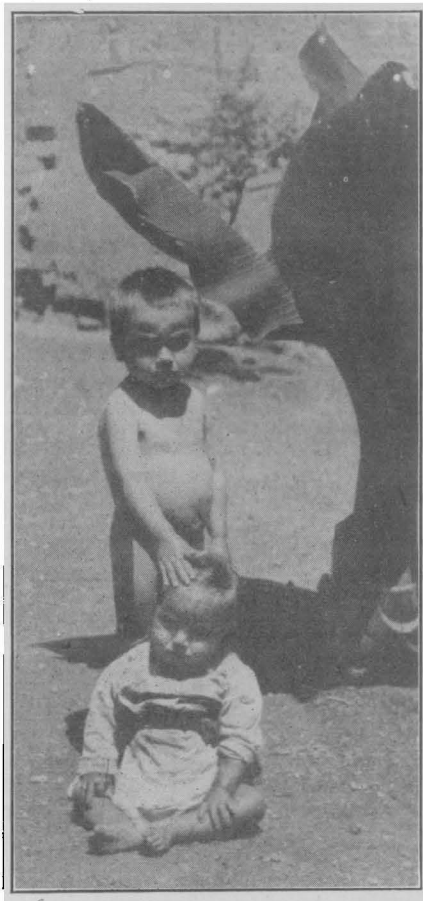
I went at once to the corridor, where she had sunk—a bundle of rags—upon the floor. My hand upon her brow was not needed to assure me that she had high fever; her flushed face, hollow burning eyes, and restless hands spoke all too plainly.

"Dominga, girl, what ails you?" I asked.

"I am ill, very ill, my señora. Can you help me? It is certain that I have no other to whom to take myself."

In the midst of my inquiries as to symptoms and my producing of remedies it occurred to me to inquire when she had eaten last.

"It was the Wednesday, my señora. Here in the house of you. For



TWO OF "THESE LITTLE ONES"
Dominga's Two Children—Juanito and Carlito

now there is no work. Almost all these families are passing a time in the country. There is no scrubbing; and I have nothing that I can do."

Wednesday—this was Sunday! And little Carlito depending upon her!

* * *

On the flat square in front of the church, one block from the boys' college, lay The Market of the Snows. It was the usual odorous, crowded, repulsive plaza, where all vendors squat upon the ground, with their wares piled about them, and all buyers press through the narrow aisles, haggling over prices. Occasionally a priest, in garments far from clean, passes up and down the aisles, carrying a tiny image of the Virgin. Both buyers and vendors are expected to pay a penny for the privilege of kissing the worn image.

Crowded to one side of the plaza was a woman of unusual good fortune—she had a stand upon which to place her fruit. This woman, of an open, pleasant countenance which bespoke a large measure of intelligence, and with wonderful dark eyes through which her soul shone, was old in appearance, yet young in years. Before her stood the dirty little table upon which she spread the bananas and oranges that she had brought upon her back from a distance. Under the table, in a grimy dry-goods box, guiltless of pillow or blanket, lay the "most little one" of her four small children, he whom she carried bound across her breast as she staggered under her mountain of fruit. The three other children played about, receiving a resounding slap whenever they rolled under a purchaser's feet, fighting at intervals for whatever they found that could go into their mouths.

The market-places are unroofed. One morning as I stood by the woman's stall I was caught in a sudden swish of rain. I raised my umbrella, stepped back under the shelter of a house and watched the fruit-woman. Producing an oil-cloth, unspeakable as to condition, the mother swept all four of her progeny under the tiny table and covered it, fruit, children, and all, with the cloth. She herself, protected only by a battered old straw hat, stood calmly receiving the down-pour.

A few days later I missed her from her place. Inquiry of her neighbors of the plaza revealed nothing.

"Who knows? It is certain that she is not here; there is no more to it," with the utmost indifference.

A week or so later, as I descended from a street car, I saw her, again standing behind her table. When I stopped to inquire the cause of her absence I noted her wan, hollow-eyed appearance.

"Have you been ill, Adelaida?"

"Why not? But look you at this," and she drew back from the box under the table the filthy rag which covered—not one, but two babies.

The "most little one" had given place to another; a naked little creature of a week, pitifully tiny and weazened. Two babies to be car-

ried upon her breast, the fruit to be borne strapped upon her back, the three small, unkempt children to be dragged back and forth, crying as their little feet are lacerated by the cruel stones of the pavement—six mouths to feed.

Where was the father? "Who knows?" There is no marriage among this class. No man is responsible either in the eyes of the law, or in the sentiment of the community, for the upbringing or support of children. That task belongs to the mother alone. May God pity the mothers! There is no one else, either to pity or to help them.

A lovely, gracious Portuguese lady came among us. She was the wife of a gentleman connected with the Foreign Legation, and the mother of a frail, white, little son of two months. *Benedición* was employed as wet-nurse to the babe.

Eight months slipped by, and the little Portuguese boy became a plump, rosy youngster, the delight of his proud parents. But the child of *Benedición* did not flourish. For a small sum each week, he was cared for by an old woman living in one of the hovels that creep up the hills back of Bogota. Neglected, insufficiently nourished, both his body and his scalp were covered with scabs; yet the mother's heart cherished him and yearned over him.

Each Sabbath afternoon *Benedición* was allowed to visit her child, for the *Señora Abascal* was kind to her servants. One Sabbath the woman found the door of the hovel closed. No one was within. No boxes for chairs, no blackened clay-kettles, the usual furnishings of these huts, were to be found. Evidently the place was deserted.

"Unto where has the old woman gone with my child?" asked the anxious mother, at the near-by huts.

"Who knows? We did not see her go to any place," was the answer.

"But surely there is someone who saw her go. Is she in another part of the city?"

"Who knows? There is nothing that is certain."



KETTLES FOR SALE—AND A WOMAN

"Is it possible she goes to the country? Did she not tell anyone that which she does with my baby? Where is he?"

"Why ask more? The thing is not known here."

All that night and far into the next day the poor frantic mother searched the city for her child. She never found him. The probable solution of the mystery was that he had died from neglect, and the frightened old woman, afraid to face the mother, had hidden herself.

Señora Abascal sent out men to hunt for Benedición. She was found, the second day, wild, haggard, her hair streaming—a raving maniac.

We have no insane asylums in Colombia. Neither are there poor-houses, soldiers' homes, old people's homes, asylums for the dumb, the blind, the defectives. These it is that make up our beggar class—the crowds upon the streets that make you feel it a crime for you yourself to be decently clothed and well fed, in the midst of such misery.

* * *

Rosy-cheeked, bright-eyed Socorro (succor) came to me when I was in desperate need of a cook. She knew little of the art of cooking, but she was willing, of a happy disposition, and honest; the last two qualities being unexpected jewels in the character of servants in "tierra caliente" (hot country), where we now dwell. Socorro was plump, neatly dressed, and so youthful looking, with a red ribbon bobbing gaily on top of her shining black hair, that I stared in amazement when she told me she was the mother of ten children.

"Of ten children, Socorro? Why how old are you?"

"Who knows, my señora?" laughing at my astonishment. "But I had not many years when my first baby came to me. She was a little girl, and pretty, oh, my señora, so pretty. All my children are beautiful. More beautiful than their brothers and sisters."

"What do you mean, Socorro? How can children be more beautiful than themselves?"

She laughed heartily.

"My señora always is so lacking in the understanding of our customs. Those children of mine are more handsome than their legitimate brothers and sisters."

Of course Socorro had been the concubine wife of some gentleman. Anyone seeing her well preserved body and youthful spirits could have guessed it. She had not toiled in the streets to support her little ones. Her beauty had bought her a home, perhaps a two-roomed hut, and a servant besides. She and her children had been sufficiently nourished from the baskets of food sent her each week. I understood it perfectly. Were there not a dozen such establishments in our immediate neighborhood? It is the universal "custom of our country."

"But why do you go out to service now, Socorro? Surely your children are small and need you."

The woman burst into tears as she chokingly replied:

"He has deserted me and I must work to give the children to eat."

"The two dollars which I pay you each month will scarcely clothe you and feed ten children."

"Oh, no, my señora, I do not need to feed ten. He put those children into service when they had seven years. Three only are left to me. My little Enrique, oh, but I loved him the most—almost the most—he gave to those Jesuits to make him a priest. Me, the mother of a priest! Is it not wonderful? Three I have, no more. The most little one is tiny, like this little white daughter of you. Oh, if the Virgin would but let me see her!"

"Where is she?"

"I left her in the town of Socorro. Surely you understand, my señora, that I was named for my birth-place, Socorro? Socorro comes to help you from the town of Socorro," and she went off holding her plump sides in the excess of her merriment.

A few days later, the woman hurried into the house and, without going to the kitchen to deposit the huge basket of marketing which she carried upon her head, burst excitedly into my room.

"My señora, you yourself cannot imagine what I saw with my own eyes. Certainly it was my daughter, Rosita, my first baby. It was none other. Oh, but she has grown so big and that handsome. It made so much heat in the plaza and I had such a thirst, I went to seat myself for a moment—oh, just a tiny moment, my señora—in the grog-shop. A girl, but the most pretty of them all, gave me my guapo [native beer]. Then she did not leave me but stood and gazed at me, Socorro, the mother of her. Oh the joy of it! My señora does not know the joy of it!"

As I glanced at my little daughter I thanked God that I probably never would know just this particular joy which she was experiencing. I thought of children in America, sixty years ago, snatched from the breasts of loving mothers, and I wondered: When will the mothers of South America come into their God-intended estate?

(To be concluded in December)



A CONTRAST IN COLOMBIA

The child, strapped from morning until night upon her sister's back, is but one year younger than the missionary's son in the foreground of the picture

The Church and the Social Question—II

PRACTICAL SUGGESTIONS AS TO THE PRESENT DUTY OF THE CHURCH IN HELPING
TO SOLVE THE SOCIAL PROBLEM

BY REV. JOHN McDOWELL, D.D., BALTIMORE, MD.

Secretary of War Industries, War Work Council of the Y. M. C. A.

IN the former article was discussed the nature of the Social Question and the relation of Christianity to it. We discovered that the social question, from a Christian point of view is primarily one of spirit, not one of system. It is one of human relationships and is, in a word, simply man's answer to God's question—"Where is thy brother?" and an attempt to respond to the commandment, "Thou shalt love thy neighbor as thyself."

We discovered also that Christianity is the only solution to the Social Question and that this solution is embodied in three elemental laws of Christianity, namely: the law of regeneration, the law of righteousness and the law of love.

In view of these facts, what is the duty of the Church toward the Social Question. We answer that it is four-fold:

1. TO GIVE LEADERSHIP TO THE THOUGHT OF THE SOCIAL MOVEMENT

Let it not be forgotten that the Social Question is primarily one of social thought. It is a philosophy before it is an activity. The modern socialists have seen this, and hence they have spent their lives in seeking to mold the thought life of men. They have been social teachers rather than social workers, in all our great centers. We cannot expect to have a society based on Christian principles, so long as our social philosophy is made by anti-Christian philosophers, and materialistic socialists. The times are appealing to the Church to capture the thought of the social movement, to proclaim that there is not a thought in philosophy, an ideal in ethics, a principle in sociology, or a program in practical reform, worth considering, that is not found in Christianity. The most urgent appeal of the times to the Church is to "bring every thought" social, political, ethical and religious, "into captivity to Christ Jesus." The industrial organization of society has attained, in the thought of our times, an importance which has never before been attached to it. The urgent secular questions of the day are the questions of wealth and poverty, of luxury and want, of capital and labor, of peace and war. These all combine to create a strong demand for a social expression of the Gospel of Jesus Christ, and this demand creates an obligation from which no church bearing the name of Jesus Christ can consistently escape.

In the intellectual and social ferment over these issues there often

appears an open opposition to Christianity, involved in a materialistic philosophy which limits the scope of belief and action to the life which now is. A program of exclusively external betterment is often declared to be synonymous with, or a sufficient substitute for, essential Christianity. Such a claim is in contradiction to the truth that "man shall not live by bread alone." If the Church is to bring every thought into captivity to Christ, it must know the mind of Christ regarding the social problems of our day, such as the problem of wealth, the problem of poverty, the problem of industry, the problem of child-labor, the problem of the protection of women, the problem of the Sunday rest day, the problem of democracy. This the Church is earnestly seeking to do. As an evidence of it, we cite the "Social Creed" of the Federation of the Churches of Christ in America; also similar statements made by many of the denominations. To be sure, the Church cannot lay down rules for specific social problems, but it can, and it ought, yes, it must, teach regulative principles for all modern problems, if it is to give leadership to the thought of the social movement. The hope of the world now, as in the preceding nineteen centuries, is that, under the guidance of the Holy Spirit, the Church may discern the truth, and the truth may have free course.

2. TO GIVE LEADERSHIP TO THE CONSCIENCE OF THE SOCIAL MOVEMENT

The most imperative need in social awakening is to Christianize its conscience. It is evident that the development and application of the moral and religious ideas of our time have not kept pace with industrial and commercial progress. Conscience is aroused, but perplexed, and the need exists for emphasizing in a more definite way the obligations of the different elements of society each to the other, and the interdependence of the parts of society each upon the other. The Church needs to teach with stronger convictions that men cannot live to themselves alone, and that they must not pursue their own gain in disregard of the rights and the welfare of others. With clearness and without hesitation the Church must affirm as the principle of social practice the fundamental teaching of Jesus, "Whatsoever ye would that men should do unto you, even so do ye also unto them." The social awakening is asking for guidance on the ever enlarging questions of corporate and social duties. If the conscience of this movement can be made and kept Christian, the social movement will be kept Christian. The times are looking to the Church to provide standards that will make the conscience of the social movement Christian. The Christian standards for conscience are found, of course, in the New Testament. They must be interpreted and applied, and the Church is the appointed agent for this work. New moral questions are up today. Men are asking: "Has Christianity moral standards for the corporate, as well as for the personal life of men?" The standards of personal morality

are fairly well fixed and accepted. But not so with public and social morality. President Hadley of Yale has said: "The present evil from which society is suffering is not so much one of character, as one of misunderstanding. We are suffering not so much from bad morals as from defective ethics."

If this is a true statement of the present condition of modern life, it is a criticism and a challenge to the Church. The Church, more than any other organization of society, is charged with the responsibility of teaching sound and effective ethics. In the Gospel of Christ, we have a system of ethics which is both sound and effective. Why then the condition described by President Hadley? The answer is clear. The Church has not been teaching ethics; or if she has, she has not been teaching the ethics of Christ. A truly Christianized conscience will not permit men to gain positions of power and to amass wealth without questioning the means by which both are obtained, and the use made of them. A public conscience which tolerates men who buy and bribe their way into high positions, and men who grow rich by making other people poor; men who rob, not only the present, but a future generation—is not a Christian conscience. Has not the time come when we must affirm with all our hearts that God has not given any man license to sin, either in his individual life or his corporate life; that God has given no man exemption from the trouble and suffering involved in doing right. In an age like ours, so fertile in excuses for every kind of wrong—when men are not asking, "Is it wrong?" but "Is it sterilized?"—when a college professor tells his class that profanity is no longer a sin, but merely a symptom of "a diseased vocabulary"—we need the stern and outward and unmistakable announcement of God's will to assure us that evil does not change with our whims and feelings, and that God cannot accommodate Himself to our so-called moral necessities. In other words, if the Church is to give leadership to the conscience of the Social Movement, it must enthrone Christ in the conscience as the sovereign power.

3. TO GIVE LEADERSHIP TO THE ACTIVITIES OF THE SOCIAL MOVEMENT

Never before were so many people concerned with the amelioration of social conditions, and social ideas; never before were there so many movements for human welfare. If these people and these movements are to be kept Christian, the Church must be ready and willing to lead them. The Church must not only teach and inspire; it must actually lead every movement which aims to make men like Christ, earth like Heaven, and the kingdoms of this world the Kingdom of Christ. There is a grave danger just now that the Church may lose her place of leadership in social activities. Already we are hearing about "scientific charity," "practical education," "moral reform," an "ethical revival." These phrases in themselves are not necessarily antagonistic to the Church, but as used by many today they are. Many social

workers discount the Church as an agency in social service, notwithstanding the fact that most of them belong to the Church. Because the Church is in danger of losing her hold on these great human activities which legitimately come under her sphere of work, the Church should lead them. The primary function of the Church is to bring every individual and every department of human life into conformity with the law of love, the law of God. Exactly what the Church must do at any particular time or any particular place may, of course, vary. It must depend upon what is most needed at the particular time and in the particular place, in order soonest to establish the Kingdom of God. There is no hope for society apart from the Kingdom of God, and no hope for the Kingdom of God apart from the Church which is the divine instrument for realizing it here and now.

No movement for the betterment of man and the purifying of society should ever knock at the door of the Church in vain. The Church in the person of her leaders should direct every movement which aims at human well-being. The ancient motto which reads, "Nothing human is foreign to me," might well be taken as the motto of the Church today. This would mean that the Church would give leadership to education, to recreation, to legislation which affects human welfare, and to all the movements which affect the vital interests of the individual, the home, the school, the Church and the State. "The Church," said Josiah Strong, "is fast learning in these last days that the call of Jesus is not merely unto the temple, but also unto the state; not merely into the concealed life, but also into the open life; not merely into a part of life, but into the whole of life." To retain her leadership the Church must be responsive to this call, and in the name of Christ, lead every social activity for human welfare.

4. TO GIVE LEADERSHIP TO THE SPIRIT OF THE SOCIAL MOVEMENT

No one will question that the nature and influence of this movement will be made by the spirit that dominates it. Society has a right to look to the Church for leadership of the spirit which animates the social awakening. The Church, more than any other organization has been charged with the responsibility. The real issue of the day is one of spirit, rather than one of system. Shall the Social Movement be Christianized or commercialized? Shall Christ lead it or shall anti-Christ? These are the most important questions confronting the modern world. The future character of civilization, as well as the future influence of the Church, are involved in these questions. If the Social Movement is to be Christianized, if it is to be led by Christ, the Church must give leadership to the spirit of it. Christ's expectation for society can be realized only through the proclamation by the Church of that Gospel which tells of His sacrifice for mankind, combined with the manifestation of the spirit of that sacrifice in the life of His dis-

ciples. The Social Movement can be made Christian only as it is filled with the spirit of the Cross. The Law of Social Service, "Each for all, and all for each," will be a dead letter unless reinforced by the love which the Cross expresses. To fill the Social Movement with the Cross, in the New Testament meaning of it, is to set in operation the mightiest force in the universe for the regeneration of sinful human nature, and the redemption of sinful human society.

"It is my unqualified conviction," says Professor Sunday, "that the Kingdom of God is to be realized on earth. All the references to it are human references, peace, joy, justice, love—all bear a human face, and must be established among men; and the great agent called of God to do this work is Christ's Church."

What the Social Movement needs more than anything else, is a Cross-begotten enthusiasm for humanity. This will direct the Movement into right motives and right methods. Only as the Church fills the Social Movement with the spirit of Christ which is always and everywhere the spirit of love, service, sacrifice, can it give the leadership which makes and keeps the spirit of the mighty movement Christian.

A War Task for Industrial Workers

UNHERALDED, almost unobserved, one of the greatest migrations in history is taking place within the borders of the United States. Now the stream of immigration is not from across the seas, coming in at American ports of entry, but is in the reverse order from American ports of embarkation across the seas, never to return in full numbers. No less significant, up from the farms and the little hamlets, from one place to another, in peaceful array, responding to war needs, thousands of industrial workers are gathering in war production communities for the manufacture of acids, explosives, munitions, and the equipment needed by army and navy. These men and women are enlisting at home by the thousand and by the million as truly for the service of their country as do the boys who wear the khaki and the blue. The overalls, the blouse, the work apron and the bloomers deserve some of the attention and some of the honor accorded to the uniform.

Two classes of communities present acute home mission problems. One is the community, altogether new, created as if by magic on the shores of some bay or stream for the manufacture of ships; or on some inland plain, perhaps formerly desert and waste, for the making of acids and explosives, communities which are to all intents and purposes civilian camps, industrial cantonments, owned and regulated by the Government as Government reservations. The Ordnance Department of the Department of War has reported twenty-four of these places in

various states from the Atlantic to the Pacific seaboard, ranging in size from one thousand industrial workers up to thirty thousand, men and women, in some instances almost exclusively of men, in other cases with women predominating, in some instances families also included. These communities require the ministries of the Christian church.

The other group of communities, presenting problems no less critical, are the old settlements of the country, which have been almost, if not quite, overwhelmed by the sudden inrush of new residents. These have been listed to almost four hundred in number. Some, like Newport News, Va., have increased from a normal population of thirty thousand to a present war-time population of over ninety thousand. This great increase of population, in practically every instance, presents from the point of view of the church, an opportunity and an obligation larger than the local church agencies can meet.

As the American Government is solicitous for the moral and religious welfare of soldiers and sailors, in a manner unparalleled in the history of the world, so it is also concerned for the moral and religious welfare of these civilian armies enlisted in the essential industries of the nation; it seeks to protect and preserve the morale of the home-workers by zones of safety, and by the agencies of wholesome recreational, educational, moral and religious uplift. The Government is inviting the co-operation of the churches in this task, which is fundamentally a home mission task.

But the Government is not turning to a single church, or to one denomination, or to a peculiar and sectarian group. It is turning to all with an invitation for co-operation in some united form. That united form is available in what is called the Joint Committee on War Production Communities.

The Joint Committee on War Production Communities consists at present of sixteen persons. After certain conferences in preparation, the committee held its first meeting for organization on July 15, 1918. Into its membership are blended practically all of the evangelical Protestant denominations of the country, through three channels of approach:—

(1) The General War-Time Commission of the Churches, which was created in the fall of 1917, by the initiation of the Federal Council of the Churches of Christ in America, and is therefore representative of all of the denominations represented in the Federal Council, and has added to itself members of some denominations which are not in the Federal Council, has appointed five members of the Joint Committee, reserving two places, now vacant, later to be filled.

(2) The Home Missions Council, which is composed of thirty-five organizations working in the home mission field, representing twenty-three denominations, has appointed seven members of the Joint Committee.

(3) The Council of Women for Home Missions, itself a united

organization of women, representing seventeen women's boards engaged in home mission work, has appointed two members of the Joint Committee.

This Joint Committee is, therefore, in its composition a broadly comprehensive and representative body, probably as inclusive of Protestant Christianity in America as any body which up to the present time has ever existed; and behind it are the money-spending departments of the great denominations of the country, which in their normal home mission activities have been annually disbursing budgets of from twelve to fifteen millions of dollars.

For its organization this Joint Committee appointed as Chairman Mr. John M. Glenn, an Episcopalian, and the Executive Head of the Russell Sage Foundation; Secretary, Rev. Alfred Wms. Anthony, a Baptist, Executive Secretary of the Home Missions Council; Treasurer, Mr. William T. Demarest, of the Reformed Church of Christ in America, Treasurer of the Home Missions Council; Executive Secretary, Rev. Worth M. Tippy, a Methodist, Executive Secretary of the Commission on the Church and Social Service of the Federal Council; and Associate Secretary, Rev. Howard R. Gold, a Lutheran, formerly associated with the Commission on Church and Social Service.

The administrative staff, headed by Dr. Tippy, was taken over from the Federal Council with its willing concurrence, and also contributed in effect by the General War-Time Commission, since it has been serving that Commission as its agents for survey; and is the Commission on Church and Social Service of the Federal Council.

This Joint Committee recognizes three functions which it must perform in behalf of the united Christian Church of the United States:—

(1) It must make investigations of these war production communities, both the newly created ones and those overwhelmed with sudden increase of population.

(2) It must furnish immediately some form of religious service, though perhaps temporary in character, which in the name of the church shall bring the ministries of the church to the men, women and children of these communities.

(3) It must perform that delicate and difficult service, when the time is suited therefor, of assigning responsibility to the single church or denomination, or to the several churches and denominations, which may properly assume the care and the continuing nurture of the churches which may have been formed.

The churches created in these new settlements, during the time of temporary occupancy, are to be known as Liberty Churches. The Government proposes to give them housing accommodations within the community houses or the school houses, which are erected with the purpose of serving the whole population in a broad, and somewhat unusual, manner. The scarcity of labor, and of building materials,

prevents the erection of church edifices as was at first proposed. The churches through this Joint Committee are asked to provide the competent pastors, directors of religious education, visitors and welfare workers, who may serve as living representatives of Christ and His Gospel.

The invitation of the Government for the co-operation of the church in these important industrial centers is in harmony with the very genius of our democracy, and of our national history. Here is a testimony from our highest national authorities that the religion of Jesus Christ, and the morale which can rest on no other foundation, are needful for the national welfare and security. This implication lies in three directions:—

(1) For efficiency, judged from the point of view of military and naval needs, religion, strengthening and confirming the moral fibre, is as needful as sanitation, education and the co-ordination of any of either the coarser or the finer elements which constitute a sound and perfect man.

(2) There is involved the recognition that that high idealism embodied in the Gospel of Jesus Christ, an idealism which differentiates the American people from those who rely upon the gospel of brute force as widely as the East is from the West, must be preserved in order to make us fit to win the war, and worthy thereafter to enjoy and regulate the results of peace, when victory has been achieved.

(3) There is involved also a recognition that, when the church unitedly is invited into the fellowship and co-operation of the Government, the relation of church and state is adjusted in harmony with the Constitution and with the genius of our people, without entanglements, without prejudices on either side, for to no one denomination is preference given, or special privilege accorded, but to all, to the Christian religion the doors of opportunity are thrown wide, for ministry and service. In matters of conscience, in the free exercise of polity, of policy, and of custom, there are no restrictions.

In this great migration of the American people, here within the limits of the homeland, arises a new and great opportunity for the church, adapting her old agencies somewhat to new exigencies, to render a great service of far-reaching importance to the nation, and through the nation, to the other nations of the world, and through mankind, to the Kingdom of our Lord Christ.

A. W. A.

This is my Father's world.

O let me ne'er forget
That tho' the wrong seems oft so strong,
God is the Ruler yet.

This is my Father's world.

Should my heart be ever sad?
The Lord is King!—let the heavens ring
God reigns!—let the earth be glad.

This is my Father's world.

The battle is not done.
Jesus Who died shall be satisfied,
And earth and heaven be one.

—MALTBY D. BABCOCK.

The Red Cross Unit in South Africa

BY CAPT. B. CARTER MILLIKIN

With the American Red Cross Unit in Palestine

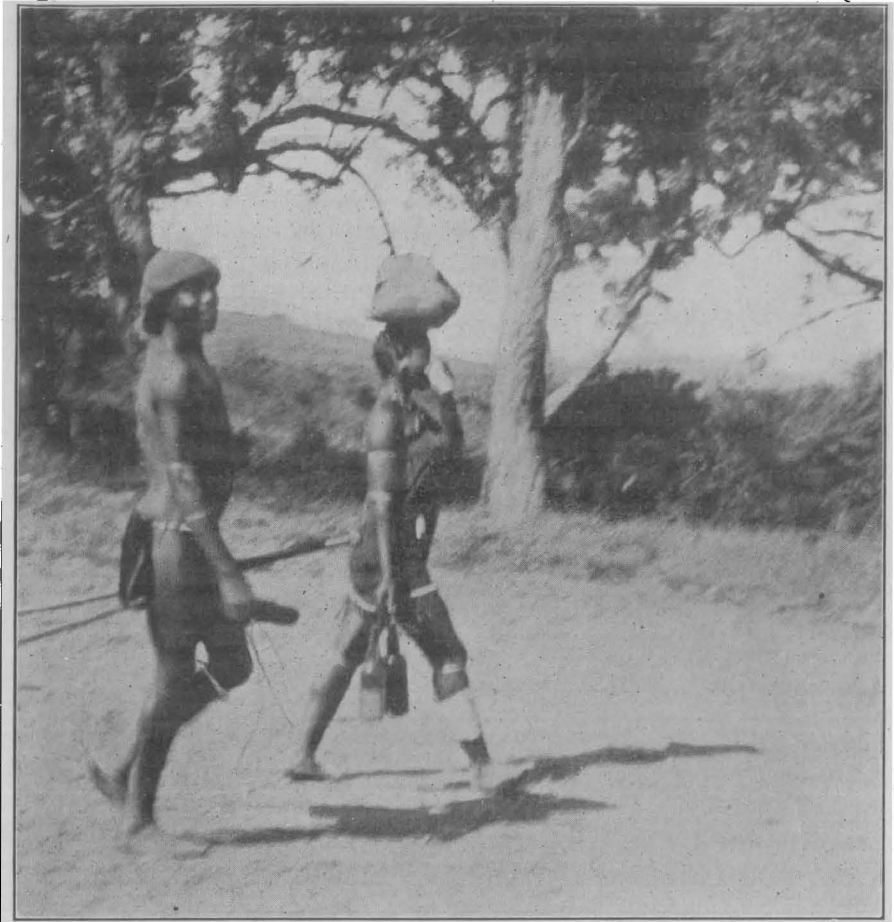
AFTER having studied and taught about Africa, it has been a rare privilege to see it and to gain, through personal contact with those who are in the midst of them, some insight into the great problems whose right solution is so important to the development of the country and its peoples.

Our journey has been of great interest, particularly the stop at the beautiful island of St. Lucia and the glimpse we had there of life in the tropics. We did not stop at St. Helena, but we saw the island on the horizon, and the sight brought a flood of historical memories. Greater punishment could hardly be devised than the soul of the restless Napoleon must have suffered. We are tasting newsless life—for the wireless is not reported to us, and the papers of South Africa contain all too meager accounts of what is doing in the great world, and practically no American news,—and so we can begin to imagine what the silence must have been.

Cape Town attracted us strangely. It lies just at the base of a bold, square-topped bluff, known as Table Mountain; it commands a superb view of the ocean and, to the northward, of the great mountains behind which lies Africa. One finds much to suggest the cities of our own Southland, and little to make him realize that he is in the Africa of which he has read.

As we were the first Americans in khaki to pass this way, we were the observed of all observers, and the recipients of much attention and of beautiful hospitality. This was true not only of Cape Town, but of all South Africa. Wherever we went people vied with one another to show us kindnesses. We were proud and happy to have the opportunity to make clearer to our allies in South Africa what the United States is doing in the war, her motives in entering it, and the purpose with which she is doing her bit. When three of us who remained behind at Cape Town were introduced as "representatives of our brave ally, the United States" to a great audience at a reception given in the Town Hall to several hundred "Springboks," returned wounded and invalided from the front in France and in German East Africa, we were received with tremendous enthusiasm. It was a thrilling sensation to represent one's country, and to feel proud of her and sure that she is in the right and is doing her part right nobly.

We were greatly interested to see Groote Schuur, the fine home of the late Cecil Rhodes, and to stand in his bedroom and look forth as he must often have done at the stretch of coast and at the mountains shutting off the view of the great Dark Continent. What dreams he



SOME "RAW" NATIVES PASSING THE MISSION CHAPEL AT AMANZIMTOTI,
SOUTH AFRICA

must have dreamed, and what plans he must have made for their realization! And now they are coming true, as the threads of the gleaming rails are lengthening northward from the Cape, and southward from Cairo, to meet ere long and connect the extremes of the continent.

Desiring to see all we might of native life, of the problems of the impact of civilization upon the natives, and of the constructive work for their development, three of us left the ship at Cape Town and journeyed overland, while the rest of the party continued by ship to Durban.

We had just a week—and we fondly thought in that time to see something of Johannesburg, and then to visit Lovedale Mission. But Lovedale had to wait for our next visit to South Africa, as we had not counted on the distances nor on the difference between the speed of

our great transcontinental trains, which go from New York to Chicago in less than twenty-four hours, and the trains here, which take more than twice the time to go less than that distance. The railroads here are narrow gage, which lessens both speed and carrying power.

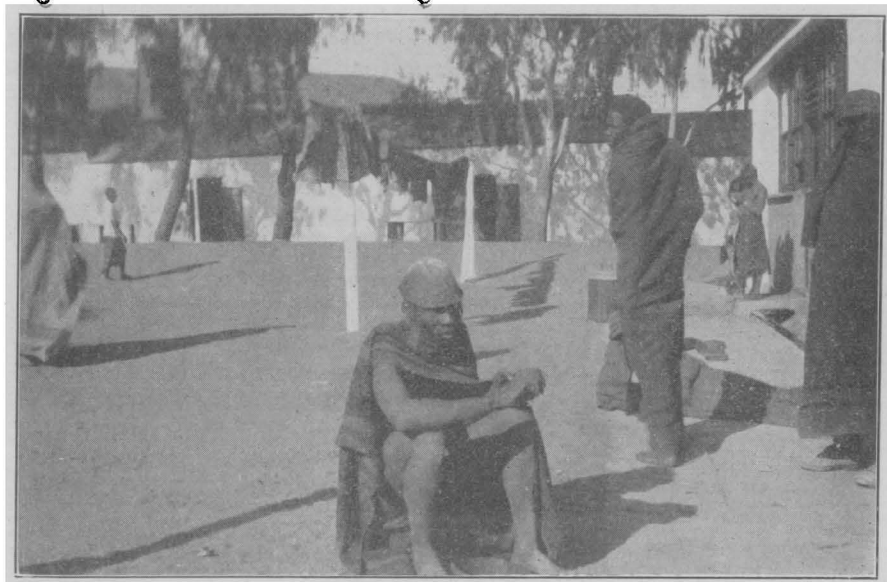
Our train was delayed by a wreck ahead, so we had a glimpse of Ladysmith, famous for the siege during the Boer War, and of Bloemfontaine. The way lies over the Karroo, a vast stretch of veldt barren save for a scrub brush very much like our sage, too dry for agricultural development without irrigation, but affording grazing land for great flocks and herds. We had some glimpses of native kraals—little clearings each with its cluster of low round huts built of mud and sticks and thatched with grass, and its company of tiny naked kiddies. Just as the sun was setting in a blaze of glory behind the dry brown hills we saw a picturesque black shepherd, with blanket and stick, driving his flock back to the fold in the kraal, at whose gate stood his wife and little brown babies. How Millet would have delighted to picture it!

At Johannesburg, besides enjoying much hospitality during our two days' stay, and addressing a recruiting meeting from the steps of the Town Hall, we had rare opportunities to see something of the life in the compounds and locations in which the natives are segregated, and to confer with those interested in and working for their welfare.

An afternoon was devoted to one of the larger mine compounds where 4,000 men are housed. The natives come from East Coast and West Coast—from a radius of a thousand miles. They represent many tribes and peoples, and we found it most interesting to note the differences between them. A single great mine employs 13,000 of them, all men between the ages of 18 and 45 and very carefully chosen with a view to their health and their ability to render good service. Their wages average a little less than two shillings a day—about 45 cents—besides which their food and sleeping accommodations are furnished. While the compounds are not closed, the workers are in a measure protected from the sellers of illicit liquor—the great enemies of the native laborers all through South Africa. The houses in which the men sleep interested us. While the older models are far from what they should be, being poorly ventilated and having only rough shelves on which the men sleep as they may, the newer models have ample ventilation near the roof as well as from windows. Along two sides of each house are two rows of bunks, each man having his own place about three feet wide by six feet six inches long and separated from his neighbors by a partition two feet high. All are of cement, and thus can be cleaned easily and frequently. The men provide their own bedding and clothing—the latter only a blanket for many of them when off duty.

We saw the great kitchen where the food is prepared, and the shower bath, which about a hundred were hugely enjoying when we looked in, and the fine hospital where those who are sick or injured have the best of care. We were told that the death rate has been low-

ered from 28 per thousand in 1910 to 8.02 per thousand this year. Of the 13,000 employees the average is about 200 in the hospital at a time, which is the more impressive when one learns that a man is obliged to be either actually on his job or in the hospital, and that they compel the men to have treatment even for the slightest wounds, thus avoiding serious trouble in a very large percentage of cases. Capable white



SOME NATIVES AND THEIR HOUSES IN THE CROWN MINES COMPOUND,
JOHANNESBURG

doctors are in charge of the hospital, and the head nurses are white. But they are training a corps of native nurses, and see large possibilities in them.

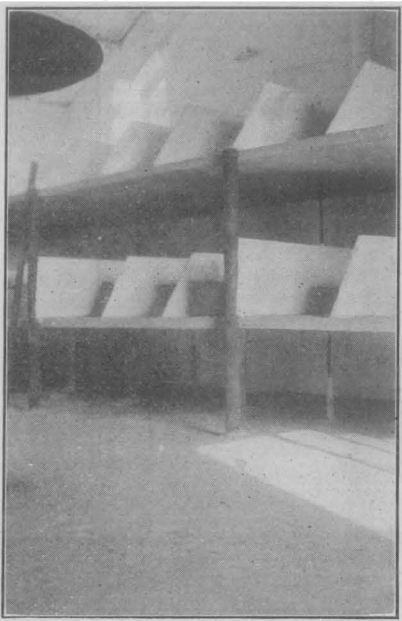
On the whole, in view of all I had read and heard on the subject, I was agreeably surprised to find what good care is being given the natives and the extent to which they are being taught cleaner and better ways of living than those to which they are used. Granted that the main motive for this is the greater economic value of the natives under proper conditions, and also that all this care is of comparatively recent date, it is none the less encouraging to find, as we did find, the government and mine officials who are charged with native affairs so deeply interested in native welfare and progress.

Living conditions for the natives outside the mine compounds are by no means so good. It is obviously harder to control conditions in the slums and the districts where the blacks congregate, and we found ourselves heartily in sympathy with the efforts of the few individuals who are agitating the cleaning up of municipal compounds and the abolishment of the sale of liquor, which is such a curse to the natives.

Very little is being done for the education of the native laborers, and much of what is being done is under missionary control.

It is in the moral realm that one sees the greatest danger of injury to the multitudes of men away from their accustomed tribal restraints. In view of some of the native customs, the herding together of so many men creates very serious moral problems, both in the compounds them-

selves and in the community. Here commercialism is inadequate to meet the situation, and the fact that a large proportion of the white population is interested only in the profit to be made from the labor of the native, makes hard sledding for those who seek some way to lift rather than to degrade those for whom their employers surely have heavy responsibility. Missionaries are making attempts to reach the natives in the mine compounds and elsewhere, but their efforts are limited by the interest of mine owners or lack thereof, and by the antagonism of white labor, which does not desire that the native be raised, for fear of his competing successfully in the skilled trades. At present he is only permitted to engage in the various forms of unskilled labor, which the whites are only too glad to have him do for them. Thus the jealousy of the white labor party



WHERE THE WORKERS SLEEP IN
THE CROWN MINES COMPOUND,
JOHANNESBURG

keeps the native from the skilled labor which he is quite able to learn to perform.

As members of the Red Cross Commission, we were able to get some points of view which it would, I think, have been hard to get in one's missionary capacity. A few quotations from conversations with officials engaged in native affairs may be illuminating:

"Unquestionably the native does deteriorate, especially in the towns where there is no adequate provision for housing him. In the mine compounds of the modern sort, conditions are much better for him."

"In the 'black and tan' sections of the cities he mixes with the worst sort of whites, and his respect for all whites is thereby lowered."

"The native is quite capable of rising, but we do our best to keep him down. This attitude is all too general among the whites, but is clearly wrong."

Nothing saddened us more than the missionary situation as we

found it. In Johannesburg alone there are, we understand, about twenty varieties of Christian missionaries, preaching as many different interpretations of Christianity, quite unwilling to co-operate for united work on a large scale to meet the crying need for Christian social service, and, many of them, making a sad impression upon the white community by reason of their vagaries and their personal limitations.



STUDENTS AND FRIENDS AT THE AMERICAN MISSION CHAPEL, AMANZIMTOTI, SOUTH AFRICA

Among the deepest impressions made upon me so far is the need for closer co-operation on the part of missionary societies, both in their work on the fields and in the selection of those to be sent out to represent them. Only those who are big and broad and sane and trained, as well as consecrated enough to present to those to whom they go and to those with whom they travel and associate, a wholesome, virile type of Christianity should be allowed to enter foreign missionary service. Better far to rule out some consecrated young people on the ground of limited qualifications and preparation than to run the risk of the harm that may be done to the cause of Christ by the type of missionary who cannot command the respect of the European community with which he must come into contact, and whose support he ought to gain. I long to return and tell young Christians how urgent and how extremely attractive I have found missionary work to be, and to emphasize the point that we have no right to give it other than our best young life, life thoroughly trained for its task.

At Durban, the beautiful city of Natal by the sea, I had an opportunity to visit the splendid piece of work which the American Board

is doing at Adams Mission Station, Amanzimtoti. Its location is rarely beautiful. Out in the hills, high enough to be thoroughly healthy, commanding an extended view of the country and of the sea, the mission has land enough to admit of extended agricultural work, from which a large measure of support should ultimately come.

Going from class to class, we were interested to note the breadth and the practical nature of the education being afforded the native. He is being fitted to assume a place of leadership among his own people, and, if he can be guided into that place there is a large future for the educated Zulu. He must, of course, live down the fear of the white community that he desires to compete with the white man on his level; for so long as this fear is uppermost, strong opposition may be expected to *any* progress for the native peoples. One hears many whites complain that the natives are spoiled by education. Usually, however, a little probing brings the admission that it is the natives who have had only a superficial contact with "civilization," not those who are the products of mission schools, who have created the impression.

In the chapel service the dominant impression was of the wonderful singing. No instrument was used, but the richness of the voices gave the effect of a great organ. The students sang for us in English and then in Zulu, and we had opportunity to hear and to admire their musical language.

We were interested in the fine workmanship on the beautiful home of the principal, built by student labor. It would do credit to any group of workmen. We were also interested to see the stretch of sugar cane under native cultivation—an important asset for the school.

It was my great privilege on Sunday morning to go out with Mr. LeRoy, the principal of the school, and two members of the faculty, and with an interpreter who is a student in the theological department, to an outstation where services are held under a great Mtombe tree.

The parent tree with the younger trunks sprung from it covered a space about sixty feet in diameter. Near the center was a rude pulpit, and there were logs for those to sit upon who might not prefer the ground. We found there one of the missionaries and with him ten of the older students—second generation Christians, who had come to form our choir. Word of our coming had not been widely circulated, so the attendance was not far above normal, but there were about sixty-five there,—several members of the church, a considerable group of men and women who, while not yet confessors, are indicating real interest, and a number of pretty raw heathen. Three of the women were nearly naked, very much decorated with red clay and bright beads, and each bearing her little offshoot sitting astride her back and held in place by a strip of cloth. It was most interesting to see the people quietly approaching from all directions, and padding in on their bare feet. Some carried dishes of food on their heads, as it is their hospitable

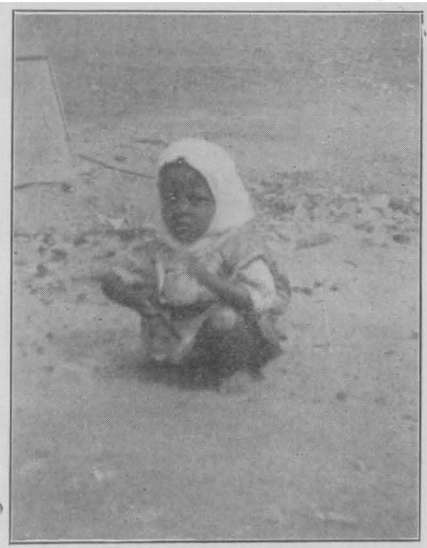
custom to bring food for the preacher and the boys who come to help with the singing.

The service was in Zulu—musical and sweet save for the occasional clicks which we Europeans find so hard for our stiff tongues. I found it thrilling to stand with these simple people and sing with them the hymns we love, whose tunes were familiar to me, but whose words in Zulu were strange. The reading of the Bible and the prayers were most solemn and impressive, despite the fact that the only words I could understand were “Baba” and “Jesu.” They were followed with close attention. Then I was introduced to the people—and to my first experience of talking through an interpreter. It was hard work—in spite of the fact that he was skilful and really made a most flowing speech out of my feeble effort. My heart at least was warmed as I spoke from our beloved John 3:16.

Two native men and one woman prayed—most fervently—and again I was thrilled to hear them pour out their hearts to God, whom they have come to know and love, and to realize the practical value of missions to save and add value to life.

After the service we all sat down on the ground and enjoyed a native meal—mealies, or corn boiled in the husk and allowed to cool (most delicious,—we make a great mistake to dress it up as we usually do); amadumbi, the root of the elephant ear, young and tender and sweet; amadumbi-dumbi, the same root grown larger, and not so tasty; izindhlubu, a nut not unlike our peanut, and possessed of the same “moreish” quality; and a sort of muskmelon. We made a hearty meal, to the great delight of the simple folk whose gracious hospitality had provided it. Then we washed our hands in the cleanly and economical manner of the Zulus by pouring a little water over them, and were ready for the long walk home.

On our way we called at the kraal of Mr. Mkani Mpumulo—a very old man whose five wives and more than twenty sons (he does not know how many daughters he has had, having never taken the trouble to count!) give evidence of his heathen estate. Two of his sons, however, are interested in the church and have refused to take more than one wife. The kraal is a fine large one, with a big hut—its walls of mud and sticks and its roof of a grass thatch—for the old man and



AN AFRICAN FLOWER
OF THE SLUMS

another for his sons, a hut each for his wives and for his sons' wives, and the usual cattle enclosure. A truly patriarchal life, you see!

We entered the largest hut, and found its floor smooth and polished with its covering of fresh cow dung—"native cement," the missionaries call it. In one corner were three goats—very much part of the family. In another corner—if a round hut can have corners—were the cooking utensils and the gourds full of maasi, the fermented milk of which they are so fond—and of which we later had to partake, to the great distress of at least one of the visitors.

The mother of the family, in characteristic native undress, and with hair stiffly dressed with red clay to show her wife's estate, occupied a place on the floor not far from the goats, and three or four naked little children were playing about. Around the walls hung the gala dresses of the family—roughly dressed skins and strings of beads and bits of bright-colored cloth—while the family's beds, made of woven grasses, were neatly rolled and laid aside for the daytime. By comparison with other huts which we saw, this one showed the dawning of higher standards of living, being clean and orderly, and constructed with greater care.

I confess to a feeling of surprise that the native life which I have seen was not more repulsive. The people are very human and attractive. They have, many of them, beautiful bodies. It is a pleasure to watch the play of the muscles under the chocolate-colored surface of the shoulders of the carriers and stevedores who work about the vessel. The simplicity and the genuine courtesy of the people must make their appeal—but the strongest attraction is the greatness of the need which the lives and the faces show, and the challenge to see what may be made of them through sane sympathy and practical education, *by* the power of God. Such a mission field as Amanzimtoti would be a wonderful place in which to live one's life.

On Sunday evening I had the great privilege of preaching in English to all the students in the fine chapel at Adams. It was inspiring to speak to those young African men and women, and to sound the same note of service—the call thereto and the privilege thereof—as I would have sounded had they been a group of American students in the dear homeland. These black boys and girls have tremendous opportunities before them if they will but go back to their kraals and villages and live and teach there the new life into which they themselves have entered. Some are seeing the vision, and are giving up what to them are large financial opportunities for the greater privilege of preaching the Gospel and teaching their own people.

Both Amanzimtoti and Durban, however, call for genuine sacrifice on the part of the missionaries. The life of the missionary is by no means one of softness and ease. The work is hard, monotonous and exacting; the large part of the community is out of sympathy with it—and it is not easy to be continuously misunderstood.



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

The Christmas Missionary Opportunity

A GAIN the Christmas time draws near.
Dost thou sigh for Bethlehem?

Would'st thou that thine eyes might behold the glory of the star over Judea's plains? That thine ears might hear the music of the angel's song?

Condemnest thou the keeper of yon inn so overcrowded with meaner guests that no room was there for the Christ? Enviest thou the shepherds privileged to pay first tribute to the new-born King?

Thinkest thou thy gifts would have shamed the rich treasure of the wise men could'st thou have hastened to Bethlehem to open thy treasures and lay them at His feet?

* * *

Know then that the Christmas message brought with it also a Christmas commission: that the angel who said

"Behold I bring you good tidings of great joy" said also "Which shall be to all the people."

Watch thou lest because of thy lack of zeal the light of the Bethlehem star fall short of "all the people"; lest thy voice fail to re-echo the angel's song for those who have never heard.

Search thine own heart lest in these days of overcrowding it denies place to the Christ and in its empty fullness of things it finds no room for His great Commission.

Know thou that thou may'st open at His feet today thy treasures and speed them on as messengers of His to bear the Christmas message to the millions for whom His Great Heart yearns who know not that the Lord has come.

Nineteen hundred years and more are gone since the Christmas message first was given, yet there remain more than one thousand millions of "the people" to whom it has never yet been told. We speak of millions so lightly in these days of big figures that scarcely do we comprehend the immensity of that great throng who have never heard of the only Savior of the world. For every moment that has passed since He bade us go into all the world there is one somewhere who has never heard the Christmas message. During

this Advent season, as our hearts make ready again for the coming of the King, let us prepare for the greatest missionary Christmas the world has ever known. Never was there a world of so much suffering, never a world of so much need, never a world of so many aching hearts and, because of the suffering and the need and the aching hearts, never was there a world of such missionary opportunity. Begin now to prepare the whitest of white gifts for the King.

Love That Gives

The beginning of all Christmases was recorded when it was written "For God so loved the world that he gave his only begotten son." Here also the boundaries to be touched by Christmas love were defined with a world-wide circle. No Christmas can there be without giving—and short of full measure falls every Christmas celebration that does not embrace a world in its reach.

Christmas, 1918, should be the world's greatest giving Christmas. The slogan "No Christmas presents this year," should mean the release of funds for real giving to Him whose birth we celebrate. The long list of "Useful Gifts" which we were wont to grab at frantically just before Christmas to pay back the people we knew were grabbing similar lists to pay us back with dust catchers for the rest of the year, are not going to be used this year.

People everywhere are planning to open up their treasures and pour them out for a great needy world. Shall our churches and our missionary societies stand back and miss this great opportunity, or shall we plan in all our churches this year such Christmas giving as we have never dreamed of proposing before?

Christmas Guests

The home base is a good starting point for all enterprises. One of the great lessons the war has taught us is more unselfish sharing of our homes. We have swung wide the doors to our men in khaki. In such a time as this no one wants to be numbered with the man who eats his morsel alone. Even before the lessons of war-time hospitality, some of our missionary leaders had thought of the loneliness the Christmas holidays brought to foreign students in our American schools, and had included them among their Christmas guests. When we remember that there are in our United States 1,500 students from China, 1,000 from Japan and more than 2,000 from South America, with smaller numbers from

other lands, we catch some idea of the possibility of Christmas hospitality.

A great missionary leader of China said: "One student who returns to China thoroughly converted is worth a whole mission." From the secretary for China of the Continuation Committee of the Edinburgh Conference came this message when he found that the man who worked hardest, after the Chinese Revolution, to make Confucianism the state religion of China was a Ph.D. of Columbia University: "What were the Christians in America doing during the years he was in college?"

Miss Siok Au Chiu, a Radcliffe student, furnishes us this delightful description of her first Christmas in one of the choicest Christian homes in America:

American Home Life

"The first American home, where I had the fortune to be welcomed the first Christmas I was in America, was a cosy little one of three—mother, daughter and uncle. It was in the town of Beverly, Mass. I was not the only lucky one, for five other Chinese girls were also invited. It was late that Christmas eve when we arrived at the house. Except for the light in front of the door, the house was dark. As the mother and daughter of the house ushered us into the hall, and as we turned our heads toward the dimly-lit parlor, something gleaming and sparkling struck our eyes. 'It's a Christmas tree purposely put up for you children,' said the kind mother, beaming with smiles. 'Now you must go to bed at once and rest yourselves. Norma will take you upstairs and put you to bed.' No matter how curious we were, we were guests there for the first time and could not very well intrude into the parlor to have a peep at the tree, much as we wished to do so, before going upstairs. The charming daughter, Norma, took us upstairs and showed us the bedrooms. There were a single room, a double room, and a large room with two double beds and a couch. 'You may choose your room—

mates. Two of you can go into the double room. Perhaps you two had better take the double room,' she said in a very pleasing voice, looking at Lucy and Grace who were sisters. 'Mother says that we'd better put the weak one in the single room so that she can have as much rest as she wants.' Having said so she looked at me. I was not really weak, but I had not been feeling well at all during my last few months in America, owing to the change of climate, I suppose. My kind Bradford teacher had been so thoughtful that she wrote to the mother about my not being well, as soon as the invitation came. So the single room was assigned to me, and the rest of the girls had to take the large room. After having shown the rooms, Norma bade us good-night and went downstairs. Knowing that there was nobody else on the top floor we began to feel at home and inspect our rooms closely.

"Aren't the beds soft and comfortable? New blankets and comforters!" whispered one of the girls.

"Here! we have each a writing-table and a chair—stationery and ink all provided!" cried another softly.

"Come and see the number of hand and bath towels all beautifully embroidered with initial P—so nice and clean!" exclaimed another girl coming out of the bathroom.

"Silence," said another. 'It would be a shame if we are overheard. Let's think of something to celebrate Christmas. Why not sing a Christmas hymn in Chinese early in the morning before they are up?'

"That's a good idea, but I've forgotten the words."

"We can write out the words and learn them by heart. We need only one verse. They won't know it if we repeat the same verse many times."

"One of the girls who was gifted with a better memory than any of the rest, began to dictate the first verse of the hymn, 'Joy to the world,' in Shanghai, while another girl wrote it down in Chinese. After some more whisperings and gigglings we all went

to bed. At about half past four we got up, walked on tiptoe to sit on the staircase by a candle-light, and began to sing our Chinese hymn with the one verse repeated several times; then it was followed by 'Silent Night' in English. As soon as we had finished singing we ran to bed again and rested until it was time to get up for breakfast.

"At breakfast table, Mother P—asked Uncle McGill if he had heard any angels singing early this morning."

"Sure enough," remarked Uncle McGill, 'and they were not American angels either, for they sang in a language I could not understand. They were sweet though.' Uncle McGill was always in good humor.

"It was really angelic," repeated Mother P—.

"The lovely singing is still in my ears," Norma joined in.

"We talked a great deal at the breakfast table, the hostess, the host, and the six Chinese guests all taking part. When we were about to rise from the table Mother P— said: 'We must now go to see what Santa Claus has to give us. I hung six stockings for you six children with your name on each.'"

"We all left the dining room and went into the parlor. As soon as we caught sight of the six red silk stockings hanging on the fire-place loaded with Christmas gifts, we forgot that we were in a strange home and began to shout with joy. Besides the gifts in the stockings there were packages printed with our names. As we emptied our stockings and opened our packages we found Christmas presents from both known and unknown friends—candies, nuts, books, handkerchiefs, sewing-boxes, pictures, picture-frames, Christmas cards, home letters, and what not. For the most part of the morning we could do nothing but sit before the fire-place reading and answering letters. We could not help telling our dear ones at home of how thoughtful and kind Mother P—, her family and her friends were

to have planned such a surprise party for us, whose memory of our 'Home Sweet Home,' was still fresh in mind. Had we been left in the boarding school for the vacation with a few school teachers and servants, our first impression of an American Christmas vacation would have become a cold and dismal one. Now our home letters were filled with jolly, happy messages and beautiful descriptions of the home whose mother had been farsighted enough to have seized the first opportunity to impress on us a most beautiful picture of American home life.

"Our first morning in a strange home passed away more quickly than under ordinary circumstances. Soon the Christmas dinner was ready. It would have been a grand occasion even for American children. Besides our family of nine, there were an old lady and an old gentleman, who were Mother P——'s good friends. Eleven of us made up quite a large family. The most wonderful sight at the dinner was the appearance of an enormous turkey. We had tasted American turkey at the last Thanksgiving dinner in the school, but we had never seen a whole turkey brought to the table. In our little minds, we began to tremble for Mother P——, as we were anxious to know how she would handle such a huge turkey. But the size of the bird did not trouble Mother P—— at all. She kept on talking now to her friends, now to us girls, and without showing any nervousness, she finished serving eleven of us in a few minutes. The charm of her conversation dispelled our sympathetic nervousness for her. There were more things on the table than I could readily count. In fact, all the good Christmas "cats" purchasable at market were represented. We left the table stuffed up to the neck with delicacies.

"After dinner, we all sat around the fire with our sewing to pass the time. Mother P—— suggested that I should sing something, as she knew that I was taking vocal lessons. In order

not to disappoint her, I made an effort at showing my little, frail, broken voice. 'She has a sweet voice,' was the polite remark, given more for the sake of encouraging me, I believe. My singing was followed by piano solos by some of the girls. The most enjoyable number on the musical program of the afternoon was the song, 'It's a Long Way to Tipperary' by a maid, at the special request of Mother P——. She stood at the door of the parlor in a modest manner and started to sing right away without bothering about the right key or giving excuses. She did not have a trained voice, but she knew the song well, was steady, and completed her performance without a break anywhere. If her singing was not appealing, her courage and sweet disposition were admirable. Personally, I marvelled at the simplicity and willingness on her part, because she was not a young girl. She was heartily applauded.

"As the weather was not fine for the whole day, we stayed in the house the rest of the day. About half past six a light supper was served. After supper, Mother P—— read to us until about half past nine when she conducted prayers and sent us to bed with a motherly kiss, and so ended our first day in a good, orderly, pious, American Christian home. The combination of motherly tenderness and fatherly solemnity in Mother P——, the charm and sweetness of sister Norma, and the boyish disposition and ever entertaining humor of Uncle McGill revealed to us, as never before, the genuine characteristics of true Americans in their home.

"Our program for the rest of our holidays was far from monotonous. One day we were invited out to tea; another day we were entertained by the young people of a Congregational Church in Beverly; again another day Mother P—— took us to Boston and Cambridge to see the famous buildings and historical places. Now and then, Mother P—— would give tea parties and dinner parties in order to introduce American friends. And so

on we went through the week with no two days having similar activities and amusement.

"Our first Christmas vacation in America passed away like a dream, and left in us the impression that we had been in America for months, and created in us the feeling of being at home."

A MISSIONARY NOTE IN THE DECORATIONS

Try Some of These Suggestions

A large outline map of the world wreathed in greens. Tiny star-shaped apertures cut at every mission station to which the congregation is contributing. Behind each of these a small electric light. Above the map a large star outlined with lights. As the Scripture story of the coming of the Savior is told, turn on the lights which outline the large star representing the star of Bethlehem. As the story of how the light of the Christmas star has been carried to the different mission stations is told, flash the light through the stars at these points. Candles may be used where electric lights are not available.

* * *

Two large charts or banners framed in greens, one on either side; on one, "The Christmas Message: Behold I Bring You Good Tidings of Great Joy." On the other, "The Christmas Commission: Which Shall Be to All the People."

* * *

A large star made of pasteboard covered with red, green or gold paper. In the center a picture of the nativity; on the points of the star, pictures from mission stations in different lands in which the Gospel is being preached; underneath, the query: "How points our Christmas star?"

* * *

A map of the country or countries to which the Christmas offering is to be given; some one in each class or circle appointed to collect the Christmas offering and convert it into bills; as these are brought forward by class representatives, festoon them around

the map in a frame made for that purpose.

* * *

Cut large Christmas bells out of red cardboard. On each one paste a missionary picture and one or more words of the verse: "Good tidings of great joy which shall be to all people." Suspend bells on a rope of greens.

EIGHT SUGGESTIONS TO GIVERS

INSTEAD OF POST CARDS mail attractive missionary leaflets to bear your Christmas greetings to your friends this year. Some of the Boards have issued dainty folders wreathed in holly and decorated with Christmas bells. Hundreds of these leaflets were sent out last year carrying a new missionary message of Christmas to many people. Write to your Board for sample. If you fail to find any, address an inquiry to the editor of this department.

GIFTS FOR OUR OVERSEAS FORCES should be the first ones to go. Serial letters written by different friends, sent early with a "Do not open until December 25" seal, may turn a day of loneliness and gloom into a day of gladness. Pathetically humorous is the arrival of Christmas presents long after the New Year has been ushered in. Hasten your greetings if an ocean voyage lies before them.

Since it is very difficult this year to send parcel post packages, Christmas purses are being made up for many missionaries, which will enable them to supply some needs long overlooked. Cash gifts have the additional advantage of being free from duty.

A GIFT THAT LASTS through the year is the MISSIONARY REVIEW OF THE WORLD sent to your pastor, or some other friend, to your home and foreign missionaries, or to the reading room of a college or library.

FOR THE BOYS AND GIRLS a year's subscription to *Everyland* means twelve gifts instead of one and begins a missionary influence which can not be estimated.

ADD MISSIONARY BOOKS to your Christmas shopping list. More than

one great man has paid tribute to the molding influence of the friend who placed good books within his reach. Some of the splendid missionary books, new and old, should have place in your Christmas giving—to the girls and boys of your acquaintance, to your Sunday-school library and to institutions for children. Here waits opportunity.

At one of the summer conferences a messenger boy in his Western Union uniform rode along just as the delegates were gathered on the broad steps for story hour. The spell of "Once upon a time" bound him and he stopped to listen until the story was finished.

"Like that story?" asked some one.
 "You bet," was the ready answer.

With an eye quick to see opportunity, the chairman of the conference who was standing by got a copy of "**Stories of Brotherhood*," the book from which the story was taken, and gave it to the boy, telling him that there were other stories as interesting as the one to which he had been listening.

Just a messenger boy who paused as he rode along—just another chance to help make a boy's ideals.

Just a girl who takes you up and down on the elevator every day—just the privilege of giving another life a world vision.

Just a delivery boy who comes to your door—just another missionary opportunity that awaits you, cap in hand.

Just a thoughtless boy and a careless girl here and there, but among them are boys that will think and girls that will care if we place in their hands the stories of great deeds and heroic service.

A NEW BOOK OPPORTUNITY

A man heard the other day for the first time the story of Lilavati Singh, that young woman of India of whom ex-President Harrison said that if he

had given a million dollars to evangelize India and this wonderful woman were the only convert he should feel that his money had been well expended. This man was greatly impressed by hearing that Miss Singh had said that after reading Drummond's "Greatest Thing in the World" she went to her room and, falling on her knees, thanked God with tears of gratitude that Christian people had made it possible for her to read a book like that.

"Make it possible for another woman to read such a book," he said as he handed a dollar to the woman who told him the story.

One of the recent committees of the Federation of Foreign Mission Boards of North America that is opening up and entering into a new field of marvelous opportunity is the committee on Christian Literature for Women and Children in Mission Fields. Think of the opportunity of placing in the hands of a Japanese woman a copy of "The Meaning of Prayer!" When we think of the unread treasures of our own book shelves and then hear from the lips of our missionaries how eagerly the Christian women and children of Oriental lands are reaching out for the pitifully small number of Christian books translated into the languages of the mission fields, we welcome the dollar drive announced by this committee. A one dollar Christmas gift will place such a book in the hands of some Oriental woman or child. Contributions may be sent to Miss Alice M. Kyle, chairman for the committee, 503 Congregational House, Boston, Mass.

GIVING THAT COSTS. Only to those who share in giving that is really sacrificial does the true joy of Christmas come. Do not be afraid to propose to your society gifts that call for genuine denial of self.

Several years ago three girls decided that by self-denial they could save enough to send a Japanese student to a theological seminary. This Christmas they have the joy of knowing that their gift, which has been con-

* Published by the Missionary Education Movement, 160 Fifth Avenue, New York; price 30 cents, paper; 50 cents, cloth.

tinued for several years, has made it possible for one more native pastor to be added to that thin line of ordained ministers who are doing such valiant service in leading Japan to Christ. There may be in your congregation girls who would make a similar gift if the opportunity were presented to them.

ANOTHER "INASMUCH" CALL comes to minister to the thousands of His little ones who are facing starvation and death. In our Sunday-schools and missionary societies are other thousands who will gladly send them bread if the matter is presented to them. Make place in your Christmas plans for the relief of the suffering in Bible lands. A beautiful plan for making the dividing of their bread real to the little children was suggested by an elementary leader at a summer conference. This may be adapted for a Christmas-giving exercise for children.

Announce that the Sunday-school or Mission Band will pack a Christmas lunch basket for the Armenian children. Place on a low table or on the floor a large basket trimmed with holly. Above it display pictures of Bible lands. Tell the Bible story of the little lad of Galilee who divided his lunch with the hungry people. Then tell of the hungry Armenian children. Explain that we can not actually divide our lunch by handing them a piece of bread, but that we can do without some things that we would like to have and send the money to a man who will buy bread and give it to them for us. Announce that on the following Sunday the lunch basket will be packed with money that will go to buy bread. On the following Sunday give to every child a tiny paper napkin or a piece of holly paper in which to wrap his gift and let all the children help to pack the Christmas lunch basket. For literature, pictures, posters and other plans write to the American Committee for Armenian and Syrian Relief, 1 Madison avenue, New York.

CHRISTMAS STEREOPTICON POSSIBILITIES

A singularly impressive Christmas program may be made up of stereopticon pictures of the great masterpieces shown as the Scripture story is recited and Christmas carols are sung. The Missionary Education Movement, 160 Fifth avenue, New York, has a set of twenty-three slides of celebrated paintings. The Movement also publishes a little booklet, "The Christmas Spirit," price ten cents, which suggests a program of Bible readings, recitations and carols for an effective program to be used with these slides. This booklet also gives valuable suggestions for the celebration of Christmas by the whole church; concrete plans for the Sunday school; the giving Christmas, and the community Christmas tree festival, with successful experiences of many Sunday schools, churches and communities.

A SURE CURE FOR MOTHS

Moth-balls are becoming more and more expensive every day and, even at the present soaring prices, they are not to be trusted. Try this Christmas an absolutely sure cure for moths. Appoint a committee to receive worn clothing from members of the congregation and to give it tactfully to those who are needy. Far better than a rummage sale is the wise giving of clothing to those to whom it will mean much. In every community there are little children who suffer need that might easily be supplied by the outgrown clothing of boys and girls who have a more abundant store. In every Gospel mission and rescue home there have been many instances in which the gift of respectable clothing brought to men and women another chance at respectable living.

There are among us some who have learned the art of giving so wondrously that even a worn garment which they bestow comes with no humiliating suggestions, but seems to catch the rare spirit of the giver.

UNKISSED DANDELIONS

In the springtime when my little lad was three years old he went for a walk with his nurse. When he came back, a withered dandelion was clasped in one small chubby hand. All the long blocks he carried it home to "muvver." As he ran forward to meet me, suddenly he saw that the earth was abloom with dandelions. From every nook and cranny their bright yellow faces peered out at him, cheapening his gift so carefully carried. Suddenly his flower seemed a common

thing that might be gathered anywhere for the plucking. His face fell. Then a gleam of light came to his eyes as he glorified his gift and raised it far above the values of the common dandelions at my feet, handing it to me as he said:

"But muvver I put a kiss on *this* dandelion for you."

This old world of ours is full of unkissed dandelions that wait love's transforming lips to make them of priceless value to hearts that hunger this Christmas-time.

Nineteen hundred years ago the Lord Christ came to Bethlehem and Bethlehem knew not that the Lord had come. In her overcrowded inn was found no room for the Christ who came.

Again the advent of our Lord draws near, and now, even in our churches, some are answering "Too busy," "No time now for missions." Shall we, too, crowd Him out?

In little faces pinched with hunger let us look lest we miss Him. In the call of the unreached millions whose heart-cry is for those good tidings of great joy which the angel said should be to all the people, let us hear our Lord's call to us.

In our own hearts let us make room for the coming of the King.

"The great world's heart is aching,
Aching in the night,
And God alone can heal it,
And God alone give light;
And the ones to bear the message
And to speak the living word,
Are you and I, my brothers,
And the millions that have heard.

"We grovel among trifles,
And our spirits fret and toss,
While above us burns the vision
Of the Christ upon the Cross;
And the blood of God is streaming,
From His broken hands and side,
And the voice of God is pleading:
'Tell thy brother I have died.'"

Woman's Home Mission Bulletin

EDITED BY MRS. O. R. JUDD, BROOKLYN, N. Y.

THE SIN OF WASTE

By Helen Merrick Sample

LUCIA, with tightly braided pig-tails, tiny shawl pinned over her head, many skirts bulging around her short legs—in brief, a miniature Italian woman of the old school—fled with shrieks before a pursuing mob of laughing school boys and girls. They, living in an American town, claiming to be American, in spite of diverse parentage, found in her much amusement, pulled her braids, ridiculed her shawl headdress, mocked her tripping tongue, called her “dago,” enraged her parents, and created a community enmity that impoverished it of neighborly kindness and co-operative endeavor. There was no one to remind them of the Italian discoverer of America; no one to speak of the beauties of Sicily, whence Lucia's family came; no one to see the opportunity for broadening local education in telling of these things; no one with that vision of democracy that realizes that each may offer his gift of good in his own way, to guide that community into a more closely welded life. Was this a waste in America's handling of what we are pleased to call the “immigrant problem”? Was this a failure to appreciate that while Americanization may register itself in the conventional clothing of the country, and in the adoption of the prevailing language, its real meaning is in the things of the spirit, and its real language that of the understanding heart?

* * *

In the dark afternoon of a winter day in 1915, a train load of South-eastern European workmen, who had been employed in the steel mills of western Pennsylvania, pulled out from the town that had for months given them work and shelter, but not a home. No regret on their faces, no tug of a divided responsibility visible in their

manner, they took their last ride down that grim industrial valley singing the songs of their homelands, the love of their hearts going out to the countries in which they were born. Many a train, in all parts of the country, carried such passengers, though perhaps but seldom was their departure so dramatically massed. The pick and shovel were dropped, the furnace fires were drawn, the mine cars were left unfilled; and a large part of America's “immigrant problem” went back to that desperately problematical region across the sea, without a love for “The Star Spangled Banner,” without a heart's thrill for “My Country, 'Tis of Thee, Sweet Land of Liberty.” Whence came this waste of America's opportunity? Perhaps it began at the Port of Entry, where labor agents gathered up the “raw foreigners,” herded them into industrial occupations at the lowest market price, housed them under conditions that often made decency difficult, and that certainly offered no education in advanced standards. Perhaps it continued when communities accepted the solidified “foreign quarter” and visited it as a curiosity, when Protestant churches gathered their skirts from contact with these new-comers and moved “up town.” Perhaps the waste was sorest when America eagerly accepted dividends from business enterprises that built themselves up on “cheap labor” furnished by the foreigners, without concerning itself to inquire what those foreigners were getting from America aside from the money orders that furnished the ground for the bitter complaint that they were “taking money out of the country.” Every old freight car on a siding, with ragged bedding protruding from its door, or set down on a bed of cinders, forming part of a system of “labor camps”; every crowded in-

dustrial tenement, with its board walls to keep out the bitter winter, and its rent roll to justify its existence; every "company store" that helped to keep the balance even between the pay envelope and the charge account of the non-English speaking workman was in reality not the economy it was designed to be, but part of a great national waste that has grown to be international in its effect.

* * *

"He's only a Hunkie (or a Dago, or a Wop) whom nobody owns" might be the up-to-date rendering of the refrain of Hood's old poem, when it comes to the discussion of industrial accidents. "Railroad Accident—engine thrown from track when train dashes into gang of workmen—nobody hurt but two foreigners." "Explosion in Blank Mills—every one accounted for except five workmen thought to be Italians." "Accident in Steel Mill—plant engine killed workman, name unknown, understood to be a Polack." Any one who reads the daily papers with care will recognize these as typical headlines. With all due and needful allowance for the difficulties in registering and keeping track of people of strangely spelled names and of foreign speech, it must be confessed that the implication is that the foreign workmen are somewhat outside the pale of humanity. When, in one of our states that has a law regulating the hours of labor for women, a hotel keeper angrily threatened that if the law persisted in interfering with his business he would discharge all the women and employ *Polish girls*, he naively confessed a state of mind that is fairly widespread, even if unavowed. There has been no more wholesome corrective on this subject than the Workmen's Compensation and Accident Insurance Laws passed in the various states. Such laws, arising from the conscience of a civilization created by Christianity, are tending to counteract the waste in industrial life when the direct Christian conscience has grown lax. The toll of industrial accidents itself represents a

waste in American social and industrial life a considerable percentage of which is chargeable to the wasteful methods of dealing with the foreigner. In one of our leading industrial states alone the record of one year's industrial accidents is 260,000 casualties, and 2,500 fatalities—that, in spite of a well-administered system of machine guarding, and an active campaign of "safety" education. The industries of that state are very largely dependent upon immigrant labor; and while the relationship of that fact to its accident rate cannot be accurately determined, it is conceded that the differences in language, the inability to understand commands and cautions, and to read signs, contribute considerably to this doleful record. Is this, or is it not, an industrial waste, and a wastage in the heart of human brotherhood?

* * *

In a large industrial center in one of the northeastern states, several hundred housewives of foreign birth busily prepared the evening meal for the men of their families engaged in the mills and factories of the town. Seventy-five per cent of those men failed to appear at the usual time, and wildest consternation reigned in the households that awaited them. Rumors of autocratic doings of the police, the sudden haling of peaceable and innocent men to prison, restraint imposed upon those not armed with some mysterious "card"—these set the foreign quarter of the city agog, and threatened riots of serious nature and import. It did not matter that authority explained that the draft laws were the occasion of the upheaval; that the men who failed to report at home for supper did not have their registration cards, and were therefore subject to suspicion as alien enemies, or—at the best—as "slackers." The women only knew that their men were imprisoned when they had meant no harm, and that free America had apparently done them a wrong as bitter as that of Russia in the days when Siberia was the sudden retreat of those politically per-

sona non grata. After hours of patient effort by some of the "international" workers of the Young Women's Christian Association, hastily summoned from a near-by city, the situation began to lose its tenseness, and the riot spectre was laid. It was found that most of the men were properly registered, but had not understood the need to carry their cards; that others had moved to new locations without understanding the need or the process, of a transfer of registration; that practically none deserved the drastic handling that was meted out to all at first. The town settled down to its ordinary outward life; but who will say that there had not been a wastage in trust of America on the part of those who were doing America's work under war pressure, and who are needed now in the binding together of the bundle of life that shall make the America of the future? Surely such waste—which involved also loss of time, and lessening of industrial efficiency—could be avoided by a little more careful adaptation of our process of government to the human material with which it deals. Such adaptation is a part of the very Christian democracy for which America stands.

* * *

If such adaptation could be carried out consistently as the effort is made to carry it out in many places, there would come less frequently from the training camps the stories of complete bewilderment on the part of many a foreign-born man as to why he is caught in the mesh of a military activity that he perhaps left the old world to escape. There would be fewer instances of mothers and wives who beg their men to "throw up the job" in the camp and come home to them; and there might not have been the basis for the well certified story that comes from one of the camps of the stalwart, fine young fellow who saluted his officer, and respectfully, but firmly, announced, "No like this job; give ten days' notice; quit next Friday." Waste, always dangerous, becomes especially dangerous in days of national crisis.

When the great world-war broke out in 1914 there seemed justifiable ground for the thought that Germany had chosen that time to open the attack because she believed that labor troubles in Great Britain would render that country less effective in the military field. It is a matter of history that those labor troubles did hamper the early efforts that Great Britain made to grapple with the situation so suddenly thrust upon her. Fortunately for her, she had some leaders in her national life who had done their honest best to turn the industrial life of the country into Christian and brotherly ways. What the industrial workers of the land might have been slow to do for abstract love of country they gladly did in loyalty to those who had stood their special friends. When one reflects that such a condition could exist in compact Great Britain where the working population is practically homogeneous, surprise vanishes that in vast America, with its mixture of races and tongues, there should be an element of distrust, or even disloyalty, among some sections of the workers toward the policies of the government. Time has focused the bulk of such dissentient opinion among the labor forces of the country in the organization of the Industrial Workers of the World—the much discussed "I. W. W." Who make up the "I. W. W."? Beyond question a considerable percentage of its membership, though by no means all, is recruited from the immigrant workers in the land. Men and women who came eagerly to America as the land of practical fraternity, but who found ridicule, misunderstanding, and economic oppression, have furnished a receptive soil for the bitter seeds of the destructive philosophy of the I. W. W. Immigrant workers held in practical peonage in mine and labor camp that large dividends might go to stockholders who had never even seen the premises, turned willing ears to the doctrines of the crude syndicalism taught by the I. W. W. Industrial accidents that were accepted as the will of God, that brought

no effort for prevention of their recurrence, and that were listed as affecting "only a Hunkie," threw discredit on the altruism and justice of America, and opened the way for the activities of the I. W. W. Bad housing, "good enough for the Wops, for they aren't accustomed to anything better," has helped to stultify American professions as to the equality of men. Where the labor unions did little because their mission is to the more trained workers who may be banded together by crafts; and where the church of Christ hesitated because the task was puzzling, and the modern pentecostal gift of tongues had not arrived,—there the I. W. W. entered in, and gathered from the waste that had been made, the materials from which it has built its house. That waste caused by lack of thought, by haste to be rich, by human unbrotherliness, has been costly enough in itself. Only Christian willingness to look facts in the face, and Christian justice in meeting them can prevent the cumulative cost of this waste in our national life from being compounded.

* * *

America's place in the world today is unique. Let us take it, not as coming from size, and wealth, and battle-ship programmes, but humbly, as from the hand of God. What special material has God put into the hand of America to use for the world in the present crisis? All the nations of the earth have knocked at her gates, and representatives from most of them have entered in. Understanding of the world's peoples might have been here for the taking. She might have understood what they severally had to offer through Americanization to enrich her national life; she might have learned through them what their homelands needed from her as neighborly gifts of sympathy and leading. Even the Russian tangle might have yielded somewhat to this possible golden thread of understanding, had it been spun. Much of this opportunity was wasted. America's magnificent gift to the world today is less than it might have been

had she had Paul's breadth of conviction that in Christ there is neither Jew nor Greek, Barbarian nor Scythian. The goal of the church must be that the Americanization of the future shall mean that Christ is all in all, in industry, in community life, and in the principles of government, for the stranger as well as for one born in the household.

* * *

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* * *

Meanwhile, how slowly move the hosts of God

To claim the crown He hath already won!
Their feet, how slack with "preparation shod,"

To forward plant the Gospel of His Son!
"Regions beyond!" Will Christ's Church ever dare

In selfish ease to read, "Beyond His care?"

* * *

ASK TO SEE

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of

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Latest News Of War Work

CHRISTIAN WORK FOR COLLEGE SOLDIERS

THE NEW RELATION between the government and many colleges has affected all plans for voluntary religious work among students. The student department of the Y. M. C. A. has been made a bureau of the War Work Council of the Association, so that the college work is to be put on a definite war basis. Each college with 250 or more students is to have a regular secretary on the same terms as in the army camps, and colleges with fewer students will have part time workers or regulated volunteer workers. Instead of lessening effort for Bible and missionary study, the student department intends to be even more vigilant. A group of thoughtful leaders from central colleges and universities gathered at Evanston, Illinois, September 9 and 10 and committed themselves to effort for sending young men out to the war with settled and intelligent religious convictions. It will now be the part of the appointing power to see to it that military officers sent into these colleges are sympathetic with their ideals and traditions. The college leaders will do their part. A clean-hearted, clear-minded, idealistic young army will be ready when these young men are called. Did ever the colleges need more solicitous concern from the Christian church?—*The Continent*.

WHY?

JOHAN R. MOTT gives seven reasons why the hundred millions are needed for the war work of the Y. M. C. A.:

1. Because overseas the Y. M. C. A. is the only agency able to do this work on an adequate scale.

2. Because over there the forces are scattered, and small units must be served. A single division of less than

30,000 may be in 30 or 60 villages, and in each should be a Y. M. C. A. worker.

3. The constant shifting of troops over there requires constant opening of new work.

4. The broken means of communication calls for our own camion and automobile service—expensive but essential.

5. Higher prices for everything over there, and constantly increasing.

6. The urgency of the situation. Now is the only time. We must pour out money like water—not extravagantly, but wisely and generously. The boys over there cannot wait.

7. The extreme devotion of our men. "I have had it out with death," one of the boys said to me. That is true of every American boy.

A UNITED CAMPAIGN FOR FUNDS

FOLLOWING a request from President Wilson, on the ground that the public may be relieved from the burden of an unnecessary number of campaigns for patriotic funds, there is to be (November 11-18) a joint campaign for welfare funds for the Allied soldiers and sailors, to be participated in by the Young Men's Christian Association, the Young Women's Christian Association, the War Camp Community Service, the American Library Association, the National Catholic War Council, the Jewish Welfare Board, and the Salvation Army.

For some reasons this union of sectarian and non-sectarian enterprises is unfortunate, but the combination will no doubt develop a larger interest and there will be less duplication of effort and less expense, than by separate campaigns.

A National Joint Executive Committee has already been organized and is at work with headquarters in New

York City. It is composed of members of each of the participating organizations and represents them in the set-up and conduct of the campaign. The total sum asked for is \$170,500,000—the largest benevolent fund ever sought in a brief campaign. This is divided as follows: The Y. M. C. A., \$100,000,000; the Y. W. C. A. and the War Camp Communities Service, \$15,000,000 each; National Catholic War Council (including the Knights of Columbus), \$30,000,000; Jewish Welfare Board, the Salvation Army, and the American Library Association, \$3,500,000 each.

THE SALVATION ARMY IN FRANCE

NEARLY fifty "hutments," naval and military homes, reading and rest rooms are operated by the Salvation Army in France. These centers—a hut if one can be built, an old barn, if that is available, or a deserted chateau, if that happens to be on the spot, but in any case made as homelike as ingenuity can contrive—are located wherever most accessible to soldiers, the nearer the front the better.

A worker and his wife usually compose the entire staff of such a center. The woman makes pies, cookies and doughnuts, sews on buttons and seeks in every way to fill the place of mother to the soldier from across the seas. Her husband co-operates in all the work, often carrying their wares to the boys who are unable to come to the center.

AMERICAN FRIENDS IN RECONSTRUCTION WORK

THE American Society of Friends has led all other Christian organizations in reconstruction work in both Russia and France. In Buzuluk, directly north of the Caspian Sea, Friends have built two hospitals and last year treated 70,000 out-patients. Children by the thousands in this Russian district have lost their parents and are even ignorant of their names. Altogether, 100,000 people are here to be

cared for, many of them Armenians. The Friends' plan is to erect small wooden houses, provide seeds for planting and try to get them established where they are.

In France, the work of the Friends has been along the Marne. American saw mills have made it possible to construct fifteen houses per week, and crude furniture in immense quantities. Grain has been harvested in the South Dakota way and an experimental farm of five hundred acres is being put into operation, where American Friends are teaching French peasants modern farm methods. In other localities, Friends are leading in reconstruction work, not only of farms, but of schools and public institutions.

SURVEY OF MILITARY CAMPS AND NAVAL STATIONS

A SURVEY of the moral and religious forces in United States military camps and naval stations has been made by Rev. S. M. Cavert under the direction of the General War Time Commission of the Churches. This Survey tells where the camps are, what religious forces are at work in them and in the neighborhood and also the church co-operation and community service. All the facts contained in the Survey will be of interest to Christian people. When America entered the war there were 41 chaplains in the Navy; there are now 150. In place of 67 regular Army chaplains there are now 750. The Y. M. C. A. maintains 275 stations in America with over 3,000 secretaries in service, 450 of them in exclusively religious work.

Local churches in the neighborhood of camps are doing a notable work. There is scarcely an important military or naval center where churches have not established social rooms, and welcomed the men to homes and religious services. The booklet can be secured from the Federal Council of Churches, 105 East 22nd St., New York.

NEWS FROM MANY LANDS



LATIN AMERICA

Education in Panama

DR. WEBSTER E. BROWNING, Secretary of Education of the Committee of Co-operation in Latin America, recently visited Panama in the course of his review of educational conditions in South and Central America. He says that Panama affords a strategic location for a university of high grade and modern methods. It is the natural center of an area as great as all the United States east of the Mississippi and has a population of 13,000,000. There is no adequate public school system and nothing higher than the National Institute, whose completed course about corresponds with the close of the Freshman year in an American college.

Protestant mission work is maintained in Panama, but there is no theological seminary, nor even a Bible training school. No provision whatever is made for training a native ministry, except as the overworked missionary is able to give a little intermittent instruction to those under his supervision. The natural result is that there is neither an adequate supply of native preachers nor anything but the most meager attainments in the few that are there. When all the churches combine to establish a worthy training school on a scale commensurate with the need, the spiritual significance will be more far-reaching than the results of completing the canal.

Sunday School Conference in Argentina

AT a Sunday School Workers' Conference, recently held in Buenos Aires, much enthusiastic interest was awakened among teachers, superintendents and pastors. South America is manifesting much interest in Sunday-school work. In one mission school a model kindergarten has been established, where teachers from different churches go and receive instruction by observing and helping. This is only

a beginning which will expand as time goes on; and the teachers' training conferences will reap important advantages.

Reconstruction in Guatemala

THE rebuilding of Guatemala City out of the ruins left by the earthquake of last December is proceeding, although progress is exceedingly slow. The cost of clearing away the debris of the shattered mission buildings is almost equal to the price of a new location. The walls average four feet in thickness and all this broken material must be hauled away in ox carts before the work of rebuilding can begin. The new printing house of the Presbyterian Mission is almost completed and church services have been held there each week. A new residence has also been completed for Rev. W. B. Allison and this serves as a school until a new building can be put up. This home is used also as a social center for the people, whose own homes are cheerless and uninviting.

Christian Education in Costa Rica

SPIRITUAL destitution in Costa Rica is not most marked among the poor and ignorant, but among the educated and influential. The "ignorantes" find a certain sort of religious solace in the confession and mass, but the intellectuals, after ceasing to accept superstitious trumpery, have come to a passive denial of all faith, and often these men are filled with hopeless despair. The new Methodist Episcopal Mission, however, is able to show some interesting developments among the intelligent, but spiritually destitute people of Costa Rica. Judges, officials, teachers and business men attend the services and acknowledge that they find there a basis for a faith that can meet the needs of their lives.

The next step must be the establishing of a high grade day school which will bring Christian education to the

families of these men. Such a school can soon become self-supporting, for many of those who have experienced a change of heart are eager to help maintain this new school. Rev. Eduardo Zapata of Mexico, opened the way for the work of this mission. From San Jose as a center the movement extended to Cartago, Alejuela and San Sebastian and requests are coming in constantly from other points for the organization of evangelistic work.

Summer School in New Mexico

FOURTEEN Spanish-speaking ministers conducted a summer school at Albuquerque, N. M., during the second week in July for the purpose of improving the morale of Mexican working forces. Rev. Vincent Mendoza, formerly editor of the *Christian Advocate* of Mexico City, was one of the speakers. E. B. Garcia, lawyer and Harvard graduate, spoke also. He is a son of the first Spanish missionary of the Methodist Episcopal church. Classes were held each day to discuss such topics as "The History of the Bible," "The Work of the Master" and "The Art of Winning Souls." There were many practical working suggestions given and much spiritual inspiration.

NORTH AMERICA

Dukhobors and Mennonites in Canada

WITH a view to assimilating the Mennonite Community of Saskatchewan, and inducing them to conform to Canadian ideals, the Premier of the Province has decided upon a drastic policy toward these singular people. The Mennonites will not acknowledge any human government; they live a life entirely apart from other settlers and maintain customs far remote from Anglo-Saxon standards. Since they own all the land in their townships, they prevent the establishment of public schools. But the Premier, who is also Minister of Education, intends to see that three model schools are erected and that compulsory attendance upon them is enforced

without fear or favor. The way will not be without difficulty, for many of the Mennonite parents will suffer imprisonment before they will permit their children to attend a public school.

The Dominion Government has also decided to take action in regard to the Dukhobors. There are two groups of these people in Canada, one community numbering about seven hundred and the other five hundred. The Government will allow those in the larger group to purchase land up to fifteen acres per person and the smaller group may take up homesteads where lands are available in lieu of purchasing an allotment. Dukhobors who purchase land lose their homestead privileges. These measures are designed to lead these two peculiar peoples toward intelligent and loyal Canadian citizenship.

New Bureau to Promote Americanism

AMERICANIZING the strangers within our gates is the task which the Methodist Episcopal Board of Home Missions proposes to set about at once. An array of facts bearing on the foreign problem, marshaled from all parts of the country, revealed conditions which demand immediate attention. During the last ten years the number of aliens in America unable to speak English has risen 142%. Although accurate religious statistics are less easily obtained, the most conservative students of the problem estimate that fully two-thirds of these foreigners have no church affiliations whatever. The first step in meeting this situation has been the establishment of a Bureau of Americanization to which any pastor in a neighborhood with a foreign-speaking element can take his difficulties and get suggestions. Speakers will tour those sections of the country where the foreign problem is most acute, to point to the English-speaking churches the responsibility that must be theirs. Broadly speaking, the program is divided into evangelism, religious education and community service; and it is the intention to co-

operate everywhere with agencies already at work, so that there may be no overlapping.

Community Center Project

THE Plaza Community Center of Los Angeles has set about accomplishing a practical task in adopting a program for spreading the Gospel among the people of many languages and creeds in that community. The Methodist Episcopal Board of Home Missions has voted \$25,000 toward the \$150,000 needed for an eight story institutional building, which is to be the headquarters for several lines of welfare work. The Plaza Institutional Church has for some time been carrying on a work to make useful citizens of the Mexican, Spaniard, Italian, French, Austrian and Syrian industrial workers of Los Angeles. There is a health club, an employment bureau and a "Good Will Store," in which the employees begin the day by having prayer together; visitation of the sick and religious services in jails are also features of this opening of the door through which men of all nations may enter the Kingdom of God.

A Conversion on an Express Train

A REPRESENTATIVE of the New York Bible Society was traveling from San Francisco to New York and met two young Chinamen in the car, one of whom was seen to be reading an English history. When asked if he had ever read the Bible he said he had not; that on his way to America he had joined the Y. M. C. A. in Shanghai, but had never read a verse in the Bible—in fact he had never seen one. The traveler from San Francisco at once handed him a copy of the Gospel, which he read for an hour and then asked, "Is this all of the Bible?" When told it was not, he said he would like to have it all. He was given a copy of the entire Bible and for several hours he read with glowing interest the story of Jesus Christ. "It is all so wonderful," he said. "We have nothing to compare with it in our classics." He next

read the Lord's Prayer and the prayer of the Pharisee and that of the publican. The young student was becoming more and more deeply interested and finally he said, "I, too, would like to make the prayer of the publican." After that they turned to the story of Saul's conversion and he was deeply interested in this, as it recalled to his mind the stories of the Boxer rebellion. With tears in his eyes, but smiling, he said he was ready to accept Christ as his Lord.

This young student had been sent over from China to study modern mining methods and was on his way to the School of Mines at Butte, Montana. He had planned to go direct from Seattle, but changed his route to go through San Francisco, with the result that he found the Bible and Jesus Christ.

Extension Work in Texas

CHRISTIAN work among the Mexicans in Texas has many opportunities and not a few discouragements. It is largely conducted in the country or small towns, and as the people are continually on the move, looking for better work, a church that flourishes one year may be reduced to almost nothing the next. But many families return to Mexico, and there they often form the nucleus for future evangelical churches.

A missionary to these people in Texas describes their eagerness to hear the Gospel message in the following incident:

"One time, in one of the pastoral visits, after traveling about twenty miles, I preached what I thought was enough. Just before the final hymn a man told me, 'Brother, you come once every four weeks; I had to walk five miles while my family came in the wagon; I would like to know if you can preach that sermon again.' As I saw that the people wanted to hear more, while they sang I took another outline and preached the second sermon in the same service. I was glad to find a place where the

people didn't complain of the length of the sermon."

One Mexican family was obliged to move to a place where there was no church, but wrote regularly to their pastor once a month. He sent them periodicals and they had their Sunday-school every Sunday afternoon. They moved three times within a year, but wherever they went they held their services and sent the small offerings of their services to the school to which they belonged.—*The Missionary Survey*.

Lutheran Churches Unite

PLANS have been completed by the General Synod, the United Synod South and the General Council of the Lutheran Church to form a merger, which will be incorporated under the laws of New York State, under the name of the United Lutheran Church. Application has been made to Congress for a Federal charter. These three bodies represent a membership of 760,000; three thousand five hundred ministers and church property worth \$66,000,000. The meeting in New York City on November 15, at which the union will be effected, will be attended by more than 800 delegates who will come from every state in the Union, and it is expected that many thousand clergymen and laymen will be present.

Church Survey in Ohio

A STATE-WIDE rural survey of Ohio, the first to be made of an entire state, has brought to light the need of federated effort on the part of the churches and missionary organizations. More than 4,000 churches have a membership of less than one hundred and more than 2,000 have a membership of fifty or less. Nearly one-third of the rural churches in Ohio are without resident pastors. In the eastern, southeastern and southern counties large areas should be regarded as missionary territory, areas of the most pronounced moral and spiritual decline.

The method that seems most likely

to remedy this situation is the formation of federated churches, composed of two or more denominations, retaining their denominational affiliations, but co-operating in all local religious matters and being served by one pastor. The experiences of more than thirty churches of this kind furnish evidence that the plan is not only workable, but that the federated church is more successful than the usual country church.

Contrasts in Alaska

THE native Alaskan of today is becoming, in some sections, an intelligent and progressive factor in the life of the territory. Recently a daughter of the Hydah tribe made application for United States citizenship, and after examination was pronounced qualified to exercise intelligently the duties of an elector—the first native woman of Alaska to receive citizenship. Her father is a staunch elder of the Hydaburg Presbyterian Church. All through South-eastern Alaska, natives are taking up homesteads, organizing villages upon sound civic principles, reading the daily papers, putting telephones and electric lights into their homes—in a word, are proving the value of Christian citizenship.

But there is another side to the picture and the contrast between the unchurched and the Christianized Alaskans is distressing. Scores of villages in the Bristol Bay region live where no Protestant missionary has ever been and the one Greek priest who had ministered to the needs of 1,700 people is now dead. The revolution in Russia has cut off the support of Russian missions in Alaska, leaving the spiritual destitution and physical wretchedness of large numbers of these people wholly unrelieved.—*The Home Mission Monthly*.

Christian Indians on James Bay

MISSIONARIES of the Church of England report most encouraging results of work among the Indians of the James Bay country. Scattered

over an area of hundreds of miles of forest, these Indians, only one or two families together, follow their business of hunting and trapping and come but once a year to the trading post to exchange their catch of skins for supplies to last another year. These yearly visits offer the missionary his only opportunity of reaching any except the few families living in the vicinity of the trading post, but he has made the best use of the opportunity and has given the Indian the Gospel and a copy of the Bible. It has been through the reading of his Bible that these far north Indians have become transformed, their lives standing out in marked contrast to the unenlightened Indians of Roman Catholic countries, where the Bible is withheld from them. A missionary of the James Bay station was asked how the lives of these Indians compare with that of the average church member and he replied: "You can't compare them at all. He will not partake of the Communion if he is conscious of unconfessed sin. When asked the cause of his absence, he will reply that there is something heavy on his heart that prevented him. The wise missionary never seeks to find out what this is, but leaves him to confess it to his Lord, and when the wrong is made right the Indian comes to the Lord's table. They have, in their own language, a hymn book, and in the introduction the translator recommends that a hymn be sung at morning and evening prayers each day. The consequence is that from every Indian tent morning and night can be heard the family joining in their hymn of praise at their family worship. Even in the stress of journeying, when every minute of daylight is valuable, the Indian tries to begin and end his day in this manner.—*The Evangelical Christian*.

EUROPE

An International Christian Conference

REPRESENTATIVES of ten or more Christian churches of America, Holland, Sweden and Ser-

bia recently spent two days and a half in Oxford, England, in prayer and discussion on unity and righteousness—topics to be taken up at the International Christian Conference at Upsala, called by the Scandinavian bishops, and temporarily postponed but not abandoned. Political discussion was entirely wanting in this preliminary gathering. The aim was to promote a unity based on the teachings of Christ and to seek God's will in the questions of reconciliation. The large and urgent duty resting upon the Church was emphasized and as the problem was discussed conviction became deeper that the complete supremacy of spiritual uprightness and a return to Christ's standard of values was the one paramount issue.

Farm for French Orphans

BISHOP THEODORE S. HENDERSON, executive head of the Methodist War Council, has completed arrangements for the purchase of property near Lyons, France, to be used as an industrial farm and school for war orphans. This farm includes 200 acres with buildings and a second plot of six acres with a villa of twenty rooms, porter's lodge, barns, etc. The work will be put into immediate operation and there will be no difficulty in securing children. It is planned to accommodate 250 boys. Similar plans to those fulfilled in France are in prospect for Italy and an announcement may soon be made of the acquisition of property there.

Spezia Mission in Italy

BEFORE the war, the Spezia Mission was doing a great work in Italy. Some of the best trained Protestant Christian teachers and nurses owe everything to this Mission. The war has brought vastly increased responsibilities, and the work among men of the Italian army has assumed large proportions—soldiers by the tens of thousands are being helped in barracks, in hospitals and at the front. Another very gracious ministry has

been undertaken for the families of soldiers, comforting and cheering those whose loved ones are at the front or, as in many cases, prisoners in Austria. The mission services have never been so thronged with eager listeners.

With the coming into Italy of so many British and American troops, another field has opened up to the Mission, and plans are being made for a vigorous prosecution of their task in this direction.

MOSLEM LANDS

Turkey Proposes an Armenian Republic

ANNOUNCEMENT is made that the Turkish Government has come forward with a proposition to establish an "Armenian Independent Republic of Ararat," a district comprising about 4,600 square miles of territory. This seems at first thought to be a concession to the hapless Armenians; in reality, it is a movement designed to crush whatever is left of that afflicted nation. For the Turkish authorities intend to force Armenians from other districts to live within the small republic of Ararat, the Turks thereby possessing themselves of the evacuated regions. The turn of events in the war will furnish a reply to this proposition.

A New University in Jerusalem

THE foundation stones have been laid for a Hebrew university on a site purchased before the war near the Mount of Olives. The establishment of this center of Jewish learning is an important part of the Zionist program. It indicates that the leaders of the race feel assured that the Jews will not only make themselves into a nation in Palestine, but that they will make the effort and sacrifice necessary for rebuilding a newer and better Zion. There can be no doubt that the university will be an important force in the development of a national spirit. It is to be a world institution, serving Jews of every land, and it will draw upon international Jewry for its teach-

ers and savants. Already such distinguished men as George Brandeis and Henri Bergson have offered their services.

In the initial ceremony of laying the foundation, twelve stones, symbolical of the Twelve Tribes, were laid by representatives of various branches of Jewish thought and activity. General Allenby and officers of the French and Italian detachments in Palestine were present at the ceremony.

Sacred Scrolls Restored

ONE of the interesting ceremonies which followed British occupation of Palestine was the restoration of the parchment scrolls of the Law to the various synagogues. These scrolls of the Law of Moses, which are all written by hand and kept in magnificent cases—often solid silver—are the most precious possessions of every Jewish community. So when the evacuation of Jaffa and other towns took place in April, 1917, the Jews carried with them these sacred parchments in order to save them from the profane hands of the Turks. Recently they have been brought back in solemn procession, headed by bands, while houses were everywhere decorated with flowers and bunting in honor of the ceremony. Young girls clad in white with blue sashes maintained order, and school children crowned with flowers and carrying small lambs on their shoulders took part in the festive ceremony, which ended with the blowing of the Ram's Horn as the scrolls were carried under canopies into the various synagogues. The Chief Rabbi of Jaffa delivered a memorable address, in which he thanked and invoked blessings upon the British army and government and expressed the hope that success would crown the Zionist movement. The Jews desired, he said, to build up and regenerate Palestine not only for their own benefit, but for that of all its citizens, whose help and friendship they desired to maintain.

INDIA

Religious Factions in Indian Politics

REV. J. C. R. EWING regards the diversity of religions in India as a serious obstacle to Home Rule in that country. In an article contributed to the September number of *Asia* he says: "The interests of India herself demand that she remain under the guardianship and control of Britain for a period reaching probably far into the future. Let it be remembered that India is not a country, but a continent; not a nation, but a collection of peoples. Intermingled with 240 millions of Hindus and those allied to them, dwell some 66 millions of those who profess and practise the doctrines of Islam. For nearly a thousand years the story of the contact of these mutually antagonistic peoples was a history of conflict and disorder. It is only since the establishment of British rule that peace has been maintained, and that on many occasions with extreme difficulty. These mutual jealousies and hatreds constitute today what may fairly be regarded as the chief obstacle in the way of anything worthy of the name of Home Rule. And yet Home Rule is the boon that is being craved by the educated classes; and since the beginning of the war we have witnessed the unprecedented and unexpected sight of a considerable body of educated Mohammedans uniting with the Hindus in this demand. The religious differences of great sections of the population will not, however, permit them to work in harmony."

British Soldiers Visit Missions

THE war has brought large numbers of British soldiers to India, either for training or on furlough from Mesopotamia, and they will have many a story to tell of mission work when they return to their home land. Very many of these men are connected with the home churches, and not a few are keenly interested in mission work; and they welcome this opportunity of seeing mission activities at close range. Soldiers are everywhere taking part in religious meetings, and speaking

through interpreters to Indian Christians. After the war is over there will no doubt be many of these soldiers who will be drawn to give their lives to evangelizing the East.

Openings for Work among Moslems

THE Rev. H. J. Smith, who has for many years carried on work in Urdu among the Mohammedans at Aurangabad, has moved his headquarters to Nasik, a more convenient center. Early last year he sent a senior Indian worker to live in Poona, a city with more than 20,000 Mohammedans. He himself paid several visits to Poona. The work there is hopeful, and two Mohammedans have already been baptized. Work has also been taken up again among Moslems in Bombay. "It is a cause for rejoicing," he writes, "that we are permitted to make a fresh start in Bombay among the 180,000 Mohammedans. The work will be mainly directed by Indians, which is a step in the right direction." There is also an opening for work among the Mohammedans in a part of the Bombay diocese called Khandesh, where there are nearly a score of towns with Mohammedan populations. —C. M. S. Gleaner.

Hindus Kept from Church Membership

IN the Moradabad District in North India thousands of people have accepted the teaching of Christianity, put away their idols and begun to live in accordance with Christian precepts. That they have gone no further is only another instance of the power of tradition and social prejudice, for to become a baptized church member means exclusion from the rights and privileges of brotherhood in the community. The value of the mass movement is seen in its bringing whole communities into Christian fellowship. The missionaries in Moradabad are hopeful that the thousands who are waiting for others to join them will be influenced to take the last step leading to church membership because of the widespread movement toward Christianity.

Large Gift to Indian Women

THE Maharaja Kumar of Tikari has executed a deed of trust devoting his entire estate to the founding of an institution of learning for Indian women. The value of the property in the bequest is about \$7,000,000, but the larger purchasing value of money in India will make this sum accomplish as much proportionately, it is thought, as a gift several times that amount in America. The plan is for a strictly "purdah" residential institution, where girls from the age of five to eighteen will be trained along the lines of modern methods. There will be no question of caste or creed. The Maharaja's wife has been foremost in the crusade to improve the lot of Indian women and it is to her that inspiration for the gift is due.—*Missions*.

Medical Training for Women

A BEGINNING is to be made to train women for medical service in South India. With the approval of the Madras Government, which is assisting it with a grant, a Medical School for women was opened at Vellore in July. The teaching staff includes Dr. Ida S. Scudder, Dr. M. Kinnaman, Mr. Thomas Harris and Miss M. J. Samuel. The chemical laboratory of Voorhees College is available to the students. The war has prevented the carrying out of all that is desired, but the school hopes to have the co-operation of all the missions in order to ensure success. It is hoped that the students shall be girls of firm Christian character as well as of good intellectual calibre—girls who will enter upon the study of medicine with a desire to use their knowledge and skill for Christ. The demand for women medical workers is large and increasing.—*The Harvest Field*.

A Christian Sanyasi

A CLASS of men in India called Sanyasis are supposed to be living a life given up to meditation about God. They never marry,

hold no position, have no home ties and live entirely upon the charity of those who seek to obtain merit thereby. The Sanyasis are distinguished by their saffron colored garment—worn only by their class. On the occasion of religious festivals these men line the roads to the temples, besmeared with paint and ashes, soliciting gifts.

From this description it is refreshing to turn to a picture of a Christian Sanyasi. Sunder Singh is a man of high birth, well educated, the product of a mission village school. His devout Hindu mother had instilled into his mind the idea of becoming a Sanyasi, but at sixteen he was converted to Christianity and resolved to be a Sanyasi for Christ. Soon afterward he donned his saffron robe, took his Urdu Testament in his hand and in this way travels the length and breadth of India and over the Himalayas into Tibet, a lonely, itinerating preacher, proclaiming the Gospel message.—*Darkness and Light*.

SIAM AND THE LAOS

New Railway in Siam

EASILY the most important event of the year for the material welfare of the whole Malay Peninsula was the opening to through traffic, on July 1, of the Southern Line of the Siamese State Railways. This gives the long-promised railway connection between Singapore, Penang, and Bangkok. The down journey to Singapore can be made in four traveling days and one night. At present, through lack of close connections in the Malay States, the northward trip requires one day longer. Penang is reached from Bangkok in three traveling days, and from here the trip is made in thirteen hours. The nights spent in cool, airy, well-furnished and fairly clean rest-houses, are a welcome break in the journey. The service at present is tri-weekly, but as soon as more rolling stock is obtainable there will probably be a daily service of through trains. When our British cousins across the

border forget about wanting to see our passports, it will be a simple, everyday jaunt from here to Penang, Malacca, Singapore or intermediate points. If a new "Easter bonnet" becomes a necessity, we can go and select in person instead of ordering by the numbers in an old catalog borrowed last fall.

Gold Leaf for Idols

OVER a million dollars worth of gold leaf is imported into the kingdom of Siam each year. Of this amount, it is estimated that fully 90 per cent goes to gild idols, temples and royal property. By putting gold leaf on the idols, Buddhists believe they attain great merit. On a recent visit to the ruined capital of Siam at Ayuthia, Professor Claude Maylott of Bangkok Christian College, purchased some of this leaf from the temple vendors and decided to put it to a more advantageous use. The small physics laboratory of the college needed more equipment, so with gold leaf intended for gilded idols he made electrosopes for the college.—*The Continent*.

CHINA

China Returning to Opium

THE revival of the opium trade in China is announced in the *Pharmaceutical Era* for August:

"Press dispatches of the past few months indicate that a revival of the opium traffic in China is probable, and that officials of the Government have formed a syndicate to handle the drug under the guise of an antiopium society which will sell to addicts who are under treatment. As stated in these dispatches, the Chinese Government has arranged to purchase the remaining stocks of Indian opium for \$15,000,000, and payment is to be made in government bonds redeemable in ten years. The opium will be resold to the syndicate, it is stated, an agreement having been signed at Shanghai by which the Government obtains the opium at 6,200 taels (tael = \$1.18) per chest and sells to the syndicate at 8,000 taels per chest. The sale to the

public by the syndicate will be at a price that will yield enormous profits, permitting, it is said, high officials to share in the gains."

The Anglo-Chinese Opium Convention agreement signed at Shanghai May 8, 1911, decreed that China should decrease the use of opium until prohibition in 1917. To those who had begun to look upon this evil as a thing of the past this legalizing of the traffic again will be disheartening. It is but another instance of the manner in which forgotten evils come to the fore when those interested in suppressing them are occupied with other things.

A General Assembly for China

AT the fifth meeting of the Federal Council of the Presbyterian Churches of China it was decided to organize a General Assembly for all the churches of the Presbyterian order in China. The American Presbyterian, North and South; the Dutch and German Reformed; the English, Irish and two Scotch Presbyterian; Canadian and New Zealand Presbyterian—ten in all—have gradually united into six synods, covering the territory from Manchuria in the north to Kwangtung in the south. This organization of an assembly will complete the work of unification, and the united body will number about 76,000 members. If proposals made by representatives of the English and American Congregationalists to enter this organization are agreed upon, the number of members would reach 100,000.

New Era for Chinese Women

ONE of the brightest hopes for China is the coming of her women into the arena of active Christian work. In the dedication of a union church for all Cantonese Christians, Chinese ladies played an important part. They are on the board of trustees, are leaders in educational work, and alert in governing boards, giving a new significance to China's long-oppressed women.—*The Missionary Visitor*.

The East Praying for the West

THE sorrows of a stricken world have driven the people of God to their knees, but startling indeed is the message of a Buddhist document sent by a missionary in Soochow, China. Its translation shows that a special season of forty-nine days has been set apart in which all followers of Buddha are called upon to pray and make sacrificial offerings on account of the European war and for the dead on Western battlefields. Is not this the hour to turn groping China with her awakened sense of world brotherhood to the light that is in Jesus Christ?—*Missionary Link.*

Aborigines in South China

ALMOST the whole of South China was apparently filled at one time with non-Chinese tribes. These have gradually yielded to the stronger Chinese and now live entirely in the mountains, ruled and despised by the more dominant race. They have maintained their own customs and beliefs, and no two tribes are alike in these respects. One such aboriginal tribe is called the Black Miao. Their religion is chiefly demon worship, and their whole life is tinged with a fear of these vindictive beings, thought to be the spirits of the dead, and all the more terrible because unseen. The Miao believe that the demons when offended call down punishment in the form of sickness and that the only method of treating sickness is by sacrifice. Every door has some reminder of this worship—some blood-stained feathers on the door-post, a pair of buffalo horns on the door-step, a pole standing in the corner with paper streamers; and along the road are wretched straw effigies of men, mud figures of tigers pierced through with spears and many such objects which speak of an effort to find peace in the midst of terrors. There is no belief in the goodness of any demon, but there is a belief in one great, supreme lord of heaven, "the thunderer," a being with perfect knowledge and unlimited power. But it is believed that he

is too high to be known, or even worshipped. This belief in a just and supreme ruler furnishes a good starting point for teaching the way to the true God and His Son. But the difficulties of teaching these Black Miao are manifold, since they are hidden away in their mountain villages and nearly every village has a different dialect from every other; while none of them have a written language.

Banishing Idolatry Among Yunnan Tribes

A MISSIONARY venture of faith in the Szemao district, in the south of the province of Yunnan, although at first discouraging, has had splendid results. Two evangelists made the twenty-eight days' journey from Lisu, passing through robber-infested territory in safety, to this Szemao district while the Lisu Christians held on in prayer. The first "news from the front" brought word of one family turned from idolatry. In ten days came news of nine more families, and at the end of a month's effort the total reached twenty-one families. The number continued to mount until it has now reached 120. This, to be sure, does not mean that the entire 120 families have become saints, but does mean that they have taken an open stand against idolatry and have begun to study Christian teaching.

A Chinese Christian General

GENERAL FENG YU-HSIANG, a Chinese Christian, has notified his Government that he cannot take part in the Civil War that is now going on. Bishop Norris, of North China, says that this Chinese General is a most earnest convert to Christianity and is a member of the Methodist Episcopal Church. He was attracted by the meetings held by Mr. Sherwood Eddy in Peking some four years ago, and it was as a result of these meetings that he embraced Christianity. We only wish that all Christian Generals in all parts of the world could imitate this courageous stand made by this

new convert against Civil War and, if necessary, against every war. This is what we have always called the theory and practice of Oriental Christianity. —*The Christian Patriot*.

JAPAN—CHOSEN

Christianity Demonstrated

THE American Baptist Foreign Mission Society is carrying on a work of far-reaching importance through the Tokyo Misaki Tabernacle. The location of this institution in the heart of the Orient's metropolis is especially strategical since on one side lies the business section, on another the Government Arsenal, with its ten thousand employees, and on still another side solid blocks of homes and shops extend for miles. In addition, the ward in which the Tabernacle stands contains a student population of 40,000 and within a radius of six blocks are more than thirty institutions for higher education.

The aim is to minister to the whole man and to serve the whole community, but through all the activities the evangelistic element is emphasized. *Educating, serving, evangelizing* are the watchwords of the program. The following schedule will give an idea of the range of activities being carried on from seven a. m. till ten at night, seven days in the week, fifty-two weeks in the year: Preaching services; Bible Classes; Sunday School work; night schools; kindergarten; public lectures; nurses' neighborhood visiting; children's day nursery; free legal advice bureau and children's play ground. There are other special features, such as the Men's Friendly Society and Workingmen's Welfare Work. All this work centers around that of the Central Baptist Church, of which Rev. R. Nakijima is pastor.

Prison Conversion in Japan

JAPAN has twenty-seven prisons and the American Bible Society has supplied Bibles for 25,000 inmates of these prisons. Many conversions of criminals have resulted from reading these Bibles, but none are more remarkable than the following, told

by Mr. Aurell, the Bible Society's agent: A notorious criminal case was filling the newspapers with sensation upon sensation when, almost at the moment when the man charged with the crime was about to be hanged, the real criminal confessed, giving as his reason for doing so that he had found God. One of the lawyers in charge of the case, although himself not a Christian, summed up the matter by saying:

"Well, you may say what you will but there is some power in Christianity. The man is utterly changed. When one sees him in prison one feels that one is comforted by the sight of the radiant face he bears rather than that one goes to comfort him. He is not an educated man and has lived a whole life of crime. He is facing inevitable death. But what does that matter? 'God has given me life,—His life, and nothing can take that away.' He has his Bible by him constantly. He reads other Christian books, but reads them once and then lays them aside. The Bible is sufficient for him and Christ his Saviour is all in all."—*Record of Christian Work*.

A Native Literature for Korea

PROBABLY there is not another mission field in the world where a people with a civilization equal to that of Korea has as small a Christian literature. The explanation is perhaps to be found in the unusual opportunities for direct, personal work which Korea has afforded. But now that this enterprising little country has been opened to every variety of influence, good and bad, one can easily see shoals ahead, and something very positive in the way of developing character and molding the thought of the nation becomes an urgent demand. An ever increasing number of Korean students is going to Japan, becoming conversant with Japanese literature, and while there is much in this that is elevating, there is too much that will poison the thought of those it reaches.

It is in view of all this that it has been decided to ask that Rev. W. M. Clarke, a missionary of wide experience, devote all his time to literary work. With Mr. Clark are to be associated a young missionary and a Korean graduate of Yale University; and their work will be the creation of a clean, healthy, Korean literature, biography, fiction and history, in order to keep aloft the spirit of the Korean Christian Church.

Education of Korean Girls

THE question of female education in Korea has passed the experimental stage and has become an established fact, thanks to the teaching of the missionaries. For centuries the ethics of Confucius had relegated woman to the wash-tub; and schools for girls, up to a few years ago, were not so much as thought of. Today, no school for girls in Korea is large enough to accommodate all who wish to attend.

The problem now is one of method and curriculum, for Korean girls must be educated so as to fit them for their place in Korean homes. To teach them astronomy and geometry will not serve this end so well as industrial training, and there are many fields with splendid possibilities of development, such as silk-worm culture, weaving and the various handicrafts.

AFRICA

A Laymen's Missionary Convention in Egypt

THE first Laymen's Missionary Convention in Egypt was held last April in Assiut. Alexan Bey, a wealthy landowner, presided, and except for the pastor and the missionary speaker, Dr. Samuel M. Zwemer, all the addresses were given by laymen. Dr. Zwemer writes that "it was inspiring to hear the task of the laymen in Egypt carefully defined and pressed home with Oriental eloquence by such a leader of men as Sheikh Mitry Dewairy. He is co-editor of the leading Christian paper in the Nile valley and a great Sunday-school

worker. Wherever he goes he can command an audience and everywhere has the entree among the Copts in their churches. As secretary of the Movement, therefore, he is able to extend its influence and organization among the younger leaders of the Coptic church, who already are the leaven in the old church."

The Movement is well organized and is preparing to make use of the printed page, of conventions, every member canvasses and other methods well known in America, but altogether foreign to the East.

Christian Endeavor in Egypt

THE Christian Endeavor Society of Assiut College, Egypt, is only four years old, yet it has behind it an inspiring record of usefulness and service. The Brotherly Love Committee, with Rev. Neal McClanahan, the college pastor at its head, visits all the dormitories, sowing the seeds of Christian love. Further than that they waited on tables in order to dignify labor and show sympathy with those in poorer circumstances. The Charitable Committee, through offerings varying from half a cent to two cents, collected the sum of \$70 the past year to help those in need among the students. These donations represented very genuine sacrifice. The Prayer-meeting and Morning Watch Committees are doing much to develop the spiritual life of the students, thus preparing them to be the church-workers of the future.

Sunday School in Shulla Land

THE only Sunday-school among the Shullas of Doleib Hill has been in existence about a year and was organized at the request of three natives who said they did not want their children to grow up like animals.

It was a little difficult at first to persuade these children to come into "the house of the foreigner"; but their fear once banished the next difficulty was to induce them to sit still. Some of them had attended church services, but always accompanied by their eld-

ers, who usually brought clubs along with them. No stipulations have been made as to clothes. One Sunday a three-year-old urchin appeared at the gate and his clothes consisted of a string of beads. He refused to come in because of his fear that he would not be admitted and this gave an opportunity for an explanation that clothes will not admit one into the kingdom of heaven.

Only once during the year did attendance fail, and the death of a cow was the cause! When asked why they failed to come, the children said they did not think there would be any school when anything so momentous as the death of a cow had taken place!

Three of the children are now willing to lead in prayer and this is a long step in advance when one considers that only three of the elders are Christians and all their ancestors pagans.

The Bible Speaks in Nyasaland

A PARTY of missionaries of the Dutch Reformed Church were sent to a distant part of Nyasaland to seek a suitable spot at which to establish a new mission. After traveling for many days they came upon a native reading a book and on their approach they found the man was reading a copy of the New Testament in the Nyanja language. This man was the village chief and when asked how he came into possession of such a book he told the astonished travelers of his long journey on foot to work in the Johannesburg mines and of his surprise to find there that a book could speak. At one of the night schools of the mines he had learned to read, and better still had learned of the Gospel, so that when he returned to his far away home he took with him a copy of the Nyanja Testament. There he was, studying the word of God 1,800 miles from the place where it was bought. He joyously received the missionaries and offered his village as a center for the new mission.

Missionary Alliance on the Dark Continent

A FEW years ago the attention of English-speaking people was drawn to an ecclesiastical controversy in Kikuyu, British East Africa. This controversy arose over the participation in administering the Lord's Supper of missionary clergymen not episcopally ordained, an irregularity against which the Bishop of Zanzibar appealed to the Archbishop of Canterbury, whereupon a heated discussion sprang up in the home field. Now this well known missionary center of Kikuyu sets an example in unity. The Anglican bishops of Uganda, Mombasa and Zanzibar, together with the heads of various missionary organizations, met in conference to consider plans for co-operation and union in that important region of the Dark Continent. A representative Council was formed and an agreement reached not to rest until all the Christian forces in that section should become a united church of Europeans and natives. Educational, social and medical work is also to be united and an annual conference held. Thus a vast and difficult mission field, face to face with militant Mohammedanism, has come to the front in co-operation on a large scale.

Possibilities in Portuguese East Africa

IN Central Africa, near the river Shire, where missionary work was begun only recently, sixteen or eighteen schools have already been established and a large number of people who had scarcely ever seen a Gospel messenger and who only two or three years ago had never seen a printed page, are now beginning to read the Bible for themselves. This district harbors a large group of refugees who have crossed the boundary from Portuguese territory and are in a pathetically destitute condition, suffering from disease and on the verge of starvation. The missionaries are thus brought face to face with the after-the-war program, which they

hope will result in carrying the Gospel into Portuguese East Africa.

This country is not behind in the matter of patriotism. Thousands of the Inhambane natives have gone to the front as soldiers or carriers and many have given up their lives even though German propaganda reached them promising less work, more pay and exemption from tax. Among those who have gone to the front are many Christian lads. The army officials recognize their superiority and have put them in places of command and trust. These Christian boys are not forgetting their allegiance to the King of Kings and whenever possible they take with them a copy of the New Testament in their own language. The real meaning of democracy is not very clear to them, but they have an inherent sense that the principles of justice are best for the world.

ISLANDS OF THE SEA

The Gospel on Mala

THE wildest and most thickly populated of the Solomon Islands is Mala, with its area of about two hundred square miles and some 30,000 inhabitants. In the extreme northern part of this island is the district known as Malu, and here the Gospel was first brought by a native missionary, Peter Abuofa, by name. Peter became a Christian through the Queensland Kanaka Mission, and through his efforts the Gospel has spread along all the north coast of Mala until to-day he is the head of a Christian community of about 900 persons. This Malu district contains about thirty-five Christian villages, all incorporated in the South Sea Evangelical Mission; and each village has its own little church built of bamboo and thatched with sago palm. There are still many heathen villages in the Malu country and since the heathen will not tolerate Christians living in the same villages with them, intercourse between the two groups is not easy.

In Malu, every Christian man has his own English Bible, in which he marks and follows the text. This is

repeated word by word several times over, and then explained in their own tongue. The older men know their Bibles well, and are able to relate many of the Bible stories. When Peter Abuofa first listened to a lesson from the Gospel of Mark he said: "This is good. Before there was plenty of food in God's Word, but the interpreter did not know how to cook it properly, and we all had to go hungry."

Schools Crowded in the Philippines

EDUCATIONAL progress in the Philippines is a continual surprise to those who have not followed closely the work of the schools in our island dependencies. Even to those who are familiar with what has been done under government control and inspiration, it may come as new information that 30,000 children will enroll in the city schools of Manila for the coming term and that over 3,000 are temporarily without accommodations until new quarters can be arranged.

The University of the Philippines has opened a two years' pre-medical extension course in connection with the Southern Islands hospital at Cebu that may eventually develop into a southern university. There has long been a strong demand for such an institution in the South, and it is thought that Cebu offers many advantages for the establishment of a university.

Another evidence of progress along educational lines is the announcement that girls are hereafter to be admitted to the courses of instruction given by the Manila Y. M. C. A.

Teaching the Moros Industry

IN writing of the Agricultural School among the Moros in the Philippine Island of Jolo, the Reverend R. T. McCutchen points out that while the Mohammedan is rather suspicious of his new neighbors he is very quick to appreciate the value of the training which the boys are receiving. Any one familiar with the indolent habits of these natives would be surprised at

the progress the school has been able to make in the short period of its existence. At the beginning, many of the boys left rather than work, but later returned and have grown from thin, listless individuals to be stout, robust boys taking great interest in all sorts of athletics, farm work and even in their academic studies. The influence of the school is being felt throughout the community in which it is situated. The parents visit the boys at frequent intervals and familiarize themselves with modern methods, and have taken away the seeds of fruit and vegetables, and a great many bushels of seed corn. The Moro is exceedingly slow to adopt new ideas or friends, and so it will take time to change his ways. He is, however, interested when he sees results, and will try to imitate.

OBITUARY NOTES

Murray Scott Frame of China

REV. Murray Scott Frame, missionary to China of the American Board, died in Peking, on June 5, from typhus fever. Mr. Frame was just completing his first term of missionary service and was on his way home when a sudden attack of fever resulted fatally. After a period of service as teacher in Forman Christian College, Lahore, India, Mr. Frame was appointed a missionary of the American Board in China and was located at Tunghsien until 1917, then in Peking until his death.

Rev. E. P. Newton of India

REV. Edward Payson Newton, a missionary to India for forty-three years, died at Jalalpur Jattan, Panjab, on April 10th. Mr. Newton was the youngest of four missionary sons of Dr. John Newton, who with Dr. C. W. Forman, founded the Lahore station of the American Presbyterian Mission. His field of service was in the Ludhiana district. Mr. Newton was not only an effective preacher; he gave much time to founding and maintaining schools. He will be best remembered, however,

as a translator of the New Testament into Panjabi, and his Panjabi grammar is additional proof of his knowledge of that language. He made contributions also to Urdu literature, and wrote a few hymns in Urdu.

Dr. W. F. Armstrong of Burma

THE death of Dr. W. F. Armstrong in Rangoon, Burma, on May 4, 1918, marked the close of a missionary service extending over a period of forty-five years. Dr. Armstrong was born in Nova Scotia, and after a pastorate there during which he devoted much time to work among Indians, he was sent by the Canadian Baptist Church, with two others, to select a location for foreign mission work. They first came to Burma, thinking to establish a mission among the Karens of Siam, but the American Baptist Telugu mission sent an invitation to the three Canadians to come to South India and take over a part of their field. Thus it was that they were among the founders of the Canadian Baptist Mission.

Dr. Armstrong saw a large extension of the work in Rangoon. It has expanded to include the races of North India as well as South India. In addition to his work in the Mission, Dr. Armstrong served as acting pastor of English Baptist churches on different occasions, and of late years spent a part of his time in literary work, one result of which was a series of tracts for educated Moslems.

John W. Stevenson of China

THE Rev. John W. Stevenson, the Deputy Director of the China Inland Mission, died in Shanghai on August 15. Mr. Stevenson came from Scotland to China during the Taiping Rebellion in 1865. For over thirty years he had lived in Shanghai, and few travelers passed through that city without seeking his advice and help. For some years, Mr. Stevenson was stationed at Bhamo, Upper Burma, so that at the time of his death he had rounded out fifty-three years of missionary service.

THE MISSIONARY LIBRARY

The Eclipse of Russia. By Dr. E. J. Dillon. 8vo, 422 pp. \$4.00 net. George H. Doran Company. New York.

OF the multitude of writers on Russian affairs Dr. Dillon is perhaps the most thoroughly informed outside of Russia itself. He was a personal friend and trusted adviser of the great Russian statesman, Witte, and the sharer of his confidences. In nineteen chapters, he reviews the course of Russian history during the last twenty years, a record at once impressive and saddening. Dr. Dillon's picture of the late Tsar shows a man of unrelieved weakness, cunning and treachery. The revelations of Russian psychology are wonderful though mysterious, and inexplicable to the Western mind. Men, like Father Gapon, and the mysterious monk, Rasputin, are depicted with clear insight.

In this welter of moral confusion and political chicanery one thing impresses the reader beyond everything else, the imperative need of the simple, strong gospel of Christ for Russia. Dr. Dillon sees no hope in Bolshevism, which is rightly described as "Tsarism upside down." The Russian Church has failed miserably, and the time has come when the pure teaching of Scripture must be proclaimed to enlighten and empower the people and to give that magnificent country a hopeful future.

Dr. Dillon is perhaps unduly pessimistic in parts, but his story is at once able and fascinating, and packed with information.

Russia Then and Now. By Francis B. Reeves. 8vo, 186 pp. \$1.50 net. G. P. Putnam's Sons, New York, 1918.

MUCH light is here thrown upon the conditions which preceded the tragic downfall and disintegration of the Russian autocracy. The author went to Russia in 1892, to supervise the delivery and distribution of the cargo sent by the citizens of Philadelphia to the victims of the fam-

ine that raged in Russia during the previous years. He visited the famine-stricken sections, endeavored to discover the reasons for the conditions that existed, and, also to understand the inner life of the people themselves.

He visited not only in the highest official circles, but also among the peasants, and among the reformers, such as Tolstoi, in order to catch their spirit. This spirit he has revealed in the story which he tells.

In speaking of the causes of the unrest in Russia, he calls attention to the fact that the Russian Empire, with the population of 180 millions, embraces more than one-half of Europe and one-third of Asia, an area of 8,647,657 square miles. European Russia alone contains a population, in the fifty provinces, of 120 millions, of whom about one-half are of the dependent peasant class. This being the case, he claims that it is not difficult to realize the dangers that would beset the way of one man ordained by the law of hereditary monarchy, to govern and sustain so vast a realm.

The book reveals Mr. Reeves' prophetic insight, for he made his observations and reached conclusions a long time prior to the breaking out of the anarchy which has now devastated Russia. And, for this reason, his conclusions not only have fascination, but special interest.

Beginnings in India. By Eugene Stock, D. C. L. 16mo, 124 pp. 80 cents net. Society for Promoting Christian Knowledge: London, 1917.

DR. STOCK is perhaps the only writer who in the brief compass of this booklet could have corralled so many important facts, at the same time giving life and order to the miscellaneous assemblage. The "beginnings" are those of Anglican Missions, but even with this limitation, most authors would have narrated literally the uninspiring story of early efforts of the Church of India. Instead, the author has selected for his

readers—the young people of the Church of England—the first endeavors in differing movements in the program of the Church Missionary Society and the Society for the Propagation of the Gospel in India.

The subjects chosen are the first Anglican Mission, first work in Bengal, first bishops, first Christian villages, first educational missions, first Indian clergy, first work in the Punjab, first work in three great cities, Delhi, Cawnpore and Lucknow; first work among the hill tribes, Santals, Kols, Gonds and Bhils; first work among women, first divinity colleges, first medical missions, first university missions, first effort to revive the ancient Syrian Church, traditionally founded by St. Thomas, and the first steps toward an Indian Church.

With the well-known catholicity of Dr. Stock, full credit is given to other pioneers than the Anglicans, and especially does he bear willing testimony to the signal services to missions of certain civil and military rulers of India who have been devotedly Christian.

The book keeps the mind alert through its chapter introductions with curiosity excited or problems suggested, but "The Romance of Missions," would have been realized better had half the men and movements been omitted, thus allowing space for the fuller and more colorful picturing of the most important persons and incidents connected with these beginnings.

Non-Anglican Americans know too little of the Church of England's work in India to read into this sketch the lines that have been left out.

The Mexican Problem. By C. W. Barron. 12mo, 136 pp. \$1.00. Houghton, Mifflin & Co., Boston, 1918.

THE problem of Mexico is here presented from a business man's point of view. So closely does the author confine himself to this line of thought, that some view the book as a special pleading for particular industries. This fact, even if it should be true, would not take away from the

interest of the book, as it describes in its various chapters the close relationship that there is between the Mexican and the American interests. There have been many charges made by the enemies of the United States that it was their purpose to exploit Mexican industries, and that their conduct was not based upon the high ideals which were openly proclaimed to be those of this Government, in relation to neighboring peoples.

Mr. Barron's book gives a clear statement on this point. It shows that American interests cannot be regarded as the basis and cause of the disorder in Mexico, but rather that the establishment of safe and sound business methods and business relationships will work to the redemption of Mexico, far more than political interference.

Mr. Barron has covered a large field of investigation in concise and direct form. With numerous illustrations, the book is written in a manner in which even the non-business man can easily understand. Its reading would be a corrective to many of the false and hasty opinions which have been formed as to the future of the Mexican people. It will easily take its place as one of the tracts for the times, which should be read by those who are trying to understand a people emerging from superstition and ethical laxity.

Santo Domingo, a Country with a Future.

By Otto Schoenrich. Illus., map, 8vo, xiv, 418 pp. \$3.00. The Macmillan Company. New York, 1918.

THOUGH the Dominican Republic is so near our own shores and is at present under the provisional administration of the United States, not one intelligent man in a thousand knows anything in detail concerning it. This is largely due to the lack of literature relating to the Republic, a lack which the present volume attempts to make good. The author has had exceptional opportunities that prepare him for his work, particularly his many years' residence in Latin America and his relation as secretary to the United States commissioner to investigate

Dominican finance and also to the Dominican minister of finance himself.

When Columbus sailed along the shores of this land in December, 1492, and admired the charms of the tropical island, he little imagined that it was to witness his greatest sorrows and to become his final resting place—the latter at least is the author's pronouncement after reviewing the greatly controverted question in chapter XVII. In a hundred pages of most interesting history, Española's early fortunes and later Indian tragedies are described, followed by sketches of the first and second republics and American influence down to the present year. Chapters VII-X, XIV, XV, appeal to geographers and trade promoters, but the remaining portions are interesting to the general reader. The unofficial estimate of population in 1917 was 795,432, which the author would reduce to 715,000.

Because of the friendship of the great Roman missionary, Las Casas, for the rapidly disappearing, overworked Indian, negro slaves were introduced to supply the labor market. Today pure-blooded members of that race constitute about one-fourth of the inhabitants, the great majority of the population being of mixed Spanish and African blood. The blacks do most of the menial labor, though they are found in all grades of society and are often in the cabinet of the Republic; indeed, several of the presidents, notably Luperon and Heurieux, have been negroes. They are robust and sturdy and in courtesy remind one of our plantation negroes before the Civil War. Despite the African admixture, Spanish personality survives, and the population is as decidedly Spanish as that of Cuba and Porto Rico. Chapter XI is full in its discussion of the people and is interesting reading. So, too, is the account given of the prevalent Catholic faith, which influences government, one of the former presidents being the present head of the Dominican Church. Protestant missions of the

Wesleyan, African Methodist—the word "African" is deprecated—and Baptist faiths are well spoken of, though only very briefly. Politics are feeble because of the absence in the three parties of principles, the personality of leaders being the main point of attachment. The evolution of a revolution is almost humorous as here described; yet Mr. Schoenrich believes that the Republic's troubles are all due to such uprisings and consequent civil disorder. He asserts that with a strong hand like that of the United States guiding its affairs, the mineral resources of this country, the courtesy and hospitality of its people and the development of its agricultural resources, will make ancient Española one of the richest gardens of the West Indies. But, while he does not so assert, Protestant influences are needed in this reconstruction and will be a more potent influence for good than in the past.

"The Least of These"—in Colombia. By Maude Newell Williams. Illus., 12mo, 183 pp. \$1.25 net. Fleming H. Revell Co. New York, 1918.

IF one wishes to know the real experiences of a missionary in South America, let that one read this collection of sketches. Mrs. Williams is the wife of a Presbyterian missionary in charge of the Collegio Americano at Bogota. She describes in vivid, colorful stories, her experiences with the people—her servants, acquaintances, pupils; in city and country; among high and low. They are informing and intensely interesting sketches, full of humor and pathos and sometimes tragedy. If a housewife at home thinks her servant problem difficult let her read the chapters on Dominga, Rosario, Pabla and Colombian servants. No one can doubt after reading these well-written sketches that Colombians need the missionaries, and no one can fail to sympathize deeply with the missionaries who go there to work among the people in spite of great opposition and in the midst of many hardships.

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- Money, the Acid Test.** By David McConaughy. 12mo. 193 pp. Laymen's Missionary Movement. 1918.
- The Oregon Missions.** By J. W. Bashford. 12mo. 311 pp. \$1.25. The Abingdon Press, New York. 1918.
- The Development of Japan.** By K. S. Latourette. 237 pp. \$1.50. MacMillan, New York. 1918.
- Tohoku, the Scotland of Japan.** By Christopher Noss. 12mo. 302 pp. \$0.60. The Reformed Church in the United States, Philadelphia. 1918.
- The Red Triangle in the Changing Nations.** Edited by Robert P. Wilder. 12mo. 125 pp. \$0.75. The Association Press, New York. 1918.
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- Nigeria the Unknown.** Illus. 56 pp. 1s net. Church Missionary Society, London. 1918.
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OUR MISSIONARY CALENDAR



MISSIONARY ANNIVERSARIES, NOVEMBER, 1918.

- Oct. 31st to Nov. 1st—*Fiftieth Anniversary Hampton Institute.* Hampton, Va.
- 1st, 1858—Queen Victoria assumed rule over India. 60th anniversary. See "Life of Alexander Duff" by Smith.
- 4th, 1803—Birth of Sarah Boardman Judson. 115th anniversary. See "Life of Adoniram Judson" by Edward Judson.
- 4th, 1818—Ordination of Pliny Fisk. 100th anniversary. See "Fifty-three Years in Syria" by Jessup.
- 5th, 1838—Ordination of Doctor Daniel B. Bradley in Siam. 80th anniversary. See "The Encyclopedia of Missions."
- 5th, 1858—John G. Paton began work at Tanna. 60th anniversary. See "The Autobiography of John G. Paton."
- 6th, 1854—Florence Nightingale arrived at the Crimea.
- 6th, 1878—Arrival of Alexander Mackay at Rubaga, capital of Uganda. 40th anniversary. See "Mackay of Uganda" by His Sister.
- 8th, 1908—Great meetings at Mengo Cathedral attended by the kings of Uganda, Bunyoro, Ankole and Toro. 10th anniversary. See *THE MISSIONARY REVIEW*, April, 1909, page 315.
- 10th, 1828—Death of Lot Cary. 90th anniversary. See "Heroes and Martyrs of the Missionary Enterprise."
- 10th, 1871—Livingstone found by Henry M. Stanley.
- 11th, 1793—Carey landed at Calcutta. 125th anniversary. See "The Encyclopedia of Missions."
- 11th, 1853—Livingstone began his journey from Linyanti to St. Paul de Loando. 65th anniversary. See "Personal Life of David Livingstone" by Blaikie.
- 15th, 1758—Death of Hans Egede. 160th anniversary. See "The Encyclopedia of Missions."
- 17th, 1808—Death of David Zeisberger. 110th anniversary. See "Life of David Zeisberger" by Bishop de Schweinitz.
- 17th, 1858—William Duncan opened his first school for the Tsimshian Indians at Fort Simpson. 60th anniversary. See "The Apostle of Alaska" by Arctander.
- 17th to 24th—Week of Prayer for Home Missions.
- 22nd, 1803—Birth of Doctor H. G. O. Dwight. 115th anniversary. See "The Encyclopedia of Missions."
- 22nd, 1883—Coronation of Ranavalona III., Christian queen of Madagascar. 35th anniversary. See "Thirty Years in Madagascar" by Matthews.
- 26th, 1868—Emperor of Japan publicly entered Tokio and set up his throne. 50th anniversary. See "Regeneration of Japan" by Carey.
- 28th, 1863—Doctor George E. Post landed in Syria. 55th anniversary. See "Fifty-three Years in Syria" by Jessup.
- 29th, 1758—Death of Experience Mayhew. 160th anniversary. See "Protestant Missions" by Thompson.

Missionary Personals

REV. JOHN McDOWELL, D.D., pastor of the Brown Memorial Church of Baltimore, has been appointed Director of War Industries of the Y. M. C. A. War Council. His duties include the oversight of the Association's activities and preaching in the various places where munitions are made.

MR. B. CARTER MILLIKIN, Educational Secretary of the Presbyterian Board of Foreign Missions, who accompanied the Red Cross Commission with the rank of Captain, is remaining in Cairo as a special representative of the Commission.

CAPTAIN DANIEL COUVE, of the French Army, is in America to assist in the campaign of the Committee on the Churches and Moral Aims of the War. Chaplain Couve is a leader of French Protestantism. He visited the United States in 1912 as a member of the Continuation Committee of the Edinburgh Conference on Foreign Missions.

REV. EGBERT W. SMITH, D.D., Secretary of the Southern Presbyterian Board of Foreign Missions, has sailed for the Orient for an unhurried inspection of all the mission stations of the Southern Presbyterian Church in Korea, North and Mid-China and Japan. He plans to hold at each station a conference of all the missionaries, covering every phase of missionary life and activity.

DR. J. F. LOVE, of the Southern Baptist Foreign Mission Board, is visiting the mission stations of the Southern Convention in the Orient.

REV. JOSEPH CLARK, a veteran of the Baptist Mission in the Congo, has returned to his station in Africa. Mr. Clark has spent the past two years in the home field as district secretary of the Foreign Mission Society for Illinois.

MR. HARRY S. MEYERS has resigned as secretary of the Missionary Education Movement to take up work overseas for the Y. M. C. A. War Work Council.

MR. GEORGE B. HUNTINGTON has been unanimously selected as treasurer of the American Baptist Foreign Mission Society. He has been secretary in the foreign department for a number of years and will continue, as in former years, to prepare the detailed schedule of appropriations for foreign fields.

DR. EDMUND F. COOK has resigned as Director of the Missionary Course in the Moody Bible Institute in order to accept the presidency of the Scarritt Bible Institute of Kansas City.

REV. WALTER B. WILLIAMS, missionary of the Methodist Episcopal Church at Nana Kru, Liberia, has been honored by the President of the Republic of Monrovia with the title, "Knight Official of the Humane Order for the Redemption of Africa." Mr. Williams esteems this mark of respect, but feels that the welfare laws which he induced the President to pass count for more.

DR. JOHANNES LEPSIUS, formerly Director of the German-Orient Mission and a well-known member of the Edinburgh Missionary Conference, is reported to have been shot by the German government because of his fearless denunciation of the Armenian massacres and his accusation of German responsibility for them. There are probably other Germans of fine Christian spirit who have met a like fate because they could not be silenced.

DR. LEURING, formerly a missionary of the Methodist Episcopal Board of Foreign Missions in Malaysia, is reported to have been taken as a German spy and shot by the British. Dr. Leuring was a German by birth, and interested in work among the head-hunters of Borneo.

MRS. CHARLES A. DOUGLAS, of Teheran, Persia, who contracted typhus fever while engaged in relief work, is in the United States to rest and regain strength. Her husband succumbed to the same disease.

PROF. EDMUND D. SOFER, of Drew Theological Seminary, DR. HENRY H. MEYER, editor of Sunday-school publications and others, formed a deputation which sailed for Korea, China and Japan in September to carry on a campaign extending over three or four months in the interest of the Methodist Centenary.

REV. ROBERT SWALLOW, M.D., missionary to China of the United Methodist Free Churches of Great Britain since 1874, has been given permission to retire from the active service of his missionary ministry.

Editorial and Business Chat

(Concluded from Page IV)

the-war result from stimulating the missionary interest of these men in the camps. Many of them should go out as missionaries, with all their eagerness for promoting liberty and righteousness among the nations of the earth turned into eagerness to promote Christian truth and to proclaim liberty in Christ Jesus.

SPREADING THE INSPIRATION

A VERY encouraging development in the work of the REVIEW has been the movement in favor of sending a yearly subscription to every foreign mission station in the world. The first step has been to make it possible to send these subscriptions to the mission stations of American societies. The Missionary Review Publishing Company is offering a special rate at less than cost to the Mission Boards on condition that the REVIEW is sent to each one of their stations. Already two of the Boards have been so impressed with this opportunity that they have decided to pay to have the REVIEW sent to each of their stations. This action has been taken with the conviction that money could not be better expended for the general education, inspiration and efficiency of the missionaries than by putting them in touch with the world-vision and the spiritual uplift of the messages contained in the REVIEW. We have had a large number of letters from missionaries expressing their deep indebtedness to the REVIEW for the knowledge of the work in other fields, for the suggestions that have helped to make their own labors lighter and more effective and for the personal blessing in their own spiritual lives. Many of these missionaries feel so handicapped financially that they are unable to pay for a subscription, but are most profoundly grateful to any friends who make it possible for them to read the magazine month by month. Other Mission Boards are planning to send the REVIEW to their stations with the co-operation of individual donors.

This is not an expensive Christmas gift, as it comes once each month, and brings with it messages from leading missionary writers from all over the world. No gift could be more acceptable or of greater value to missionaries so far from home. Any friends who would like to join in making this plan possible are invited to write to the editor.

A CORRECTION—GERMAN MISSIONS IN CHINA

EXCEPTION has been taken to a statement in the July number concerning the lack of support for German missions on account of the war. Rev. William Lingle, a Presbyterian missionary in Changsha, Hunan, writes: "Here in China, the German missionaries of the Berlin Missionary Society, the Basel Mission and the Liebenzell Mission are carrying on their work about as usual and all their support comes from Germany. There are nearly 200 missionaries, men and women, of these three societies, still working here in China. Only in Hongkong was their work closed. . . . Here in Hunan Province, in the heart of heathen China, the missionaries of the Liebenzell Mission are undisturbed and are carrying on their extension work alongside of the missionaries of the American and other European Societies. . . . If the German missionaries in China are compelled to give up their work it will be not because of 'lack of nutrition' or because the Chinese are opposed to their work, but because the European Governments have compelled China to send them out of the country."

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The estimate given by Dr. Victor G. Heiser—of the Rockefeller Foundation and formerly Health Director of the Philippine Islands—indicating an approximate minimum of two million Lepers in the world, has re-emphasized the importance of the work for which The Mission to Lepers is responsible.

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b. To Relieve Their Dreadful Sufferings

Suffering always appeals. Note the way in which relief is rushed to our War sufferers, but what War sufferer today would exchange places with the Leper? The Mission to Lepers, through direct contributions, by visitation in many lands, and by establishing and sustaining the work in no less than *ninety-two Hospitals and Homes for Lepers*, has relieved and saved many thousands. Doctors and nurses have multiplied their ministries by teaching Lepers themselves the art of bandaging and dressing. In connection with the American Asylum under Government control in the Philippine Leper Colony, clinical records show that under treatment

The Mission to Lepers is leading in a *world movement for segregation of Lepers in all lands*. Governments and Mission Boards are co-operating in the United States, Japan, Korea, China, India, and Siam. Your support is needed—urgently.

If, as estimated, one person out of every seven hundred and fifty living today, is suffering from this preventable disease, who is responsible? We are. We can at least help stay the plague.

Are you ready to do your part to help this Society realize its four objectives, which we repeat:—

- (a) To preach the Gospel to the Lepers;
- (b) To relieve their dreadful sufferings;
- (c) To supply their simple wants;
- (d) In time to rid the world of Leprosy.

Then, **send your gift, which is so much needed today**, to Mr. Fleming H. Revell, Treasurer, 158 Fifth Ave., New York. Gifts are needed for general funds, for building purposes, as well as for "Christmas" for the Lepers.

Wm. Jay Schieffelin, Chairman; Fleming H. Revell, Treasurer; W. M. Danner, Secretary.

Reference:—The officers of the Mission Boards of any Church or Society in America or in Great Britain.

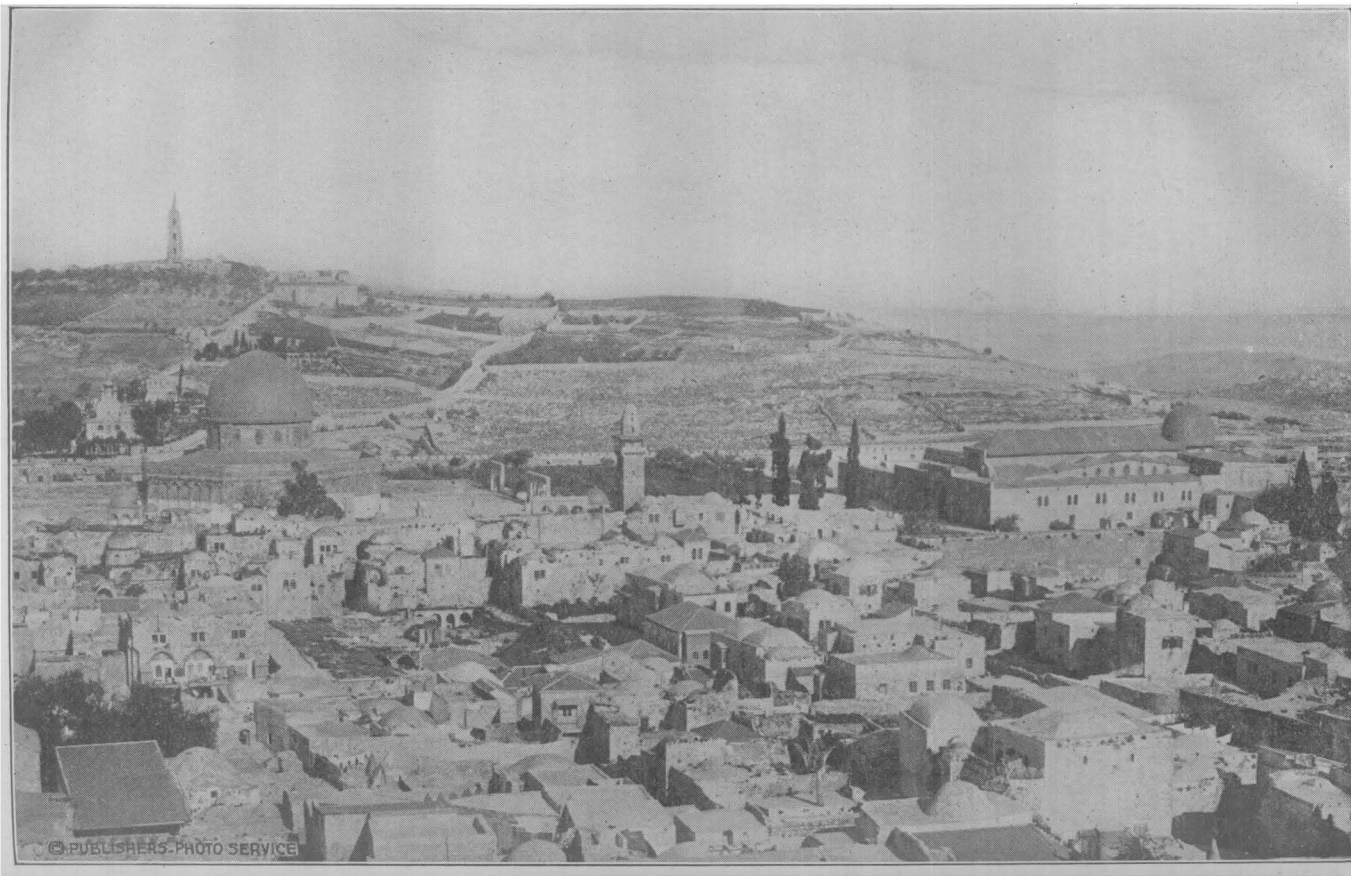
some two hundred cases have been free from traces of the Leprosy for more than two years. Research is being continued, new remedies and new applications of old ones sought—with the encouraging result that many patients have been released on parole.

c. To Supply Their Simple Wants

Lepers—homeless and hungry—surprised to find sympathy—rejoice to receive food, clothing and shelter. When physically able, they gladly undertake gardening, raising fruit and caring for their cooking and clothes. In the Mission Stations, ample care can be given with an approximate annual expense of only \$25.00 for each patient. Such a great service for such a small amount ought to touch the hearts of every lover of suffering men, women and children everywhere.

d. In Time to Rid the World of Leprosy

In the middle ages, France and Great Britain had many Lepers. In more recent years, there were thousands in Norway. Now Great Britain and France have practically none and there are few in Norway. In the Philippine Islands ten years ago, there were said to be 9,000—now but 5,000. In the Hawaiian Islands twelve years ago, over 1,300—now half that many. What has wrought this change? The answer is, *segregation*. Almost 4,000 years ago, this plan was instituted by Jehovah. It brings results. And you can help.



AN AERO VIEW OF JERUSALEM AND THE MOUNT OF OLIVES

The Scene of Great Events in the Redemptive Work of Christ, and Recently in the Reclamation by the Allied Forces

The tower of the Russian Church of the Ascension is seen on horizon at the left and in front of it the "Dome of the Rock" or Mosque of Omar in the Temple Area

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THE OUTLOOK FOR PEACE

“MAKE a joyful noise unto God, all the Earth; sing forth the glory of His name; make His praise glorious,” (Psalm 66: 1, 2). When on the morning of November eleventh, the news spread abroad that Germany had accepted the terms of armistice, a wave of rejoicing spread over the war-wearied earth—even in the enemy’s camps and cities—and hostilities ceased as if under the spell of the Master’s “Peace be still.” The bells of victory sounded the death knell of militarism and the creed of the iron fist that “might is right.” “The Lord hath broken the staff of the wicked, the scepter of the rulers that smote the people in wrath with a continual stroke.” (Isaiah 14:5, 6). With the onward march of the Allies, kingdoms founded on arbitrary power and hereditary rights have crumbled and kings and princes have become weak as Samson shorn of his locks. In Europe and Asia today the ancient established order is changing, the fountains of the political deep are breaking up and a new day is dawning.

The question is—what next? It will be many months before any true estimate can be prepared showing what has been gained and lost in this world war. England alone has lost nearly a million men, and in all, probably at least eight million fighting men have died in addition to those who have succumbed to disease, starvation and war conditions in Europe, Asia and Africa. The price paid in men, in money and in devastation and suffering has been incalculable. Is the result worth the cost? That depends on the next steps.

Europe is still in turmoil. National militarism has been dethroned, but the individual appeal to the power of the sword still stands. In Russia the power of the Bolsheviki, with the red flag of the

working men and soldiers, has replaced the power of autocratic aristocracy. The Bolsheviki are seeking to establish themselves in Europe and America and in fact throughout the world. This means that instead of a perpendicular division between peoples, on the line of national and racial ambitions and antagonism, the Bolsheviki are seeking to establish a horizontal division internationally between classes of men. They aim at the subjugation of the propertied class to the laboring class.

There is reason to rejoice over the victory that has been won and to remember with honor the men and women who have laid down their lives for the cause of freedom from the military yoke, but there is no reason for self-gratulation or self-confidence; no reason to think that by our own might we have achieved victory or can maintain it. Democracy is not a solution of the world's problems. At this hour it behooves us to stop and to remember God. In Him alone can we put our trust, and only in the principles and saving power of Jesus Christ is there any hope for the world. He not only made of one all nations to dwell on the face of the earth, but He broke down the barriers between high and low, rich and poor, Jew and Gentile, to make all ONE in Him. Only on this principle and basis can there be lasting peace.

AFTER THE WAR—WHAT?

A LREADY the maps of Europe, of Asia and of Africa have changed. With Palestine and Syria, Constantinople, Damascus and Bagdad in the hands of the Allies, the power of the Turk is broken and a new day is dawning in Moslem lands. The darkest spot in Asia today is Persia: caught between the millstones of Turkish cruelty and Russian collapse, the land has been made desolate—especially in the Northwest. A good Samaritan, of self-sacrificing spirit, is needed to save Persia from utter desolation. Already Christians interested in Moslem lands are beginning to plan the reconstruction work in Asia Minor and Syria. The doors will doubtless be opened wide for missionary work and an adequate program should be devised. There is need of the same devotion, sacrifice and energy in pushing this campaign for God as was evidenced by the forces of General Allenby in winning the Holy Land from the domination of the Turk.

Another dark area of vast extent is Russia, with her 180,000,000 people including Protestants, Roman and Greek Catholics, Buddhists, Moslems and Atheists. Here is a land in a state of anarchy, with a helpless mass of humanity, unequal to self-government. Order will doubtless be brought out of chaos with the help of the Allies. In the meantime, Christians in America and England should prepare to evangelize this great mass of humanity so long kept in oppression, ignorance and superstition, until millions of them have come to deny the very

existence of God. What was Russia contains half as many people as India, more than all Africa and three times as many as in all Latin America. They have been almost wholly untouched by evangelical teaching. Here is an opportunity for Christian statesmanship in the formation of a program for Russia's evangelization by a union of Christian effort, unmarred by denominational rivalry.

Africa is another land that must have attention. The German colonies have been conquered and German missions transferred. A new era for Africa calls for Christian generalship like that which united the Allied forces under General Foch and determined where and how each station should be occupied, so that victory to the cause might come most speedily. Is not the Cause of Christ as worthy as the cause of democracy?

THE OUTLOOK AT HOME

THE war has ended so suddenly that men have scarcely had time to catch their breath or take their bearings under the new conditions. Four million Americans and as many British and French soldiers and naval reserves must be demobilized and return to paths of peace; nearly as many munition workers must readjust themselves to new conditions; a million men will return home wounded or partially incapacitated through disease and must be cared for; ten thousand war workers will in the next twelve months leave their work in "Y" huts and other halls to return to churches, associations, professions or business at home. Surely the problems of the months to come are almost as great as those through which we have just passed. The nation was not ready for war, but bent to the task and soon made ready with wondrous success. Is the Church ready for the victories of peace? If not, will she bend to the task as earnestly and devotedly and as successfully? There is as great need for prayer now for Divine guidance and help as there has ever been in the darkest days of the war.

When the men come home will they find the Church and the nation ready to receive them? There is the temperance question to be settled; what is harmful to men's efficiency and morals in times of war is equally inexcusable in times of peace. There are the questions of profanity, of Sabbath observance and of amusements that have been made more difficult by the abnormal conditions under which men have lived in war time. There are the questions of Church worship, of sectarianism, and of popular but unfounded religious ideas; there are the problems of the enlistment of the new leadership and the employment for the energies of men and women who have learned the joy of service. What will the Y. M. C. A. and other organizations do when their present gigantic task is finished? Was there ever a period in the history of the world more fraught with danger or more bristling with opportunities? It behooves the leaders of the Church

to study these spiritual problems as diligently as statesmen, educators and industrial and commercial leaders are studying the problems that affect mainly things material and temporal. God is surely as ready to lead the way in peace as in war. Are Christians as ready to follow and to obey the commands of Christ as Americans have been to observe the orders for food and paper conservation, and for gasless Sundays? Will we respond as heartily to calls for united effort and sacrificial giving as we have to appeals for war workers and for the Liberty Loans?

THE EFFECT OF THE WAR IN INDIA

MANY indications on the mission field in India show that the war is directly responsible for the way things are pointing. All mission workers are ready to admit that the ultimate goal of mission effort is strong Christian character, with self-support and self-government amongst the people evangelized. Up to the present, the attainments to this end are far from satisfactory because the average Indian Christian has been content to be ruled and supported, as far as his Church is concerned, by the missionary. Consequently he has not developed any marked executive ability or responsibility. Some time ago an Indian preacher of over twenty years' experience was appointed to a position of authority, but begged to be excused and was content to remain as a pastor of a small station rather than shoulder the responsibility of the new appointment. The younger men are, on the contrary, looking forward to the time when the affairs of their Church shall be in their own hands.

Correspondents in India write that the war has been used by the "home rulers" of India to further their cause. The policy of the British Government, as announced in Parliament last August, is "the increasing association of Indians in every branch of the administration, and the gradual development of self-governing institutions, with a view to the progressive realization of responsible government in India as an integral part of the British Empire."

Self-government is thus to be gained by successive stages, and all who have studied the history of the Indian people feel that this is the only way to successfully attain this desired end. There are upwards of three hundred millions of people in India and their whole manner of life must be changed, for they have never had any authority in their country, but always accepted their laws from the hand of their rulers. An Anglo-Indian writer, Sir Francis Younghusband, says, "Indians have been accustomed throughout their history to autocratic forms of government; their social institutions, their teaching, their philosophy of life are all based upon the principle of authority and tradition. They have been bred to accept commands and authoritative decisions, and to lean upon precedent. They have not been

accustomed to think for themselves. If they are to be fitted for self-government, all this has to be changed—to be exactly reversed. Self-government in the political sphere will be of no avail unless social institutions also are permeated with the idea of freedom and responsibility, and social institutions will not be thus imbued unless the native disposition of the people has been changed. The great political change from the principle of autocracy to the principle of democracy cannot be made unless the people make social changes also. Institutions, social and religious, which are based on authority will have to be remodeled on a basis of justice and liberty. People instead of expecting their activities to be directed and imposed on them from above will have to depend upon the wellspring of activity which cometh from within." This will be no easy task, but though it will take years to accomplish, the Indian people are satisfied that the Government will continue to follow this policy until the desired end is reached.

All this has a direct bearing upon the Church in India, for it is inconceivable that the people are going to have home rule in their government and not in their Church, and it is the Church's duty to prepare the Christian community for it, just as the government is preparing the country at large. There is a feeling amongst the Indian Christians that this has not been aimed at as zealously as it might have been and that self-support rather than self-government is the goal which is continually kept before them. An Indian gentleman, Sir N. Chandavakar, in appealing to the European community a few months ago on this question, said, "sound finance means finding ways and means by taxation for the increasing demands of the Administration and the growing political, social and economic interests and responsibilities of the country. Are you going to raise them, as you have done till now, without the responsible voice of the people, and thereby raise discontent as before and now, or will you give them that voice so that they may be able to realize their responsibility and help the Administration in securing the interests of sound finance?"

This question can be applied to the Indian Church and must not be set aside without due consideration. The Indian members of conferences and councils of the churches have an equal vote with the missionaries and in the majority of cases far outnumber the latter, but anyone who has attended any number of the conferences and councils knows that the will of the missionary is supreme. But a new day is dawning; "home rule" is in the air and the coming minister of the Indian Church is going to exert more authority than his brethren of the past.

The Indian people must be allowed to develop their Church after their own individuality and not according to the pattern of an American or English church. Their peculiar characteristics may be developed and given scope in order that the Indian Church will not only be

self-supporting but self-governed. We believe the Church should, like the government, declare its policy and work toward the goal as steadfastly as toward the goal of self-support.

The method by which the British government seeks to attain this end is a method of co-operation. For many years they have been associating Indians with Europeans in many of their public works, with the result that the Indian non-official has not only learned from a competent person the things of the western world, but the official also has gained the Indian viewpoint. The result is a happy understanding and better co-operation. We believe that this should be the policy of the Church. The younger men should be initiated into the ways of mission finance and mission government, and in co-operation with the missionaries themselves work and plan that each may learn from the other what will be for the benefit of all. Unless this is done there is a danger of losing much that has been gained and the home rule spirit may break out in a way which it will be hard to control.

To this end missionaries should begin to cultivate that attitude of heart and mind which will enable them to accept an Indian fellow-laborer as director in the things which pertain to the government of the Church and schools for his people. If these things can be accomplished, there will arise out of the reconstruction which is sure to follow the war an Indian Church which will be the glory and pride of the Church in the home land.

A STRATEGIC OPPORTUNITY IN FRANCE

WHEN China threw in her lot with the cause of the Allies she sent an expedition to northern Manchuria, and there quelled the Bolsheviki who were threatening the life and property and supplies of the Allies. But, perhaps, the act of China, most important, was the sending of a host of coolies to work behind the battle lines of France, thereby releasing multitudes of men in the allied countries for the stern and terrible work of the trenches.

A great problem emerges from this aggregation of Chinese in France. What is to be done for the soul-welfare of this great company of picked workmen? Shall only warm clothing, wash-basins, smoking tobacco, soap, cooking utensils, blankets, graphophones and books—all these that minister to the present life—be provided and soul nourishment be denied the souls of these men which the church is issuing to the prisoners of all nationalities in their prison camps? Should the Gospel be denied these war-workers while evangelistic effort without stint is put forth for almost every other class of men engaged in the world war? They have good mental powers, along with many solid and admirable characteristics, the opportunity open to them for broadening of mind and general development that comes from seeing other lands and other men is possibly more marked than in any other class.



EDITORIAL COMMENT



A CALL TO PRAISE AND PRAYER

MANY calls to prayer were issued during the war and many cities and towns observed a trysting time with God. Since the cessation of hostilities there have been many celebrations of victory, some hilarious, some disgraceful and others uplifting and worshipful. Calls to meetings for praise and thanksgiving have been sent out to the churches and to all who believe in God—thanksgiving for victory many months in advance of the date when military experts said that it could be expected; thanksgiving for the maintenance of a high morale in the Allied armies and navies, for the sympathy and co-operation of many different races and nations, for the spirit of service and of sacrifice that has been developed and for the loyal co-operation of laborers at home.

Some day there may be written a history of God's providence in the war, not only in such crises as in the "Vision of Mons," when captured Germans declared that they saw a vision of hosts of reinforcements—which were not there in the flesh—but in such events as the presence of the Czecho-Slovaks in Russia and in the unplanned availability of the miles of pipe in Alexandria, which were used to carry water to the British army across the desert to Palestine.

There are reasons for praise and thanksgiving to God more than ever before, but there are also new reasons for prayer:

(1) That those who gather at the peace table may be guided in wisdom to adopt plans that will make for righteousness, brotherly love and the advancement of God's program for mankind.

(2) For those bereaved by the war and for sufferers in many lands, that they may be led Godward and may find peace and joy in lives of service.

(3) For defeated Germany, Austria and Turkey, that they may truly see God's fatherly hand in their discipline and may open their hearts to Him.

(4) For stricken Russia, Serbia, Belgium and Persia, that they may be re-established in peace and order and that the new governments set up in Europe may base their laws and ideals upon the laws of God.

(5) For the lands that have been more remotely affected by the war—China, India, Siam, Africa and Latin America—that they may be brought through the period of reconstruction speedily and successfully.

(6) For the war workers and those in war industries, that they may complete the period of readjustment without unnecessary disturbance and may come through it strengthened for larger service to mankind.

(7) For the Church, the Y. M. C. A. and other organizations, that their standards of service, of sacrifice, of faith and of life may be purified, uplifted and brought more into harmony with the teachings of God's Word and the Spirit of Jesus Christ.

(8) Above all that men may not depend upon human wisdom, material resources or wordly aims, but may seek the wisdom and power of God's Spirit and may be led to prepare for and to expect the coming of Jesus Christ to reign and to subdue all things unto Himself.

THE NEED FOR CHRISTIAN COLLEGES

A SMALL Christian college in New England, which recently celebrated the centennial of its birth, has never had, in the one hundred years of its existence, an attendance that exceeded one hundred students, yet its record of graduates shows 542 clergymen, 70 foreign missionaries, 102 college professors, 32 college presidents, 9 governors of States, and 15 members of Congress.

De Pauw University, a Methodist institution, also numbers among its graduates 448 ministers and missionaries, 107 editors and journalists, 146 college professors, 57 college presidents, 5 governors, 15 members of Congress, 2 Cabinet officers, and a host of other public servants and useful citizens. These two illustrations, cited by the Methodist Episcopal Board of Education, are typical of what Christian colleges have been doing for civilization in the United States and foreign lands.

Careful tabulation shows that one Christian university sent more men and women into the foreign field than all the state universities of the country put together. The Student Volunteer Movement reports for a period of five years: foreign missionaries from Christian schools and colleges—82 per cent; from state and city universities and schools—13 per cent; miscellaneous—5 per cent. From the "hay-stack prayer-meeting" even until now the Christian college has been the dynamic of the missionary enterprise.

Dr. J. A. Geissinger has made investigations covering a three year period, which show among other facts: 92 per cent of all the ministers of the Methodist Episcopal Church who had college training received it in Methodist schools. State institutions contributed only 4 per cent of the ministers. The influence of the distinctly Christian colleges in producing loyal and devoted laymen is about as great as in producing ministers.

Much the same evidence comes from other denominations. In 1915, Presbyterian colleges in America reported 28,445 graduates, of

whom 5,830 were in the Christian ministry, 714 were foreign missionaries and 1,385 were in other Christian work. There were on the list 727 college professors and 4,762 teachers. The law claimed 4,064, medicine, 3,796, and other professions, 1,733. Forty per cent of the graduates were in altruistic work. The Presbyterian Board of Foreign Missions reports that 70 per cent of their missionaries prepared in Christian institutions.

The trend of graduates of the larger colleges is unfortunately away from the ministry. In the first 80 years of her history Harvard sent over 50 per cent of her sons into the ministry while in the last 20 years only 5.8 per cent entered that calling. From Yale 73 per cent of the graduates became preachers in the first ten years, while in the last 15 years the proportion was only 3.2 per cent. In Princeton the decline is about the same—from 51 per cent in the early years to 4 per cent; and in Dartmouth the decline has been almost as great. With the militarization of American colleges the Christian ministry has been entirely disregarded. In Oberlin, for example, made famous by the evangelist, Charles G. Finney, all Bible study and practically all humanitarian studies have been omitted from the course. It is hoped and expected that "after the war" the curriculum in educational centers and thought and activity in all walks of life will return once more to the normal plane. In any event the Christian church in America has a great task yet before it in the training of Christian leaders for work both at home and abroad. State schools and universities will not do this; it must be undertaken by the institutions founded and maintained by Christians who believe that their first obligation is to extend the knowledge and sovereignty of God among all mankind.

NEW CHURCH UNION MOVEMENTS

IN SCOTLAND, Australia and New Zealand the Presbyterian Assemblies have had but two themes: the war and church union, and the latter is the outgrowth of the former. In their meetings very little is reported to have been said regarding after-the-war conditions except as it had a bearing upon the spirit of unity which is emerging. The Established Church of Scotland made proposals of union with the United Free Church and was in turn approached by the Scottish Episcopal Church with a view to possible union.

In England also a sentiment favoring a realignment of Christian forces is gaining large influence, and committees of the Wesleyan, United Methodist and Primitive Methodist Churches hope to bring about a union. It is the general feeling that the churches must find ways of working together with the same effectiveness that marks the military work of the war. There is need for keeping the mind clear for essentials while maintaining a recognition of divergent opinions upon

minor points, and it is possible that those nations which have carried the burden of war longest can most effectively work out a plan of union.

A broader movement on a little different basis but with a similar aim was the recent conference of fifty-three Protestant theological seminaries, held at Harvard University. In all the discussions, few references were made to the name of any denomination, attention being centered upon after-the-war problems. Religious valuations are being re-estimated by the men at the front and must be reconsidered when they return home after the great struggle. There will be still greater need of a thoroughly trained ministry. At the Cambridge conference these questions were discussed in frank and friendly spirit and the one hundred and thirty delegates revealed their unity of spirit in the culminating service of the celebration of the Lord's Supper. The conference appointed a Continuation Committee to take such steps as may seem necessary to promote its ends, and to call another conference when further co-operation seems desirable.

A STAND AGAINST CASTE IN INDIA

THE problem in India has been created not only by the existence of caste in Hinduism but by the difficulty of eradicating the spirit of caste in the Christian Church. Recently the Standing Committee on Mass Movements of the Representative Council of Missions in the United Provinces reported the following resolution:

"That whereas we must keep before our Christian workers in the Chamar Mass Movement area the great danger of the perpetuation of the caste spirit in the Church, and that we should steadily teach our Mass Movement Christians that caste is an evil to be ultimately abolished, we nevertheless feel that the breaking of caste should not be made an indispensable condition of baptism."

The editor of *The Harvest Field* is among those who feel that this position involves a principle full of danger for the future of the Indian Church, and says: "Those who are familiar with the history of the Roman, Lutheran and other churches in South India know the long and stern fight those churches have fought to eradicate caste, and the end is not yet. Those missions that demanded the open and complete renunciation of caste at baptism have not been so successful as regards numbers, but they have had less trouble within the church and the different classes mingle more freely. We trust those eager missionaries will study carefully the history of Christianity in South India before they act upon the resolution they have passed."

A large church can be secured by compromise with evil, but a strong and pure Christian Church must stand on the basis of equality and unity in Christ.

The Coming Day in Palestine

THE REESTABLISHMENT OF THE JEWS IN THE HOLY LAND IN RELATION TO
THE EVANGELIZATION OF THE WORLD
BY REV. DAVID BARON, LONDON, ENGLAND

Unusual interest is being manifested in the wresting of Palestine from the Turks and the proposal to reestablish the Jews in their ancient heritage—given to them nearly 4,000 years ago by God Himself. Rev. David Baron, the well-known Hebrew Christian, and founder of the "Hebrew Christian Testimony" mission in London, an authority on Prophecy and on the history of Israel, gives us an illuminating article on the subject.—EDITOR.

WHATEVER may be the final outcome of the unparalleled and variegated tragedy of this world-war to the nations of the West, the changes and transformations which are sure to result in the Near East will most vitally and permanently affect the whole human race. "One thing is already clear and definite," writes one of the most prominent Jewish leaders in *The Zionist Review*:

"The future of the Jewish land will forever remain intimately and inseparably bound up with the future of the Jewish people. The unity which was violently rent asunder over 1800 years ago will be restored. Palestine will again become Jewish . . . and the wandering Jew will at last lay down his staff and his sack, rest upon his own soil, absorb its sap, and be invigorated by the rays of its sun. He will stretch his stiffened limbs, shake off the sorrows born of bondage, give free play to his latent powers and slumbering gifts, and rouse himself to new, free, generous and natural life."

That a revived Jewish nationality in Palestine is bound to have a mighty moral effect on the whole world is the general consciousness not only of the Jews themselves, but of all intelligent people in general. Lord Robert Cecil, British Under Secretary for Foreign Affairs, speaking as the representative of the Government at a great Zionist demonstration in London, said that the now famous declaration of the British Government "was much more than the recognition of a nationality; it was the re-birth of a nation." He went on to say that he did not like to prophesy what ultimate result that great event might have, but that he believed it would have a far-reaching influence on the history of the world. Another prominent British statesman, Col. Sir Mark Sykes, M. P., remarked at the same meeting that he saw something in Zionism even greater than a league of nations. He believed that they were going to set up a dominion of great intellectual force, and that "Palestine will be the center of ideals radiating out to every country."

"The last lines of the chapter in the history of Jewish homelessness and of Turkish misrule in Palestine are now being written," writes a prominent Jew. "Then the page will quickly be turned over, and a new chapter of history, of life, will begin. *What will this new chapter contain?*" This is the question which those who are particularly concerned for Israel's spiritual welfare, and for the spread of the knowledge of Christ among the nations, must ask themselves.

What will be the nature of the great intellectual and moral force which will center in Palestine with the regathering of the Jews, and which is bound to "radiate out to every country"? Will it be for good or for evil? Will it help to establish God's Kingdom on earth, or will it rather retard and hinder it?

The watchman in Isaiah xxi was asked, "*What of the night?*"—"How far gone is the night" of darkness and distress? He answered, "*The morning cometh and also the night; if ye will inquire, inquire ye; return, come.*" i. e., "the outlook is chequered; dawn struggles with darkness; but come and inquire again." If, as a representative of all true laborers among Israel, I am asked the same question as a "watchman on the walls of Zion" as to the present outlook in reference to the Jews and Palestine from the point of view of Christ's cause and Kingdom, my answer must be to the same effect, only I would reverse the order of the words and say, "*The night cometh*" (or rather the last and darkest hour of the night) "*and also the morning.*" The immediate outlook is not very bright, for we must not mistake the spirit of this reviving Jewish nationality. It is with sorrow that we have to say that it is in its essence anti-Christian. The more the national consciousness is awakened in the Jews, the more hostile does official Judaism become to Christ and His Gospel, and until the day when the spirit of grace and of supplication is poured out upon them and the veil is taken from their hearts, and the scales fall from their eyes, and they recognize Jesus as their mighty Redeemer and King, the revived Jewish nationality will be the greatest and most hostile force directed against Christ, and the greatest obstacle to the spread of His Kingdom on earth.

THE NEW JEWISH UNIVERSITY

Characteristically expressive of the spirit of the new Jewish nationalism is the Jewish University in Jerusalem, the foundations of which were laid on a commanding site under imposing circumstances and in the presence of representatives of the British, French and Italian governments and a great concourse of people on July 24. It is officially described as "the first constructive effort of the new Zion and a characteristic expression of the spirit and the mission of the new Palestine." Dr. Weitzmann, President of the Palestine Commission appointed by the British Government, laid the first of the foundation stones. In the course of an eloquent oration he spoke of this Temple of Learning, where all the modern sciences and philosophies will be taught, as "our Sanctuary" and "a House of Prayer for all nations," because although "Jewish" it is intended also to open its doors "to students of other creeds and races." "Here," he said, "the Jewish soul" will find its true haven and come to rest and remain at peace within itself and with the world. . . . In the darkest ages of our existence we found protection and shelter within the walls of our

schools and colleges, and in devoted study of Jewish science the tormented Jew found relief and consolation. Amid all the sordid squalor of the Ghetto there stood schools of learning where numbers of young Jews sat at the feet of our Rabbis and teachers. Those schools and colleges served as large reservoirs where were stored up during the long ages of persecution an intellectual and spiritual energy which on the one hand helped to maintain our national existence, and on the other hand blossomed forth for the benefit of mankind when once the walls of the Ghetto fell. The sages of Babylon and Jerusalem, Maimonides and the Gaon of Wilna, the lens polisher of Amsterdam, and Karl Marx, Heinrich Hertz and Paul Ehrlich are some of the links in the long, unbroken chain of intellectual development."

"The scattered millions of Jewry," to quote from the official organ of the Zionist organization, "embrace a very great number, a number far out of proportion, of highly trained intellects, with special gifts in almost every department of science, art and philosophy. The Hebrew University at Jerusalem will gather to it the choicest brains of Jewry. Jerusalem will become not only the spiritual and intellectual power station of the whole Jewish people, but a great spiritual and intellectual power center of the world." One wealthy English Zionist in sending a thousand guineas toward the endowment of this Jewish University writes enthusiastically that "it will greatly contribute to the thought, art, and culture of the world in general" and that "thus will be realized the ideal, 'the law shall go forth from Zion, and the word of Jehovah from Jerusalem!'"

THE SOUL OF MODERN JERUSALEM

But let us not be deceived, "the Jewish soul" which will find a home and express itself in this counterfeit "Sanctuary" in Jerusalem will not be the soul of the true Israel of Moses and the prophets, or of Christ and His apostles, but rather "the soul" of modernism and rationalism; and the hundreds of talented young Jews with the choicest brains of Jewry and their professors who will gather there to study or teach are much more imbued with the principles of "the lens polisher of Amsterdam" (Spinoza, the father of modern Pantheism) and Karl Marx (the father of atheistic social democracy) than with the teaching of the Bible or even of the Talmudic "sages of Babylon and Jerusalem." It will not be "the law and the word of Jehovah" which will be disseminated from that temple of Jewish learning, but rather the spirit of unbelief which will tend more and more to undermine faith in revealed religion among the Jews themselves, and among the other nations. Thus it will hasten the consummation of the apostasy of the last days which is foretold in the prophetic scriptures of the Old and New Testament.

Even the so-called religious Zionists confidently look forward to the time when Judaism will supersede Christianity as the world religion,

and regard the re-establishment of the Jews in Palestine as a preparation for the fulfilment of their mission to spread pure monotheism on the earth. "It will mean," says their leading organ, "the releasing of the Jewish soul as a great spiritual force for the whole of mankind," and "the time can at last be descried when the Jew will be able without let or hindrance to perform for the world his mission of Judaism."

One of the leading English Rabbis preaching in the West London Synagogue on the 7th day of the Jewish Passover (April 3rd) this year, from the text, "This people have I formed for myself; they shall show forth my praise," boastfully repeated the assertion that the Jews are and will yet be the religious teachers of mankind. "The Jew," he said, has given the world his book of faith, the Bible, with its vast conception of an ethical God who is supreme above the material deities that men fashion for themselves. But the treasures of the Jewish spirit are not restricted to the Bible. For more than two thousand years, since Malachi wrote the last page of the Old Testament, Israel has been poring over his prophetic writings, and evolving from them fresh inspiration for the enlightenment of humanity. He has adapted the wisdom of the ages to ever new needs. With unwearied diligence he has studied the ordinances of his ancient law-givers, and reared thereon a structure of religious piety and new law, of social justice, of charity, and of household sanctities, which is the admiration of the educated world. In Talmud and Midrash, in Halacha and Hagada, the Jewish mind expressed itself with a force that showed its creative genius to be inexhaustible. And by the side of this remarkable literature stands a no less remarkable history, which Herder called the greatest poem of all time—the story of 2,000 years of heroic endurance, the like of which no other nation has been called upon to suffer. With such a literature and such a history we may well claim to be the world's teachers in all concerning the things of the spirit. We have justified the prophet's declaration: "This people have I formed for Myself: they shall shew forth My praise."

We should lay all this to heart, and seek a fresh baptism of missionary zeal and love that we may be able, at least in a measure, to stem the tide of Jewish and Gentile apostasy and unbelief which is spreading on the earth. Above all, let a loving and faithful testimony be borne to the Jews in these critical days that it is nothing but self deception on their part to think that they had or ever can have a mission of blessing to the world *apart from Christ*. Neither the negations of rationalistic "Reform" Judaism on the one hand, nor the "Talmud and Midrash, Halacha and Hagada" of the so-called Orthodox Jews on the other, have anything in them which can bring true light to the mind, or comfort to the heart of man. It is the Gospel of Our Lord Jesus Christ alone which is the power of God unto salvation to Jew and Gentile, whether in Palestine or out of it.

THE COMING MORNING

But if as watchmen on the walls of Zion we must first of all honestly answer the question "How far gone is the night?" with the words "The night cometh," i. e. the yet darkest (though, thank God, short) hour of Israel's long night of apostasy and unbelief, which will have also an adverse effect upon the other nations, we can also with certain hope and confidence based on the sure word of God, and on the unmistakable signs of the times say, "*and also the morning.*" Yes, the glorious morning "without clouds" when not only to Israel alone shall the glorious tidings be proclaimed "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee," but when nations shall be drawn and come to that light, and kings to the brightness of that rising. That morning, the commencement of the longed for millennial day when the knowledge of Jehovah shall cover the earth as the waters cover the sea, will be ushered in by the rising of the Sun of Righteousness with healing in His wings, or in plain New Testament language by the "Appearing of the glory of the great God and our Saviour Jesus Christ." Simultaneously with this blessed and glorious event the Spirit of grace and of supplications shall be poured upon the Jewish nation and they shall, with a broken heart, look upon Him whom they have pierced, and whom like Paul they have ignorantly in their blind zeal "persecuted."

With that day of Israel's national conversion is bound up the hope of the world. During the present dispensation, through Israel's temporary "fall," salvation has come to the Gentiles, and the "diminishing of them" has been over-ruled of God to "the riches of the Gentiles." But this "salvation" and riches extend only to individuals. God hath visited the "Gentiles" to "take out of them a people for His Name." It is only ignorance of God's plan, which can boast of the gradual and complete conversion of the world in this present age.

Through individual Jews whose hearts were set on fire with love and devotion to Jesus of Nazareth whom their nation despised and rejected, who went forth into the world, taking their lives in their hands, to preach Him among the Gentiles; and through the inspired writings of Jewish apostles and evangelists—individuals from all nations—a multitude which no man can number, have been brought and are still being brought into the knowledge and fellowship of the Messiah. What might have been if the Jewish nation had accepted Christ instead of rejecting Him we can only guess.

"Judging from the work accomplished by one Jew, Paul," says another Hebrew Christian brother, "we can imagine what might have been achieved if the intellectual acumen and great learning of the scribes and Pharisees, together with the enthusiasm of the young patriotic zealots, had been enlisted in the cause of spreading the Messiah's Kingdom in the world; if, instead of one, there were thousands of

apostle Pauls; if the great learning, industry and spiritual zeal which for centuries has been employed in rearing that great monument of wasted human industry, the immense literature of the Talmud, were used rather in the living work of propagating the gospel of Christ; if Jerusalem, instead of Rome, had remained the capital of Christendom, and the Jew, instead of the Greek and Roman, the guiding spirit in the councils of the Church!"

But our human "if" does not reach deep enough to fathom God's inscrutable purposes, nor is it high and broad enough to unravel all the thoughts and hidden counsels of the Infinite and Eternal One. This, however, we do know, that while Israel is held responsible for its rejection and present attitude to Christ and the gospel, that unto God all things were known from the beginning of the world, and that it was clearly forecast on the prophetic page that so it will be; and that it is only "after these things," when Messiah returns to build again the tabernacle of David which is fallen, that the residue of men shall seek after the Lord. (Acts xv, 13-18.)

Then, when "all Israel shall be saved"; when the miracle of a whole nation being born in a day shall first be witnessed on the earth in the case of the Jews; when the full significance of the precious name of "Immanuel" shall be realized in Jesus "dwelling in the midst" of His own people, so that the name of Jerusalem from that day shall be "Jehovah Shammah" (Ezek. xlviii, 35); when there shall at last be not only "thousands of Pauls," but a *whole nation* who shall burn with the same love and zeal for the glorious person of their Messiah, and for the extension of His Kingdom, as that which characterized the blessed apostle to the Gentiles, then nations, as nations, "shall join themselves unto Jehovah," and the day of which prophets and psalmists sang will at last break on this earth, the day for which they yearned, the day of universal peace and righteousness, when God's way shall be known in all the world, and His saving health among all nations.

The Burnt Offering

A PRAYER OF CONSECRATION, BY SUSAN C. MENDENHALL

Make Thou an altar of my heart,
Lay on the fuel—pile it high;
My pride, my passion, foolish greed,
Self-righteousness—that too must die.
Heap Thou my whole life's dry dead
wood
Upon this altar to my God.

Bind Thou the sacrifice upon
The altar with the cords of truth;
My wealth, my time, my talent, too,
My intellect, myself forsooth,—
Then shall my prayerful thought arise
As fragrant incense to the skies.

Now is the offering prepared,
Now is the dedication made;
Come Thou and touch with love my
heart
This altar where myself is laid.
See how the flames leap higher and
higher,
O Father, God, quench not the flame,
Consume the dross—compel the fire
To purify my life and mind
And feed and strengthen my desire
To lift, to serve, to do my task,—
All this for Christ's dear sake I ask.
The flames of love—Thy holy fire.



GOING OUT TO FISH IN NYASALAND

Nyasaland Contrasts—Terror and Peace

BY REV. DONALD FRASER, LOUDON, NYASALAND, B. C. AFRICA

THE sense of our distance from the goal to which we travel may sometimes give us despair. But when we sit down a while and reckon the way we have covered, we are refreshed by a comfortable sense of things accomplished and braced to face the road that still lies ahead. When we compare things as they are with things as they should be, deficiency is written over all. But when we contrast things as they are with things as they were, progress is our verdict, and the air becomes full of hope.

Now let us have some attempt at vivid contrasts that will throw into sharp relief the changes which have been taking place in Nyasaland.

First, for the dark past, take the events of one week which Professor Henry Drummond spent at Bandawe on the shores of Lake Nyasa. He had come out on a little scientific expedition, and his book, "Tropical Africa," contains a picturesque account of his short journey and observations. The Livingstonia mission was then ten years old, and was still at the very beginning of work. Yet his mind saw great changes and great promises for the future.

He was the guest of the missionaries and lived with them in their little grass-thatched brick cottages, which stood on the ridge above the

lake, hidden among heavy-foliaged trees. He watched them at their work, and listened to the disturbing news that broke their quiet so regularly. He saw the severe strain that climate, fever, anxieties and isolation put on the spirits of men, and one Sunday evening spoke to them on I Corinth. XIII, "The greatest thing in the world." It was worth his while coming so far to leave so refreshing and memorable a word with this work-worn company.

One day a messenger arrived to say that a chief, who lived twenty miles to the north, had died, and the usual ceremonies had been observed. What were these? Sympathetic mournings? Yes, certainly, for the tragedy and loss of death are as sharp to the poor heathen as to the best of us. They were deeper in the companionship of their fellow villagers than ordinary men are. And his presence will be missed more, for it touched them at every point of their daily life. Now he has passed out into the dark, no one knows whither, and no one hopes to see him again. The cry of the bereaved villagers could be heard a mile away at sunrise and at sunset every day. There was sorrow in the bitter wail, but there was a sharper turn.

That chief could not go to the spirit world alone. Wives must accompany him to love him, and slaves to serve

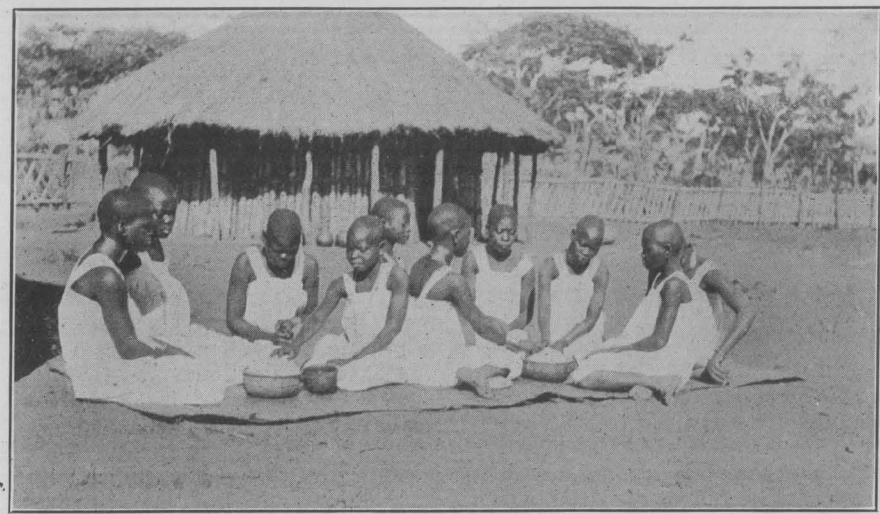
him. When he died, three or four people had to be slain and laid on the roof of his hut to keep him company.

On the day of his burial a bed of massacred wives and slaves had been made for him at the bottom of the great pit, and more were slain when the grave was closed. Forty souls had perished that that chief might

mand that the missionaries should lead them out against their raiding enemies, but they would not.

"We are not here to fight," said Dr. Laws, "and we hope soon to go to the Ngoni also with the Gospel."

The chiefs threatened to fight the missionaries unless they helped. Arrows were on the string, and wild,



SOME GIRLS AT LOUDON BOARDING SCHOOL

have society and service in the spirit-world to which he had passed.

The Coming of Marauders

Another day, terrified men came running to the station. An army of Ngoni had suddenly appeared in their fields, "and we only are escaped alone to tell thee." The evidences of the marauders were plain enough. Already tall columns of smoke from burning villages were rising at Matete, ten miles away. The shrill alarm cry of the women was everywhere, and the people were rushing to the station for protection. Hundreds had already arrived. They could not be allowed to remain in this confined space, for if the Ngoni came suddenly upon them there would be dreadful massacre. So they were driven off to the neighboring hill. The local chiefs gathered to de-

angry looks were directed at the Europeans. But they refused to lead them, or to lend them guns. For the next day or two the air was full of alarms. The raiders were all over the neighborhood. The plain was full of the smoke of burning villages.

On Sunday the church was full of men; the women stood outside by the open windows, wondering and listening. When Dr. Laws began to pray, the men within bent their heads and closed their eyes. The ignorant women, seeing this new movement and not understanding it, turned and ran. The sound of the stampede made the men look up, and seeing the women fleeing they immediately concluded that the Ngoni had appeared, and the congregation rose to its feet and fled by doors and windows in indescribable confusion.

But the raiders did not come near



A CLASS OF GRANDMOTHERS AT SCHOOL IN NYASALAND

the mission. Surfeited with plunder, they withdrew again to the hills.

A Contrast—Three Years Ago

Three years ago the steamer stood off Bandawe with another group of passengers. Among them was a missionary returning after twenty-five years of service. There were two grandchildren of Dr. Livingstone, come to follow in his footsteps. There was a young minister who had resigned his charge in Scotland that he might be a missionary; and there was a traveler, who like Drummond, had come to see with his own eyes this land and its people.

There is no atmosphere of tragedy on the beach today. Hundreds of voluble natives are standing on the rocks, or swimming out into the surf to meet the passengers. The sun is shining overhead and the clear waters of the lake are quiet. For miles along the shore are continuous villages. Fishermen in scores of canoes are casting their nets into the sea. The plain is green with the rich casava fields, or yellowed with the

ripening maize. Comfort, security, and assured peace are marked on this landscape. In the evening when the fierce heat has died down and the sun is dipping towards the Ngoni plateau, the villages are filled with the sound of children at their play. There is a pastoral lowing of cattle returning home. The untiring, rhythmical sounds of the native piano float out of the distance, and as the shades of evening fall there is a sound of horns and drums, calling the people to evening prayer.

The next day is Sabbath. It is to be a great day. From the earliest morning the people have been streaming in by all the paths, from the north, and the south, and the west. By nine o'clock thousands are present. There is no hope of accommodating them in the church, though it holds two thousand, so the congregation must adjourn to the shade of the trees. Seven thousand folks are there. How different from that multitude that thronged this station thirty years ago! Every man and woman now is brightly dressed; most

of them can read; all of them are Christians—~~if~~ not baptized, at least professing Christ. There are hundreds of Ngoni there; not now with wild war dresses and bent on plunder—they are worshippers with their great Zulu Bibles in their hands.

See that line of elders and evangelists sitting, in the shade of the great trees, and close up by the platform, mark the red-skinned man with the bright laugh and bubbling energy. He was down with the Ngoni army that week thirty years ago—one of the boldest, murdering, burning. Today he is a tireless evangelist, for whom the steep hills, and sweltering valleys have no terror. Mark that little man, who reads with spectacles poised on the end of his nose, and who speaks like an orator. He was honored as the bravest man in the army after one of those raids. Today he is a theological student, and one day will be ordained a minister of the Gospel.

And that old woman who sat so quietly at the early morning communion service, who is she? There are lines of old sorrow on her face on which a quiet peace has now settled. She was a slave who had been put into the grave with her dead chief, to be buried alive and serve him in the other world. She had sneezed when she was led to the grave, and the witch-doctors said the spirits would not have her. So she was lifted out, as one brought back from the dead. Years afterwards she was found of Christ, and now twice redeemed she sits at the Table with life everlasting.

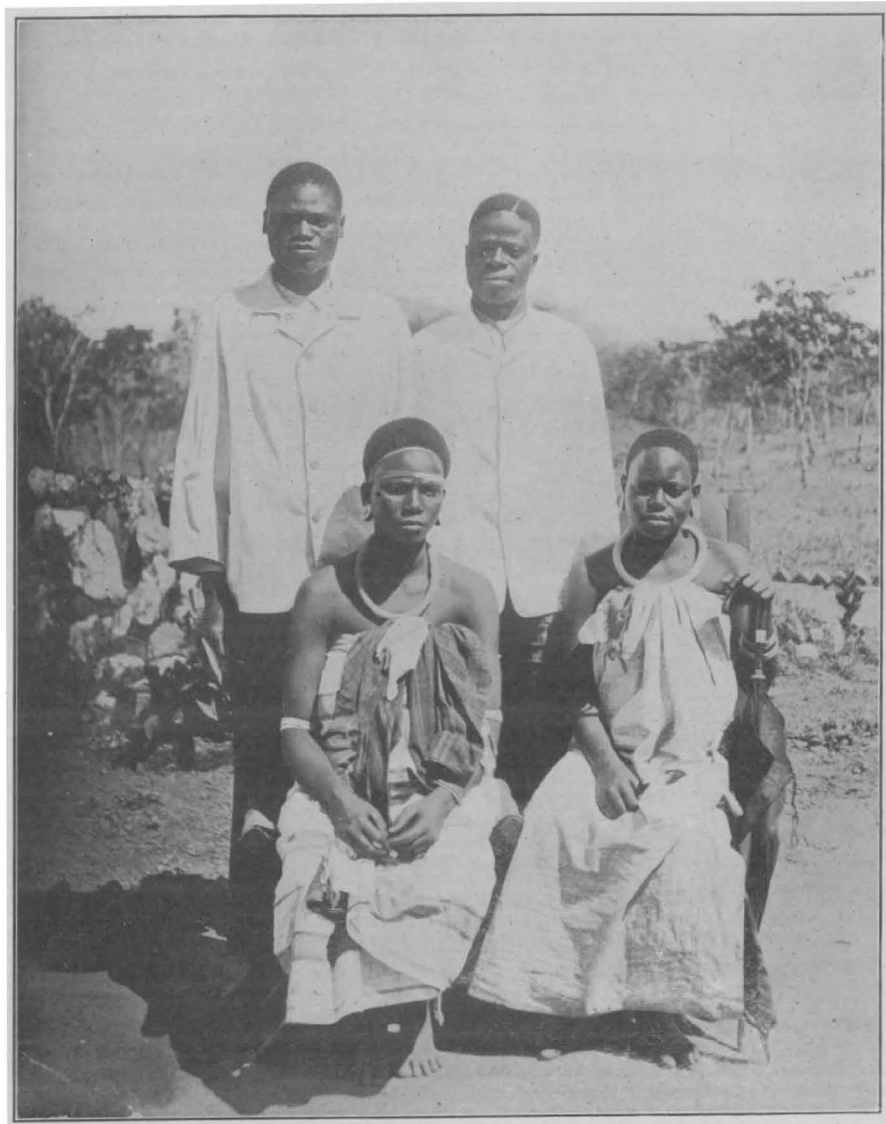
What has brought this mighty assembly together? All the tribes are here, not one of them armed. There are scores of elders, hundreds and hundreds of Christians.

It is the first ordination day in Livingstonia. Three of these Nyasaland men are to be ordained to the ministry. There they are, apart from all the others, each one of them with twenty years of Christian service behind him. There is *Yesaya Mevasi*,

the Tonga, intensely emotional, by no means easily guided, but burning with a great zeal for preaching, well acquainted with the Greek Testament. Then there is *Hezekiah Tweya*, a Ngoni with strangely Semitic face; quiet, reserved, solid, reliable, proficient to teach. And last is *Jonathan Chirwa*, a Timbuka slave, poet and saint of the church, fervid and deep in his preaching, somewhat pessimistic in his judgments, but absolutely given over to God and His service. To ordain these three as ministers of the Gospel the Presbytery has met. Dr. Laws is presiding. His head is white now, for forty years of tropical service have gone over him. His eyes are full of tears as he sits under these same hoary trees, beneath which the huddled crowds were cowering thirty years ago. Today, along with his fellow presbyters, he lays his hands on these three who have been called to be Christ's ministers.

There today is manifested the greatest thing in Central Africa. It is wonderful to see the river down which the corpses of the slain floated in Livingstone's day, now busy with the signs of prosperous commerce. It is wonderful to sit in a railway train and travel so swiftly and easily to the highlands, which once one climbed so painfully, up whose sides the porters carried their loads so laboriously. It is wonderful to see those fair highlands, once the hiding place of starving fugitives, now covered with promising plantations, and vigorous townships. It is wonderful to see this once lawless land now administered by British officials, and the tribes who forty years ago had not two coppers to rub against one another, now paying £60,000 (\$300,000) a year in hut taxation.

These things are great, but there are greater. The promise of the future is not in steamers and trains, stores and plantations, not in governors and magistrates and police. Here in this Sunday gathering at Bandawe lies the hope and guarantee of the future. For here is met a liv-



A PRODUCT OF CHRISTIAN MISSIONS—TWO TEACHERS AND THEIR WIVES

ing, working Church of Christ, whose members have come to know Jesus Christ, the Crucified, a church with its elders and ministers, and the Word of God in its own vernacular. It is the Gospel out of which this church is born that has produced the change in Nyasaland. All around are the miracles of its power. The land that

was harried is now at rest. The people whom lust and passion deformed are now transformed into children of the Kingdom. The terror of magic, the fetters of ignorance are broken by the new knowledge. And the Power that has accomplished all this is in the land, to increase and flow, until Christ shall be crowned King.

Women—Two Pictures from India

BY REV. E. STANLEY JONES

At a series of evangelistic meetings for educated non-Christians in South India, the large town hall was packed with an eager audience. The interest was tense. At question time a tall, fine-looking Mohammedan gentleman, instead of sending up his question, walked boldly up and handed me the following:

"How is it that women in Christianity are in the lowest degradation? They have no rights of any kind. They are considered an object of scorn. In Mohammedanism it is different. When Mohammed said 'To her is due what is due from her' he raised her at one bound to an equal status with men. Is this not an improvement upon Christianity?"

There was a picture of the degradation of Christian women drawn from theory by a Mohammedan. The lot of Christian women was compared unfavorably with their Mohammedan sisters. But note in contrast the picture from real life.

The railway train stopped at a fairly large station in India. I noticed that a Mohammedan gentleman was having difficulty in getting his wives—I knew not how many—into the compartment. The trouble was adjusted and the train started. Evidently the gentleman called the roll, or noted that one wife was missing; for he waved his hand and yelled frantically to the guard, "Roko, roko! Ek bibi rah gai!" (Stop, stop! One wife has been left behind!) The guard waved the red flag and the train came to a halt. From the other end of the platform two men came carrying a doli (a seat suspended from a bamboo pole) draped so that no man can see the woman's face. It was opened, and a woman got out and hurried into the compartment. The train started off again. The husband-of-many-wives must have called the roll again, for again he waved his hand even more frantically than before: "Roko, roko! Ek aur rah gai! Ek aur rah gai!!" (Stop, stop! One more has been left behind!) One more has been left behind!! The guard signalled the train to stop once more as the carriers rushed up with another doli, opened it up, and to my surprise (and perhaps to the husband's) *two* women got out!!

The train pulled out and was not flagged again. None of the bystanders on the platform smiled. Why should they? But I did, for I was brought up in a Christian land.

Embezzlement—Who is Guilty?

BY REV. EDWIN M. POTEAT, D.D., GREENVILLE, SOUTH CAROLINA

President of Furman University and Secretary of the Laymen's Missionary Movement.

EMBEZZLEMENT is a very ugly crime. In English law, the definition of it arose out of the necessity for distinguishing it from ordinary theft. Larceny was the taking of property out of the possession of the owner, and did not cover the appropriation to one's own use of property committed as a trust. Servants and others were thus able to steal with impunity goods entrusted to them by their masters. Accordingly a statute of Henry VIII enacted that it should be a felony in servants to convert to their own use caskets, jewels, money, goods or chattels delivered to them in trust by their masters.

It is pay day; and a clerk with the pay roll and the cash in the envelopes sets out to the mine to pay off the miners. On the way a sudden opportunity of sure escape confronts him, and he disappears—a clean get-away with a big pile of money. The money is in his possession as a servant. He converts it to his own use as a thief and becomes an embezzler.

The cashier begins by secret borrowings of small sums; he goes on to make false entries in the ledger, and finally absconds to Canada with the portable assets of the bank. He is not an ordinary thief, and his crime is far more gross than that of an ambiguous stranger who filches your purse or your automobile. He was a trustee. The property was in his charge precisely for the reason that the President and the directors had judged him an honest man, had confided in him as incapable of converting to his own use trust funds. Their confidence and the sacredness of the trust and the integrity and correctness of his previous dealings—all these combine to enhance the baseness of his present conduct. He is an embezzler.

It is in some such context as the above that Paul's word to Timothy properly falls. He wrote:

"I render thanks to Christ Jesus our Lord, who has made me able for this; he considered me trustworthy and appointed me to the ministry, though I had formerly been a blasphemer and a persecutor and a wanton aggressor" (1 Tim. 1:12, Moffat's Translation).

His ministry was a trust committed to him by his Lord who believed him trustworthy, believed that he would not make merchandise of the truth, that he would not adulterate it to suit the ears of his hearers (2 Cor. 2:17);—in a word, that he would not be a grafter but would rightly divide the Word of Truth.

To the same effect is his word to the Corinthians (1 Cor. 9:16-18) that his boast was, not that he was a preacher—he had to be that since against his will he had been appointed a steward and must discharge

his trust—but that, being a preacher, he could offer the gospel without charge. And again (1 Cor. 4:1-2):

“This is how you are to look upon us as servants of Christ and stewards of God’s secret truths. Now in stewards your first requirement is that they must be trustworthy” (Moffat’s Translation).

And still again he says:

“Hence as I hold this ministry by God’s mercy to me, I never lose heart in it; I disown those practices which very shame conceals from view; I do not go about it craftily; I do not falsify the word of God. I state the truth openly and so commend myself to every man’s conscience before God” (2 Cor. 4:1-2, Moffat’s Translation).

From this account of the matter it is clear that the apostle Paul would have considered himself an embezzler if he had sold his knowledge of Christ at so much per hearer, if he had lined his own purse by making gain of the Gospel. And his brother Peter was like him in this, for when Simon offered to pay him for the power to confer the Holy Spirit, Peter repudiated the base suggestion with sudden revulsion—“Thy money perish with thee” (Acts 8:20).

This is not to say that Paul did not expect the preacher to get his living by preaching—on the contrary, he wrote: “They that preach the Gospel must live of the Gospel” (1 Cor. 9:14). It is rather to say that the servant trusts his master to supply his needs while he is discharging his duty as a servant, and that the master trusts his servant not to take advantage of his trusteeship to make secret gains by manipulating in his own interest that with which he has been entrusted.

Similarly, our Lord in the parable of Luke 19, makes the nobleman put the capital in the hands of his servants, saying: “Go into business.” Evidently the master expected his servants to live while they were using the capital committed to them. But when he returned, one said, “Thy pound hath gained ten pounds,” and turned over the original capital and the increase to him. But what about the expenses of the business, and the living of the servants while thus engaged? Undoubtedly these were reckoned in in making up the report of the total profits. As we would say, after deducting all legitimate costs, the business has yielded so much. And Jesus puts a fine word in the mouth of the capitalist: “Well done. You have shown yourself capable and trustworthy. I will name you the President of the Company” (Luke 19:17).

Now, the possibility of embezzlement lies under the phrase “legitimate costs.” Suppose the servant had said, “This is a big opportunity, the profits are going to be far heavier than my master will expect. I will set aside a fair return for him and then exploit the business for all it will bear and appropriate the excess profits to myself. He need never know! I will be a rich man when this is all over.” Will he? Is he likely to be better off in the place of the unrighteous steward (Luke 16:1), trying to feather his nest by a last dishonesty at the expense of his master, or in the place of the faithful men who trust the generosity

of their master to provide legitimate opportunity for further and more important service?

But embezzlement might lurk under "legitimate costs" in another sense. Suppose the servant had said—"I cannot open a separate account for the excess profits for myself, but there can be no objection, in law or in conscience, if I build myself a fine house and conserve my own strength by employing a retinue of servants. A man with an opportunity like this has no right to make a slave of himself. I must live in a style befitting the dignity of my position and the wealth of my master." It is the old question of luxury again. What is luxurious living? Where does parsimony end and luxury begin? Perhaps we must give up trying to answer; but we can at least be sure that selfishness is very subtle and can make plausible arguments to prove that it is unselfishness. We can also be sure that our own safety is in being as far away from the dividing line as possible. And in this our Lord is our example. Do not be anxious, he said, about food and drink and clothing; the Gentile mind is bent upon these things, but you must not be like that. He who clothes the lily and feeds the birds will see that you do not lack.

Enough has been said to make clear two things. The first is that in the New Testament teaching, stewardship is a very big word and covers the whole of life, capacities, whether of truth or of property, opportunity,—everything we are and have must be held under this conception. And the second is that there is a constant and often a near possibility of embezzlement in the administration of our trust.

Our Lord in the thrilling consciousness of His Sonship to God was driven from the Jordan into the wilderness to be tempted of the devil. He had been entrusted with a supreme and unique power and appointed to a supreme and unique career. The subtlety of the temptation appears when we note that the suggestions, one by one, are addressed to the exact state of our Lord's consciousness. "If thou art the Son of God (as thou art), command that these stones become bread." The temptation was to convert to His own use powers which had been entrusted to Him for the benefit of all men. We need not raise the question whether He could have retained His power after a prostitution of it to selfish uses, for He instantly repelled the infamous proposition to feed Himself. And we see in the Cross the final demonstration of the principle He adopted in the beginning to commit Himself to God his Father in the confidence of fatherly protection and complete vindication at the last. That is to say, He was a faithful steward of His own nature and mission and of the manifold grace of God.

In the parable of the talents (Matt. 25:14) our Lord sets forth the principle, **USE OR LOSE**. The man who tried to keep his money by hiding it in a napkin, lost it. And in the parable of the pounds (Luke 19:11), He carries the implication of what the use of the nobleman's

capital must be according to his mind: "Trade ye herewith, *till I come*" (v. 13); his return kept in mind would hold them to his mind in the administration of the trust. Here the direct crime of embezzlement shades off into the forfeiture of one's stewardship by a timid handling of the responsibility, or by a misconception of the purposes of the principal in the business. To sum up:

1. Stewardship, in the New Testament conception of it, throws its constraint over all we are and have—life, capacities, truth, property, opportunity.

2. The opposite of stewardship is embezzlement.

3. Embezzlement may take several forms:

- (1) Direct appropriation of a trust to one's own use;
- (2) Withholding a part of the returns in making settlement;
- (3) A life of self-indulgence out of the proceeds of the trust;
- (4) And it shades off into the vices of timidity and slothful misunderstanding of our principal's intention in conferring the stewardship, followed by forfeiture and rejection.

4. The reward of faithfulness is not more pay. Since life is secure in the goodness and wisdom and resource of God why should we want more pay? No; the reward is enlargement of capacity, and a larger responsibility and opportunity.

The reader will have no difficulty in tracing out the practical applications of these principles. Two examples must suffice here in the way of suggestions. Here is a man who has large capacity for knowledge, for truth, and for the ministry of truth to his fellows. His knowledge of facts, of truth, brings him into fellowship with the omniscient God and constitutes a stewardship of these on behalf of God on the one hand and of his fellowmen on the other. The embezzler would say, "This knowledge, this truth, is mine for my own use, aggrandisement, fame. I will exploit them to spread abroad a sounding name."

The faithful steward would say: "O, God, I think Thy thoughts after Thee! Help me to share them, in Thy name and according to Thy will, with all men."

Here is another man whose capacities take the practical turn. He is executive in his makeup, a genius in business affairs; whatever he touches turns to gold. The embezzler would say: "I can go to the top; I can dominate the business world in my line; I will make millions and millions, found a family and endow it with untold wealth to remote generations; and millions of men shall know me as their master, and envy me as a king of finance."

The faithful steward would say, "I am a pensioner on the bounty of my Father in Heaven; I am a trustee of that bounty on behalf of my fellows. Their needs are my opportunity to help, my abundance shall be their supply."

The Impressive Sights in Tinnevely, South India

BY EUGENE STOCK, D.C.L., LONDON, ENGLAND

Formerly Secretary of the Church Missionary Society.

THE southernmost province in India, Tinnevely, is the home of two millions of people, Tamils by race, from among whom about five per cent—an unusually high percentage—have been won for the Christian Church.

1. INSIDE A GREAT TEMPLE

Tinnevely is the name of a small town as well as of the province. I can never forget one day in that small town. It has one dominating feature, the great temple of Siva—not that this is one huge building, like the cathedrals of Canterbury and Durham and Salisbury, which, as they tower over those small cities, give the passing traveler the impression that there is nothing else there. Yet one gets the same impression when, after visiting the vast temple enclosure in which stand not one but many buildings, one comes out again into the narrow streets. Now this temple is a sort of “mother church” to some fifty other chief temples in neighboring towns and villages—not counting innumerable local shrines of all sorts. It has large property in land, and, together with its daughter-temples, is managed by a committee of seven Hindu gentlemen, who receive and dispense an enormous income.

This wonderful place is not open to everybody. But those seven Hindu gentlemen had all been educated in British schools, and hold the British *raj* (rule) and the British sovereign in high honor. One of them (at least) was educated at the mission college; and on hearing of my being connected with the Missionary Society to which it belonged, he invited me to inspect the temple. I and my party were met in the long street leading to it, a street with a teeming population, by a band of “musicians,” trumpets, flutes, triangles, tom-toms, such a din!—and they marched before us, not only to the entrance, but all the time we walked about the large enclosed space. Moreover, at the great gate, as we passed under the high archway, we were met by the sacred elephant, which gave us a snorting salute, and then turned and also walked in front of us. What did we see as we went round? I cannot remember the half of it; but we visited the “hall of a thousand columns,” the hall built for the “marriage” of the god Siva and the goddess Parvati, the covered platform surrounded by water where they sat in hot weather, the tank in which they were bathed—for they were washed and dressed every morning and put to bed every night. And what were the god and goddess themselves like? Ah, we did not see them! No Christian may see them, except when, on great festivals, they ride in procession round the town, hoisted on huge cars like the “juggernaut” car so familiar in pictures. Of course they were merely colossal images.

But we did see things that are rarely shown. Great cupboards were opened in which were a dozen life-size figures of animals, horse, bull, parrot, etc., all overlaid with silver, and made (it is supposed) thousands of years ago. I say "life size": well, the horse and the bull and some others were, but the parrot and (I think) other birds, being equally large, looked quite colossal. These were not kept merely as relics of the past; they were still used; for upon them were seated the god and goddess, and other images, when they went in procession. And then the jewels—which decorated them on these state occasions! They were kept in a great case with twenty-five locks, which could only be opened with twenty-five keys kept by twenty-five different men, all of whom had to be present at the same time if the case was to be unlocked. But some of these twenty-five men lived miles away, in the villages; and my Hindu friend had sent round to them all summoning them to the temple at a certain hour, that the case might be opened for me. Well, it was opened; but words quite fail that would give the least idea of the splendor of those treasures; and they have been there many centuries, no one knows how many!

2. INSIDE A HUMBLE COLLEGE

I came away from that temple almost stupefied. Plainly it was supreme in that town. It dominated everything. Its army of Brahman priests were practically the rulers of the people. How could a feeble band of foreign missionaries challenge their supremacy? Perhaps my Hindu friend meant me to be stupefied, meant me to learn the strength of the impregnable fortress of Hinduism! But I am not at all sure that he believed in it himself. *Could* he really believe in that terrible system, he who had received an English education, yes, a Christian education—he who knew Shakespeare and Milton and the Gospels as well as I did? Yet, supposing he didn't—how could he get free from it?

Another place in that town worthy of a visit is the Missionary College, the very place where that Hindu gentleman had been educated. It was in a by-street; it was a remarkable set of buildings (superseded since then); there was nothing to express outwardly a challenge to that temple. But there I found about a hundred older boys and youths. (There are nearly a thousand now, including the younger classes.) It was vacation time, but an invitation had been sent round to them to come and meet me, and they had come! There they sat, row upon row of them, almost everyone a devotee of that temple, with red and white marks on their foreheads in honor of the god. They presented an address to me ("Venerable Sir!"), got up by themselves, thanking the Mission for teaching them many good things, including "religion and morality"! I addressed them, *in English*—no need for an interpreter, such as I had used elsewhere; and as I told them of *my* Saviour, Who was ready to be their Saviour too, they listened with an intensity of eagerness which none could believe without seeing it. Never can I forget those dark

piercing eyes fixed on me, and the breathless silence in which I spoke.

But my feeling was, How can they ever escape the dominating influence of that temple? Think of caste restrictions. There are streets in that town inhabited only by Brahmans, and no lower castes dare to enter them, much less a Christian! And in the college, at first separate benches had to be provided for Brahman boys. A few years after the time of my visit, the principal wrote that he had just seen "a pariah Christian student, a first-class matriculate, walking down the chief Brahman street, with a Brahman student on each side, one with his arm locked in the Christian's, the other holding an umbrella over the trio, both intent on a note book on the lesson of the day which the Christian was carrying." That is wonderful enough; but is that all? It is not. Boys from that college have come out and embraced Christ. Not often does this happen in a missionary college in India. Generally the seed sown lies dormant for some year, and then bursts forth and bears fruit, providing the Indian Church with educated leaders. Almost all the leaders have been won in that way. But divine grace has given speedier fruit in Tinnevely Town.

The indirect influence of the college was shown in another way. That Hindu gentleman asked me to give a lecture to the educated men of the town; some of whom had been scholars, and others were the fathers of scholars. I knew that Indian non-Christians were quite willing to listen to a direct address on religion, and I took as my subject, "One Race, One Revelation, One Redeemer."

3. A CROWDED VILLAGE CHURCH

The other mission agencies are not in Tinnevely Town, but at Palmcotta, a place about the same size only three miles away. It is headquarters of the Mission for the greater part of the province. But I will only now add what I saw on Sunday. At 7.30 that morning the large Christian church was crowded. It is the custom there to count heads, and there were present that morning 1,217 Tamil Christians. About 800 of these were adults; the men, mostly in white, on one side of the centre aisle, and the women, mostly in red, but the widows in white, on the other. In the side aisles were the boys and girls from the boarding schools, sitting on the floor. The adults, in this central mother church, had benches; but in the village churches all over the province, all sit on the floor.

There are over 100,000 Indian Christians in the Province of Tinnevely, with about 80 ordained ministers and 1,500 teachers and evangelists. The pastoral work is entirely under the Indian church councils, and much also of the evangelistic and educational work. The church supports its own ministers and pays its church expenses, and carries many of the schools, raising about \$20,000 a year for these purposes. It also sends money to England for the Bible Society and other Christian agencies. Truly God has not withheld His gracious blessing!

“Birds of Passage” in California

BY LEE McCRAE, LOS ANGELES

IN the little college town of Claremont, California, there are about forty Hindus and as many Koreans, but the contrast between them, even as they walk the streets, is startling. They have come to America for widely different purposes. The Hindus come merely for the sake of two dollars a day ranch wages; the Koreans come for education, secular and religious. The Hindus, intensely suspicious of Americans, fear proselyting, cling to their distinctive clothes and to all the insignia of their strange cult—the turban of white or pink or yellow or black, the long black hair done up with comb and iron disc. They want to learn only enough English to make a living and do business. They harbor terrible grudges and are frequently in the local courts for stoning each other. They are shrouded in superstition, dead to American thought, dead to everything save the glitter and clink of two-dollars-a-day.

The Koreans, too, are sojourners, every one of them expecting to return to his country when he has attained the object of his coming. Most of them are Christians now, but they all aim to be leaders in Korea; and have come for western book-knowledge and Christian training. They are not chance migrants to Claremont, but are carefully placed by the National Korean Association, which takes charge of each newcomer through the Golden Gate, assigning him to the San Francisco colony or the Los Angeles colony, of which Claremont is a part. They have a settlement house down by the railroad tracks, and they have been shown much kindness by the citizens of the town, all of whom are in sympathy with them and their ambitions.

Several Koreans have brought their wives and young children with them, but most of them are very young men who are eagerly taking to American customs, dress and culture. As the majority used the Hawaiian Islands as a sort of stepping-stone, they are able to speak English quite well and have a start educationally. They have their own Sunday-school class under an American teacher in the Congregational Sunday-school and are considered a part of the main school.

They have their own minister, a Korean Christian, who holds services twice a Sunday; and their Christmas celebration was as beautiful and impressive as any we Americans could originate. In the address of the Rev. Mr. Kim, eloquent throughout, was this tribute to America as well as the expression of their purpose in living here:

“America wants peace on earth because her will is goodwill to men, because she has the Christmas spirit in her heart that would give kindness, not bullets. We Koreans want that spirit for ours. That’s why we came. We want to give goodness all we can, and then ask God to give what we can not.”



SOME CHILDREN OF THE LEPERS, RESCUED FROM CONTAGION

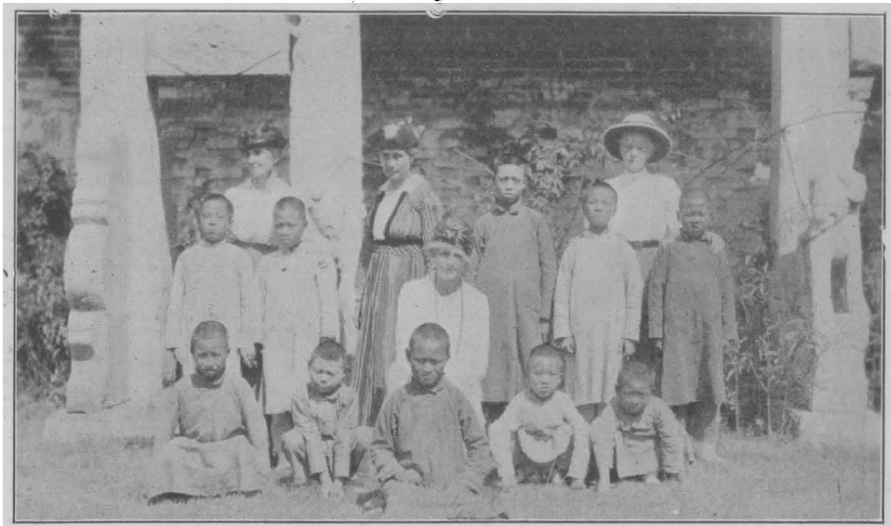
Visits to the Untainted Children of Lepers

BY LOIS ELIZABETH DANNER, MONTCLAIR, N. J.

The author of this interesting article is the daughter of Mr. William M. Danner, the Secretary of the American Committee of the Mission to Lepers. She recently went with her parents to visit the Missions to Lepers in Hawaii, Japan, Korea, China and the Philippines. She was the young photographer of the party and returned with many valuable and intensely interesting impressions on her sensitive films and on her still more sensitive mind. Here she gives some of these impressions most graphically.—EDITOR.

THE train boy shook me and announced, "We are get!" I opened my eyes and looked at my watch. It was 3:50 a. m. and in ten minutes we were due to arrive at Siao Kan Sen, so I scrambled sleepily out of the upper berth from between a pair of red blankets and hurriedly finished dressing just as the train pulled into the station.

We had been tediously following in the wake of a Chinese flood during the past three days. The trains from Peking to Hankow were being run in "spots" and between these patches of railroad, everybody



SOME CHINESE UNTAINTED CHILDREN IN SIAO KAN SEN

and everything had to be removed from the train on sampans, donkeys, chairs, or coolie-backs, and transferred over broken bridges and devastated rice fields.

The Chinese assistant in the Leper Asylum met us, and with the aid of a flickering lantern we found our way to the five sedan chairs that were to take us to Dr. Fowler's home. From our chairs we had a splendid opportunity to watch China waking up and making her toilet. Even at this early hour of four in the morning people were beginning their day's work. When *does* China sleep? No matter how late or how early you will always find her at work. We met processions of men taking bales of cotton to market on "musical wheelbarrows" which make a shrill, squealing noise, very sweet to the operator no doubt, but far from musical to foreign ears.

On we rode through the darkness, and then through the dawn, until at last as a sharp corner was turned, the bearers, with a grunt, set the chairs on the ground in front of a gateway.

We stepped inside. What a contrast to the narrow streets thronged with people marked by heathenism, poverty, superstition and filth! In the mission compound we found a group of clean, attractive houses surrounded by a well-kept lawn and garden. The Superintendents of the Leper Home, Dr. and Mrs. Fowler, awaited us with a warm welcome and a pot of English breakfast tea.

Besides the hospital, the church and the leper work, Mrs. Fowler cares for the untainted boys whose fathers are in the Leper Asylum. Since leprosy is not hereditary, the children who can be gathered in the thirty different homes erected by the Mission of Lepers, are being saved



SOME UNTAINTED CHILDREN OF THE FILIPINO LEPERS

from the dreadful disease. Here are the ten (in the picture) just as we saw them. Are they not worth saving? Mrs. Li is the real mother of three and the loving foster mother of the others. They have such queer names. Yu Sing means "born during the rain;" Hoseng means "quick as fire" and Ching Shan "ancestral hill." The child in the center in front is called "Danner" and is supported with money given through the American Committee by friends in Oakmont, Pennsylvania. These boys are receiving a good Chinese education and some day will be numbered among China's Christian citizens.

At noon we returned to the station over the narrow, rough road between the rice fields and continued our way down the Yangtze River from Hankow to Shanghai. A few days later we sailed on the "Empress of Russia," for Manila, Philippine Islands. On Thursday morning at eight o'clock. A *calesas*—or two-wheeled carriage drawn by a sturdy little Filipino horse—took us from the St. Anthony Apartments to a dock from which the Government cutter "Polillo" was to carry us to the Culion Leper Colony with a party of public health officials, doctors, nurses and Manila ministers.

Over three thousand of the lepers on the island lined the roadside next morning to welcome us while two brass bands furnished lively music. On the day we were there 4,444 patients were living in that model, sanitary city on Culion island. One member of the colony has started an ice plant, manufacturing and selling artificial ice, and another is planning to furnish electricity for the island. A special currency is used at Culion to prevent danger of contagion from money handled by the lepers. Cottages, hospital, public market, out-door

amusement hall—everything is provided by the United States Government to relieve the monotony of their isolation and make their surroundings as home-like as possible. The patients here have a splendid moving-picture machine, but very few good films are obtainable.

On the second floor of a cement building on the side of the island where the well doctors and nurses live, forty brown Filipino babies were taking their mid-day siesta. They were awakened and taken to the lawn for a picture amid loud remonstrances. Then twenty pairs of white rompers scampered away. The other babies were carried in to the nursery to finish their several naps.



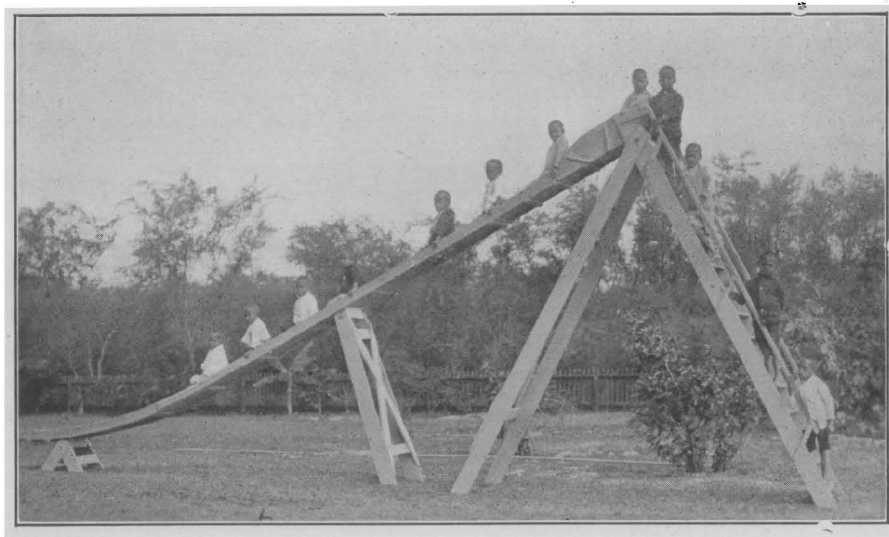
SOME JAPANESE CHILDREN—SAVED FROM LEPROSY

In the afternoon an interesting service was held in the little chapel built entirely by the lepers. It was decorated with paper festoons in honor of the visiting party and long before the service began all the seats were filled and the windows packed with eager listeners who stood outside.

We visited two other Leper Asylums in South China and returned to Japan for the Christmas holidays. On Christmas Sunday, a cold, cold day, we left the Meiji Gakuin early in the morning and first rode on the trolley, next on the train, and then on the circumurban to Higashi Murayama. At the station we were comfortably tucked into the rickshaws and our swift, two-legged steeds trotted off with us. The road wound through orchards of mulberry trees, past tea fields, quaint villages and villagers, Fujiyama showing itself at unexpected turns in the road, until we reached the gate of Zensei Byoin, meaning "The Perfect Life Hospital." With many salaams we were received by the officers of one of the five Japanese Government Leper Homes.

A Christmas program had been planned—songs and Scripture recitations. All five verses of "Oh, Come All Ye Faithful" were played on the harmonica by a young leper boy. On the platform were the shrines for Buddhist and Shinto worship as well as the pulpit and organ for the Christian services. The hall was decorated with tiny silk flags strung across the ceiling and in one end of the room a large Christmas tree stood, on which hung Christmas gifts for the patients.

On the way back to the station little Japanese untainted children came running out to the roadside to watch us pass by. The party halted and I climbed out of my rickshaw to take their picture in their gay kimonos. Each was given a present and promised a doll. We hope soon to have money enough to build them a comfortable house. As we started on again they called "Sayonara!" (Goodbye).



UNTAINTED LEPER CHILDREN AT PLAY IN HAWAII

In Honolulu we found two homes for untainted children. The boys of the Kalihi Home learn to garden, make their beds and mend their clothes, as well as to study Latin and algebra in the schoolroom. In the garden they showed us pineapple, sugar cane, poi; and in the kitchen fresh vegetables were being prepared for dinner—corn, lettuce and tomatoes. They enter into both work and play with a will. This is a happy home for children whose own homes have been denied them. Several older boys have already gone away to higher schools and will become self-supporting men.

The Kapiolani Girls' Home, named for Hawaii's famous queen who defied the goddess Pele, is on a high hill overlooking the beautiful harbor. Fifty-five girls go to chapel every morning at six and then march off to lessons and household duties. School-rooms, bedrooms,

lockers, bathroom, nursery, chapel—all are as orderly as can be. The older girls gave a drill with lavender flower hoops and the younger ones sang “Rock-a-bye baby” and “Jesus, Teach Me How to Pray” and then all joined in the familiar “Aloha Oe.” The gay shouts of the children in the yard playing marbles, the babies waving from the window, and the parrot by the doorway calling “Good-bye” are beautiful memories to us.

There are healthy children living with their leper parents because of lack of funds to build separate homes where they can be saved from contracting the disease. The records show that 95 per cent. of the boys and girls taken away from their parents while young grow up to be perfectly healthy men and women. *Are they worth saving?*



THE UNTAINTED CHILDREN OF LEPCRS AT WORK IN HAWAII

America's Prosperity

BY THE REV. HENRY VAN DYKE, D.D.

They tell me thou art rich, my country: gold
 In glittering flood has poured into thy chest;
 Thy flocks and herds increase, thy barns are pressed
 With harvest, and thy stores can hardly hold
 Their merchandise; unending trains are rolled
 Along thy network rails of East and West;
 Thy factories and forges never rest;
 Thou art enriched in all things bought and sold!
 But dost *thou* prosper? Better news I crave.

O dearest country, is it well with thee

Indeed, and is thy *soul* in health?

A nobler people, hearts more wisely brave,
 And thoughts that lift men Godward, make them free—
 These are prosperity and vital wealth!

Mothers of Men in Colombia—II

BY MRS. C. S. WILLIAMS, BOGOTA, COLOMBIA

Author of "The Least of These in Colombia"

One evening, as I sat sewing by the window, a young girl, holding a child to her breast, stopped on the sidewalk and inquired: "Is there a woman called Incarnación in your service?"

"No, there is not," I replied as gently as possible, the girl wore so travel-weary an aspect.

"Is there one in the vicinity?"

"I do not know the names of many of the servants in this neighborhood, but I will call my cook; she may be able to help you."

Socorro knew no such a woman. Neighboring servants were consulted, but the Incarnacións of their acquaintance were young women and did not answer to the stranger girl's description.

"I live in the city of The-Foot-of-the-Quest. In many years I do not see my mother and I believe her dead; yet the week past comes a man who says that he knows her and he tells me of a certainty she lives in this city in the family of foreigners. You are the foreigners, is it not true? And now, where is that mother of mine?"

Again and again did we assure the girl, so keenly disappointed, that we knew nothing of the mother. She persisted in demanding Incarnación of us, suspiciously, as though for some sinister reason we had concealed her and could produce her if we cared to do so. Convinced at last, the young woman sank down in despondent apathy, with no heart, either to continue the search or to return, some three leagues, to the city of The-Foot-of-the-Quest.

The Spanish construction of house which prevails in South America is a gift from the Moors. It is well suited to the warm climate when the house and enclosed court are large; not otherwise. The only doorway is in the center of the house and has a floor of brick or stone. In the better homes, where the costly water, brought to the city on the backs of women and donkeys, is freely used, the court is massed with shrubs and plants—a flame of riotous color.

The front of the better houses boasts a window—occasionally two or three windows—entirely without glass. Strong iron bars there are, three inches apart, with massive inner blinds of wood, serving as protection against the floods which at times, the canopy of heaven suddenly cleft, descend upon us. So honeycombed by white ants are these blinds that their utility is often questionable.

For a moment I pause at one of these windows. The iron bars, curved outward, allow a view of the street for several blocks. The air is heavy with the stench arising from the littered pavement. The same monotonous scenes present themselves, day after day, year after year; water-donkeys, urged on by their yelling drivers; women bent

double under loads of coke, of yucca, of wood, wending their way among the donkeys; half-naked, unwashed children scudding nimbly about.

I see approaching me a poor servant girl, ragged, dirty, bearing in her arms an emaciated babe, upon whose face is the stamp of death. Discerning my compassionate gaze, she stops and commences mumbling:

"Oh, señora, for the love of the Virgin, give me money."

"I cannot give you money," I reply, "but if you are hungry we will feed you. Tell me your story."

"When my child came, of course, they did not let me remain at that house where I was working. There was even one, a poor old woman, who let me lie on the floor in a corner of her hut. When my little boy had five days, I carried him to the priest that he should be baptised. I had no money; from where could I have it? I had one dollar in every month at that house when they paid me. Not always did they pay me. Forever did my señora say to me: 'You are very dirty. Buy for yourself a dress and change.' How was that possible? The cloth, it costs so much, none is there for less than twenty cents the yard, and I have no money.

"The priest, he said to me, but angrily: 'You have no money, and you expect of me that I baptize that baby? But no. For that I must have money. Go away yourself and bring to me the ten cents.'

"How is it possible that I earn that ten cents? No one lets me enter a house to work. 'No, no,' says each señora. 'I cannot have in my house a servant with a baby. I cannot suffer his crying; you do not earn the dollar I give you each month and at same time, care for your child. There are many servants; it is not that it is necessary that I should have one with a baby. There are now sufficient children in this house.' I have the desire to give the baby guapo to keep him asleep all the day; but the guapo does not come except with the money.

"What was that which I could do? There was certainly nothing, but to carry the loads to and from the plaza. All those girls with babies do it. We desire—oh, how we desire—the work, yet there is not so much of the work and we are many who ask it. Eight cents, sometimes six cents, is all that I am getting each day. A plate of soup costs me five cents—of what shall I eat? How is it possible to get those ten cents for the priest?

"At the last, one señor gives it to me. I run to the priest. My little son has now a month, perhaps even more. That priest—so fat is he—says more angrily yet: 'This is a big baby now. He should have been baptised long ago. I cannot baptise him now for ten cents. It really is twenty cents.'

"Another time I go back to hunt that work. The little son is sick. He does not have so much food. That sun is very hot as I carry him all the day, and that ground is very damp where we sleep at night. I have no clothes for him—but nothing. Oh, Holy Mother, if he should die without baptism!"

The woman's terror of such a death overcomes her, and it is some little time before she continues.

These poor creatures believe that the souls of their little ones are eternally lost—that no prayers or money can ever redeem them—if death comes before baptism. They are willing to sacrifice their lives, even their own souls, to save the souls of their offspring from such a fate.

"Nine are the number of times that I go to that priest. This day I carry to him the sixty-five cents, but he says that he needs the seventy-five cents."

Another pause. In vivid imagination I picture the sacrifice, the self-denial, the starvation that this woman has endured to save sixty-five cents. Possibly had she invested that money in food for herself and her child, had she striven and worried less, the babe might have had a chance.

"This day the priest had much anger with me. He said, 'Cannot you see that your child is dying? Have a hurry with that money or he will be dead without that I baptise him.' Oh, Most Sacred Mary, what shall I do?"

The child died that night.

Teresa was employed in a family of our acquaintance. Full, stiffly-starched skirts, smooth hair, and a bright ribbon made of her a pleasing picture. When her first child was born, she refused to give it food.

"No, no, it is better to let it die. Never in my life have I had a home. All that which I remember of my childhood is hard work and blows; never then did I have enough to eat. There is nothing but suffering for me the whole life; that little girl of mine shall not have it so. I have her baptised, she goes to Heaven, I am able soon to get a situation again and it is better so for the both of us."

She was allowed to have her way—whose concern was it?—and the child died of starvation. No one gave the matter a moment's thought.

María of the *Benedición* was a girl of fifteen who would have attracted attention anywhere. She was a study in black and white; a striking contrast of jet hair and olive-white complexion, curved eyebrows over great confiding eyes of soft black. Still and sad was the expression of the sweet face, so much older in appearance than it had any right to be. She possessed an innate refinement lacking in most servants.

It should be remembered that the mestizo class of Latin America, although called "Indian," often possesses less Indian than Spanish blood. We number the negroes of the States by the millions; how many among them are full-blood? So in Latin America; she who possesses one drop of Indian blood is "mestizo," "peon," "Indian," although the

other ninety-nine drops be from the highest Spanish families. With all the longings and aspirations of their generations of white fathers surging in their hearts, these girls are condemned to the life of a slave, to work like beasts, to live like animals, with no outlook, no hope of better things.

No Indian whatever showed in María de la Benedición; she was of a high Spanish type and apparently nothing had come down to her from the far away Indian grandmother. She was quiet and attentive, a lady in manner. Each day that passed she found it more and more difficult to do her work, and the white piteousness of her delicate face smote my heart. A mere child, endowed by her Maker with beauty, grace and a sensitive soul, yet facing woman's greatest ordeal with no one in the whole world to care what became of her, or her offspring, no one to raise a hand to help her, no home, no money, not even a State Institution to which to turn.

At last she came to me in despair, tragedy written on her lovely face, as she said, "Señora, there is not to me the strength to work here more. I must go."

"Where do you go, María?" and my voice was gentle for a great sympathy for her stirred my heart.

"It is in the country that I have a sister. To her I go; perhaps she lets me stay and work on that ranch."

"But what can you do?"

"It is certain that I work in the coffee field, but it is better that I go."

"I suppose it is," I admit reluctantly. I thought of the life of a woman on a ranch; work of the heaviest kind, commencing long before daylight and enduring until long after dark, with one meal in twenty-four hours, with guapo, guapo at all hours of the day. At night the privilege of lying on the chill earth floor of a vermin-infested hut, without bedding of any sort. Whose was the fault that this frail young girl was condemned to such a life as that at such a time? And the child to come; to what was it coming? Something is radically wrong with a land where half the inhabitants are born to such lives.

There is no sentiment against maternity without marriage among this class. It is easy to see that without these babies the population of the country would soon dwindle away. Yet let no man think that these girls do not sin in breaking the seventh commandment. The whip and lash of suffering that falls so quickly on their young shoulders can be but the punishment that follows the blister of sin. God knows they sin, they know it. Denied all that life should hold for them—what God intended woman to have—home and children, who is to blame if they sin? Whose is the fault that these millions of souls are lost to misery and despair, almost before they are fully born?

The Debt of Education to Home Missions

BY MRS. T. C. ATCHISON, LAWRENCE, MASS.

WHETHER we define the scope of Home Missions to be the Church of Christ at its task of winning our land for the Kingdom, or in its narrower sense—the mission work under the care of evangelical churches in needy and neglected fields throughout America, the debt of education to home missions is immeasurably great. Christian influence, true culture, high ideals, do not come under the sphere of mathematics, and defy computation by the finite mind. We touch the hem of the garment to show our faith in an institution that has been so mighty a power in the uplift temporally, mentally and spiritually of the innumerable host who have come under its gracious influence. Big dividends come from life investments in highest things.

All mission work is educational work in the broadest sense of the term. Our commission from the Master, "Go teach all nations," carries with it authority to meet the intellectual needs of those to whom the message is to be given. God has established many necessary relationships in this world. He has joined together in inseparable union religion and education, and man puts them apart at the expense of the greatest needs of civilization.

Home missions seek to redeem the environment and help to supply the mental as well as the spiritual dynamic for social upbuilding. When shall we be able to figure the actual worth of this home mission "policy?" Not until from the east and west and north and south are gathered those who have been lifted from the depths of ignorance and superstition through the instrumentality of this important agency of the Church; not until the farthest wave of influence shall have struck on the shores of eternity will we be able to give an accurate answer as to the amount of the debt of education to home missions. Yet while the scope of this work can not be measured by a finite hand, this we know: to all that is noblest, highest and best in American national life this agency of the Church has contributed in large measure, and the future gives promise of a much wider domain, and the accomplishment of more Herculean tasks for the uplift of the people who are born in America or who come to these shores.

Let any who think little of the worth of home missions to the educational world blot out in imagination all the schools, academies, colleges, seminaries and universities that owe their origin directly or indirectly to this source, and then behold the barrenness and desolation of the scene. Take from the field of Christian culture those human jewels that have been dug out, polished and made ready to enter a wide field of usefulness by the humble, consecrated worker in home mission fields, and note how many stars of the first magnitude will disappear.

Christianity has ever been the patron and promoter of learning. The earliest endeavors to educate *all* the people originated in the Christian Church. In the writings of the apostle Paul, teachers are found in the list of those who had special gifts of the Spirit. The Gospel aims to educate, and the pioneers in education have generally been fervent Christians and often ministers of the Gospel. The first pictorial school book ever published was written by a Christian minister—John Amos Comeius. The first higher institution of learning in the United States, Harvard College, was founded by a clergyman, John Harvard, who gave \$3,500 toward it and thus, though he had no such thought, secured for himself what is today one of the most conspicuous monuments in the United States.

Princeton owes its origin to the same profound conviction that an able, wise and orthodox ministry could be provided for the churches only through the Christian college. With few exceptions the president of this institution has always been a clergyman.

At the founding of Yale in the year 1700, with Abraham Pierson as its first president, ten ministers sat around a table, each depositing a few books from their small and precious store, that their successors might be "trained in mind and godliness" for the sacred office of the ministry.

About a century later Williams College, of "Haystack" fame in the missionary world, was given by the churches that there might be an increased number of candidates for the Christian ministry.

Amherst, in her founding, was set aside by the churches especially for the training of young men for the ministry who were too poor to provide the education needed to enter this profession.

The mantle of the fathers fell upon the sons, and as the tide of emigration swept westward, the home missionary soon followed, establishing schools and churches in the midst of the new colonies. As a result, there are today hundreds of educational institutions in the West whose origin can be traced to the humble planting of a school or college in a mission field by some consecrated worker, who knew the value of education to the Church and community. Union College, beautifully situated at Schenectady, N. Y., was founded in 1795. The name "Union" was adopted to indicate its interdenominational character and its purpose was to supply higher Christian education for what was then the outskirts of the newly settled portions of New York State. It was the first interdenominational college in America, and the first college founded west of the Hudson River. The wide-spread religious influence was due largely to the gifted, consecrated leader, Dr. Eliphalet Nott, who served as president from 1804 to 1866.

The churches gave to Ohio its Oberlin, to Illinois its Illinois, to Wisconsin its Beloit, to Iowa its Iowa, to Michigan its Olivet, to Missouri its Doury, to South Dakota its Yankton, to Indiana its Wabash

and Hanover, to Kansas its State University, to Georgia its Spelman, to Tennessee its Knoxville, and to all these and other states, hundreds of well-known institutions of learning that have had an immense influence on the Church, the state and the business world at home and abroad.

The debt of education to home missions is accruing rapidly in these days. The mission colleges among the mountaineers of the Southland are transforming those hardy but ignorant people. The schools that have been faithfully training the youth of the colored races ever since the call of God came to Christians to emancipate these people are giving them the mental and Christian training needed to lift them from their degradation, poverty and ignorance. When we behold the fruit of some of the higher institutions of learning and the bright, intelligent Christian men and women coming forth well equipped for leadership among their own people, an honor to their race and a witness to the worth and power of Christian education, an increased educational value is placed on the mission school.

The home mission work being conducted today by the various Protestant denominations in the great Southwest is entitled to recognition by the educational world. When missionaries of evangelical churches went to this needy field they realized that the greatest need next to the Gospel was education, and they did everything in their power to relieve that need. The first Protestant missionary to begin work among the Mexicans of the Southwest was the Rev. Samuel Gorman, sent out by the Baptist church to labor among the Pueblo Indians. He established a school, using the Spanish Bible as the chief textbook. In vivid contrast with the policy of the Roman Catholic Church, the Protestant Church uses higher education as one of its most powerful levers to lift the people to a higher plane of living. Every mission station helps to dispel the darkness. Superstition and witchcraft are driven out by the teaching of the Bible and modern science. The mission schools have done and are doing foundation work among these neglected people in fitting them for American citizenship. The plaza schools, boarding schools, industrial schools, academies, and even the higher institutions of learning, which have been the outgrowth of the mission schools, are supplying an urgent need for Christian education in this great territory.

A few years ago the United States Commissioner of Education stated that less than ten per cent of the educational institutions were of secular origin. Only the limitation of means and Christian workers prevents the laying hold by the Church of Christ of the wonderful opportunities to leave its impress on hundreds of thousands of Mexicans and many of the refugees who have recently come to this Southwest section.

Education is indebted to home missions for clearing the way for

the entrance of the public schools in many localities where the state had not made sufficient provision, or where, on account of lack of school funds, the state could not extend her educational work. As late as 1872 there was but one school in New Mexico. At that time the territory was very poor and unable to provide its own schools. Even the largest places were dependent upon those of the mission schools for some years. Home mission schools not only cleared the way for the coming of the public school, but were also a most fruitful source of supply for public school teachers.

The value of the home missions as an educational asset must be acknowledged among the Mexicans, the freedmen, the Cubans, the Southern mountaineers and the foreign-speaking peoples, as well as among pioneers in the great West. We need simply to look up the investments and see the returns if we wish to know the real value of the work.

THE STORY OF A HOME MISSION SCHOOL

The story of some of the work accomplished by one of the mission schools among the mountaineers of the South may give some idea of their worth as an educative force. At Frenchburg, Ky., is located in the centre of a large community an institution broad enough and big enough to save the whole man, mentally, materially and spiritually. It is back in the mountains in a small village of about three hundred inhabitants, five miles from the railroad. Frenchburg is the county seat of Menefee County, one of the smallest and poorest in the state. This school was established by the Woman's Board of Home Missions of the United Presbyterian Church about nine years ago, at the solicitation of citizens. A state law compelled each county "to erect and maintain a high school at the county seat. This the county felt too poor to do. The twenty-five hundred dollars raised for school purposes were expended for meager salaries of superintendents and in building and repairing. It was a hardship for many to meet even this small taxation. Dr. A. G. Weidler, until recently superintendent of the mission and pastor of the small congregation he had gathered around him, tells us he has known little cabins to be advertised for sale to pay a levy of ten cents school tax, not ten cents on the hundred, but the total amount to be paid was ten cents, so poor were the people. Handicapped by conditions of climate and soil, and lacking in information as to how to better their condition, they grew in numbers and increased in poverty, until reduced to dependence on an alien people. These free folk, who are in many ways the truest Americans of America, have been brought under the yoke of caste division for the lack of the right to do and an opportunity to train the mind and develop the better part of their nature. Many of these people have inherited the skill of their forefathers who fashioned their own locks, musical instruments and

guns; and whose women folk were adepts in designing and weaving beautiful counterpanes and in making articles of worth and beauty.

The field of the work of Frenchburg College extends over Menefee and the three adjoining counties. Eight years ago only 35 per cent of the children were in school, now there are 52 per cent. The increase of the percentage would have been much larger but for the condition of the roads, the poverty of the people, and insufficient room to house the pupils at the mission. Now there is just one log school house in the county. There have been twenty modern school houses built in less than eight years. Then but two school houses had desks of any kind. They had split log benches. Now every school house is equipped with patent desks, graded schools are better, roads are being improved, thus removing one great barrier; free textbooks are furnished in the Frenchburg district. The school term has been increased from six to seven months. The mission school has set the standard in all these things.

With few exceptions, all the teachers of the county have been educated in the mission school. Very few of the old-fashioned mountain school teachers, the man with his pipe and rod, exist today in Menefee County. Frenchburg faculty has made an educational survey and through co-operative efforts there has been marked improvement in the condition of the schools. Eight years ago there was not a high school graduate in the county; now over one hundred have had some high-school training. The normal department has trained with but two exceptions all the teachers who have had normal training. The teachers of the Frenchburg mission have conducted annual institutes for the teachers of the county, and education rallies in the different school districts. Parents with all their families have gone into the fields at night to harvest by moonlight the corn and beans so the children might attend the mission school in daylight. The pupils trained there go out to imitate the methods of the mission school teachers; hence the ever widening influence of this institution as an educative force. The crying need is for educated leaders, and only through Christian training in Frenchburg or in an institution of a similar sort can these young men and women be fitted to serve their home communities. Another commendable feature in the work of the mission school among the mountaineers is the industrial work. Training in the industrial arts along with the "learning of books" meets a two-fold need: the need of means to secure an education through the sale of the products of such industry, and the fitting of the student for some practical work in life when the school days are ended. The solution of the whole problem of uplift in the mountains and elsewhere is in the giving of Christian education to as many leaders as possible.

"Lest we forget," let us ponder *well* the story of past attainments and present activities of home missions, that we may become more cheerful workers in the present, and braver prophets of the future.

A Recent Visit to Three Battle Fronts

BY SHERWOOD EDDY, LL.D.

Associate Secretary of the International Y. M. C. A.

WE ARE just back from the battle front in France. We sailed on Bastille Day, July 14th, with a large convoy, surrounded by a wall of steel in the form of destroyers, submarine chasers, etc., with sea planes, dirigible and captive balloons going before us out to sea. We spent one memorable night in the old Fortress at Verdun, sleeping in the citadel or great underground city fifty feet beneath the solid rock. There in the inner room, which is the holy of holies of the fort, we found the twenty allied flags, including our own, and above them the motto of Verdun, firmly held at such awful cost during the terrible siege of that long year "They Shall Not Pass." The Commander took us over the fortress and the city. Not a single house was left intact. The ruined cathedral and the piles of debris of the destroyed city were a sad sight, but more sad it was to see the surrounding hills blasted, with their ruined villages and covered with some 300,000 graves. Verdun is indeed the Calvary of France, for here France was crucified for all civilization.

Visiting the British front as guests of the British Army we had a wonderful time at Ypres, where for four years the British have held back the enemy and kept them from the channel ports. The best blood of England has been shed here in this mud of Belgium, in these sodden trenches, and more than 300,000 graves are round about. Ypres has been the place of crucifixion of England.

After the great battle fields of the French and English, we visited the American field of Chateau Thierry. We stood at the grave that marks the spot where the first American soldier fell, where the first American lines stood and held and broke the German offensive; where the Marines went forward in the great drive that captured Belleau Wood and drove the Germans back for more than twenty miles to their present lines. As we went forward across this plain of death we passed great heaps of ammunition and shells, German helmets, guns, bayonets, gas masks, uniforms, trucks, wrecked aeroplanes, trampled wheat fields, ground tossed and torn by shell holes, great trees or forests cut down by shells, and signs of the tide of battle that had swept on day after day in the splendid advance of the American troops.

If any one is doubtful concerning the response of the men to a vital religious message, they should have seen the splendid sight of 5,000 men singing their regimental hymn, "Faith of our fathers living still in spite of dungeon, fire, and sword."

More than ever during the long and critical time of demobilization we shall need to do all in our power to sustain our men to the very end, to a peace based upon eternal righteousness.

Makhail Mansur—A Converted Moslem*

BY REV. JAMES G. HUNT, D.D., CAIRO, EGYPT

MAKHAIL MANSUR, who recently died in Egypt, was the most prominent convert from Islam and the most able worker among Moslems in Egypt.

It is a quarter of a century since Mohammed Mansur finished his course of twelve years in the world-famed Mohammedan university in Cairo, El-Azhar, and returned to his native town in upper Egypt, a learned sheikh, honored by all. He had been a brilliant student, in many things surpassing his teachers. The Koran he knew by heart as a matter of course, and he had made himself master of the Arabic language and literature, but he had never yet seen a Bible. He had come upon a single verse of Scripture quoted in a scurrilous attack on Christianity: "And this is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ." These words had gripped him. He saw by a footnote that they were quoted from the Gospel by John and became anxious to find the whole Gospel.

About the same time he conceived a desire to argue religion with the Christians, confident that he could out-rival them by his logic and learning. He first met a Christian tailor in his town, but the tailor having little learning, took him to the Coptic priest. The priest proved almost equally ignorant. Then they both said, "You had better talk with the Protestants." So he sought out the little meeting place of the United Presbyterian Mission, attended a service and then told the preacher that he would like to appoint a time and place to discuss religion with him. The preacher expressed his willingness, but added that if he really wanted light on these matters he had better read the Bible and pray. He answered,

"I have never seen a Bible."

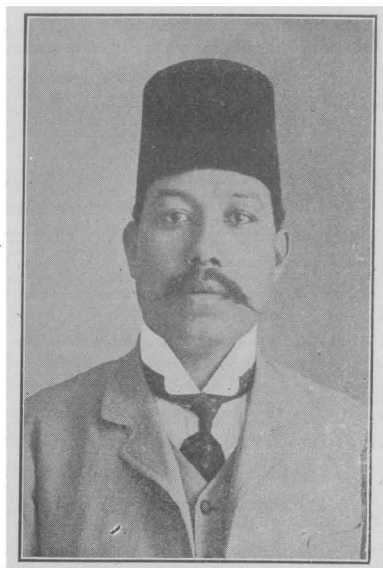
* From the United Presbyterian.

"Here is one. Take it," said the preacher.

Being of an open mind, even at this stage, the would-be controversialist agreed to do this. Hiding the Book under his gelabiveh (native dress), he went home, and shut himself in his room. He began to read and never stopped all that night. The words of the Book burned like a fire in his heart, he said, an effect which the Koran had never had although he knew it by heart. He soon became a genuine seeker after the truth and often went to the Protestant preacher for help. And in course of time the revolution took place which changed the proud Moslem sheikh into a humble follower of the Nazarene.

Then Makhail Mansur sought baptism. He was very timid in those days and feared to be baptized in his own town. There being some delay or misunderstanding in arranging the matter, he went eventually to the Roman Catholic Mission in another town and was there baptized, taking the name of Makhail, which was the name of the young preacher who had helped him into the light. For some two years he remained with the Catholics as a teacher in their schools, during which time they took him to Rome and introduced him to the Pope as a trophy from Islam. But this journey proved the means of opening his eyes to the hollowness and falsity of Rome, and, when soon after his return his room was entered and his Bible and some other books taken away, he left and came to the United Presbyterian mission in Cairo. A little later he was received into the church there.

For a time he was employed in teaching new missionaries the Arabic language. For the writer's first four years in that land he was his teacher. Day by day we sat together and in course of time were able to converse (for he knew no English) and a friendship grew up which deepened



MAKHAIL MANSUR

as the years went by. One day the lesson took us through the sixth chapter of Isaiah and as we read, "Whom shall I send, and who will go for us?" and the reply, "Here am I; send me," he looked up and said with great earnestness, "I believe that is God's message for me. He wants me to preach to my brother Moslems." The rest of the hour was spent discussing this matter.

Soon after this the way opened for him to begin to speak at night in a small schoolroom. Only a dozen or two attended at first and most of them Christians. After some time he began to give opportunity for questions which rapidly increased the size of the audience and the time came when no building was sufficient to hold the crowds almost wholly composed of Moslems, many of them students from the Azhar. They always heard first a clear, strong, Gospel message, for he had come to know the Bible as well as he did the Koran. Then opportunity was given for questions or discussion of some theme related to Islam. He proved a master controversialist, seldom failing to meet any

emergency successfully. While he spoke with the utmost plainness, he was so unfailingly fair and frank and friendly that even though he did not succeed in convincing his opponents, he always won their good will. How many were definitely won to the truth it is not easy to say, but the minds of very many were opened and the widest hearing gained for the Gospel message. For eighteen years these meetings continued, fluctuating in attendance from a few score to many hundreds, while the preacher was often called to other parts of the country to give his message.

On one occasion he was riding on the train when a Moslem laborer beside him was heard to say: "What a wonderful thing this locomotive is, yet it came from the infidels!" Joining in the conversation Makhail was soon preaching Jesus to his fellow travelers. Not only on themes in which he was an acknowledged master, but on general topics he had a keenness of perception and sympathy, an appreciation of others' viewpoints and a grasp of the philosophy of a situation by no means common.

He was not without his weaknesses and faults, but who, indeed, is? No one was more ready to acknowledge this than himself, as he often did with streaming tears while we talked and prayed together. But his heart was true to his Lord and his life devoted to the Master's service. Many will be found in the Kingdom through his life and testimony. One of these is his own brother, brought to Christ some years ago through Makhail's influence. On his deathbed he charged his brother on his return to Alexandria to preach on a text which he had wanted to use next, "That ye may be filled with all the fullness of God." When some spoke during the last days of the work he had done, he said, "All was of grace." When others said they were praying for his recovery, he said, "Pray that God will do his will in Makhail."



BEST METHODS



EDITED BY MRS. E. C. CRONK, RICHMOND, VIRGINIA

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The Ounce of Concrete Example

"AN ounce of concrete missionary example is worth a pound of abstract precept," said a leader who was famed for securing results. Jesus, greatest of all leaders and teachers, set the stamp of approval on the use of illustrations as a best method of teaching. The testimony of Gospel workers the world over, among rich and poor alike, is that His story of the prodigal son has brought more prodigals back to the Father's house than all the arguments of the most eloquent speakers.

Never was a more compelling call to prayer issued to the Christian world than the story of that worn and wasted figure found dead in the attitude of prayer over in the heart of Africa, and with his last remnant of strength, David Livingstone had gone down on his knees by his bedside at Ilala to spend his dying breath in supplication for the healing of that "open sore of the world."

The year that Ion Keith Falconer, noble young scholar, laid down his life in missionary service in Arabia, was a year that witnessed a great outpouring of life from our American colleges, as the story of young Falconer's splendid consecration and fearless death was told, stirring the hearts of students the world over to follow in his train.

If you would that men and women should give, the story of great gifts and great givers should have place in your methods. The recounting of the answers God has given to the prayers of others makes us long to prevail in prayer. The courage and heroism of

absolute consecration challenges courage and heroism in other lives. While a few stories and illustrations have been told over and over again there is a great wealth of stories less familiar. A number of outstanding missionary leaders have given some of these as a Christmas present to readers of the REVIEW.

A SOLVENT OF DIFFICULTIES

There is no place where the reality of prayer is tested more severely than on the foreign mission field and no other place where the triumphs wrought through prayer are greater.

In a mission station in India a disagreement among the native workers threatened to ruin the work and bring reproach to the cause of Christ. Conditions finally became so serious that the American missionary was called in to settle the dispute. His method was very different from what was expected. He came into the village unannounced and quietly put up his tent. After his work was done he withdrew, closed the flaps of his tent and began to pray. The natives who had been on one side of the controversy gathered and proceeded to the tent to state their side of the case. They looked into the tent and seeing that the missionary was praying they went away for a little time. When they returned he was still in prayer. They walked quietly away to wait for him to come out but he did not appear.

In the meantime a group of those who were on the other side of the controversy approached the tent expecting that the missionary leader

would come out and hear their grievances and enter into a discussion of them. They were startled like the others when they opened the flap of the tent and saw the missionary in prayer. They, too, went away and after waiting for a time returned to find the missionary still praying. This went on until at last both parties drew near to the tent door at the same time. The missionary was prostrate on the floor in most earnest prayer. The influence of the missionary's prayer was so great that a great conviction of wrong-doing came to all the parties in the quarrel. They began to speak to each other, their hearts were deeply stirred, forgiveness was sought and given, and the troubles vanished. The reconciled Christians went away to wait for their missionary friend, but without a word he took down his tent and quietly went away. There was no more trouble in that station.

"Our Only Safety "

George Adam Smith, the noted Biblical scholar, and a guide were climbing a pinnacle of the Alps. They came at last out on to the crest. It was a dangerous place, the wind blew a gale, and all unconscious of the peril, Dr. Smith stood up straight to get a better view of the magnificent expanse in every direction. Instantly the guide drew him down to a kneeling position and said, "In a place like this our only safety is on our knees."

Of all the safeguards of life there is none so powerful as prayer. In hours of peril or strain it gives an element of safety and strength to be found nowhere else. W. E. DOUGHTY.

DR. F. B. MEYER AND HIS RIVALS

"I found it very much easier, when I was pastor of Christ Church in London, to pray for the success of Dr. G. Campbell Morgan when he was in America than I could after he came back and took the pastorate of Westminster Chapel, not very far from my church."

I have heard Dr. Meyer say these words a number of times in public when we were traveling together on

a Sunday-school tour in America in 1910. He was trying to illustrate the fact that no Christian worker could ever succeed with the least trace of jealousy in his heart, and he was frank to own that that same evil genius had found a place in his heart in connection with the return to London of Dr. Morgan.

He said, "With Dr. Morgan on one side of me and Rev. Thomas Spurgeon on the other, both of them drawing bigger audiences than I had at Christ Church, I found myself with a battle royal on my hands. I was not long in discovering, however, that the only safety for me was to overcome the spirit within me and pray for these two men and their work. This I did day after day, asking God's blessing upon them. Then I told the officers of my church that we must make a reception for Dr. Morgan, which we did, inviting him and all his official staff to be the guests of Christ Church. On that occasion I told them what a wonderful preacher Dr. Morgan was and how glad I should be to hear him every Sunday and how we were anxious for his greatest success.

"I kept on praying for these two men and their churches until I discovered that many times in my prayer I had forgotten to pray for Christ Church at all. The truth is, I soon came to learn that the more I prayed for these two men the less I had to pray for Christ Church. I was happy in their success and rejoiced in their growing congregations. God had given me the victory and he proved it, too, because he filled their churches so full of people that their overflow filled mine until I had a larger audience than I had ever had before."

Dr. Meyer's eyes would snap with joy as he told this story repeatedly in my presence. I have given the words practically as I recall them; though they may not be exactly as he gave them, the substance stands unchanged. On one occasion he went so far as to say in his address, "I discovered that there was jealousy in my heart and I

put my foot upon myself and forced myself to plead with God that it might be taken away."

Those who know Dr. Meyer and have read any of his matchless books can testify how thoroughly any trace of such a thing as jealousy has been removed by the grace of God. He has been one of the greatest preachers of the world. MARION LAWRENCE.

A MESSAGE GIVEN TO FOUR

Dr. Camden M. Cobern, the well known archeologist of Allegheny College, and now serving as Director of Religious Activities at Camp Hancock, is more than a great scientist and Egyptologist. He is a man of faith and prayer. Dr. Cobern gives us this story of two great bishops which he says has strengthened his own faith:

"Bishop James M. Thoburn is a neighbor of mine in Meadville, Pa. For fifty years he was one of the great powers for good in India as a successful missionary. He told me this story one day very naturally, not as if it were anything wonderful, but as if it represented the everyday experience of missionary life. Bishop Oldham has also been a lifelong friend and was formerly a member of my congregation. Young Oldham was called to missionary service and sent to India. Strangely enough, all during the ocean voyage his thoughts persisted in flying from India to Singapore. In his hours of prayer he found himself praying for Singapore. As he tried resolutely to face the opportunity of India he felt constantly a longing that he might face what he believed to be a greater opportunity in Singapore. When he landed in India, Bishop Thoburn met him and almost hesitated to dampen the young man's ardor by suggesting any change in his plans, but almost his first words were, 'Oldham, would you be willing to go to Singapore? For a week past I have felt that you ought to go if we can get money for your passage.'"

Evidently the Lord had been speaking the same message to two hearts.

Within a week or two evidence came that He had spoken to a third, for the exact amount needed for two tickets to Singapore came into the missionary treasury, with nothing left over for return tickets. With no questionings as to how he would get back, Bishop Thoburn bought two tickets and went with young Oldham to Singapore. On their arrival as they walked out upon the dock they saw a man looking curiously at them. He stepped forward and said:

"Are you the missionaries?" "Yes," said Thoburn in surprise, "we are missionaries but we did not know that anyone knew we were coming."

"Several nights ago I had a dream, or a vision," the man answered. "I had been a Christian at home but lost my religion until recently, when I became deeply impressed with the need of missionary work at this wicked port. I dreamed that I saw a missionary ship coming into the harbor. The next morning I went to my business and thought no more about it. The next night, however, I had the same dream which impressed me even more intensely. I considered the matter when I awakened, for the vision was so clear that I could not dismiss it from my mind. I felt it would be absurdly superstitious for me to follow my inclination to go down to the dock to see if any such ship were there. Last night, however, the dream came again and made such an impression that I could not shake it off, nor could I resist the impulse to walk down to the wharf. There I saw the very ship which I had seen the preceding nights and the very men whom I had seen standing together on shipboard. That is why I recognized you immediately and stepped forward to ask if you were the missionaries."

God had evidently spoken His message to this fourth man, who took Thoburn and Oldham home with him. He was a successful business man and largely through his influence a self-supporting mission was soon established.

AS THY NEED IS

Comparatively few people know any of the wonderful stories of the faith and prayer which characterized the life of Dr. W. A. Passavant, the man who opened the first Protestant hospital and mother-house for deaconesses in America and who established a chain of institutions of mercy all over our land, beginning some of them without a penny in hand. His simple faith and absolute trust in God measured out as wonderful answers to prayer as we find in the life of George Mueller of Bristol, England. He shrank from notoriety, so that these stories have come to light largely as told by personal friends. In a letter to his son on his seventieth birthday he said, "My soul is sick of notoriety seekers! Oh, it makes me long for the spirit of Him who after His miracles 'went and hid himself.'" In the published account of the establishment of one of his institutions there occurs this simple statement: "A friend kindly loaned us a thousand dollars to close the sale." At a vesper service at one of the summer conferences, Mrs. Harriet Earhardt Monroe, in charge of the Gospel Mission in Washington, told the story of faith behind that simple statement:

"I remember quite well the night Dr. Passavant came to my father's house to talk over the necessity for establishing a Christian hospital in Milwaukee under Protestant influences. For some time this need had been in his heart and many letters had come urging him to take up the work, but only a few dollars in cash had accompanied the appeals.

"Brother Earhardt," said he, "the Lord has called me to go to Milwaukee to start a hospital for Him. The money in hand is not enough to pay the expenses of the trip, but wouldn't you say that if the Lord wants that hospital established He can supply all the money that is needed? I would, and so I have decided to go."

When Passavant reached Milwaukee he tried to begin the work simply by renting a house and open-

ing a small hospital. He met insuperable difficulties and was brought face to face with the necessity for either purchasing property or abandoning the enterprise. So assured was he of the will of God that this work of mercy be done that he refused absolutely to consider the suggestion that the work be abandoned, so he started on a search for a suitable property to be bought. His empty pockets did not daunt him. He knew that Theodore Fliedner had gone out to buy the first home for deaconesses in the Protestant church without a dollar in his pocket, that George Mueller had taken in thousands of orphans with no "cash in hand" and he was sure he had inexhaustible supplies within his reach, as did they.

For many weary days he searched the city for suitable property that might be bought. One day when he felt that he had done his utmost and failed utterly, he realized anew that man's extremity is God's opportunity, so again he asked God to show him the site He would have. As if he were a special messenger sent in answer, a man drove up in a carriage to take him to see a property which had just been offered for sale. As he surveyed the large mansion on a beautiful eminence which overlooked the city and lake beyond, Dr. Passavant felt that God had led him to the site He had chosen for this institution of mercy, and, although his purchase funds in hand amounted to only two dollars, he never faltered. He surveyed the property on Saturday and made the Lord's Day following a day of prayer, committing the whole matter to the Master who bade him do the work.

No doubt was in his mind that the Lord had need of that beautiful site with its large mansion on the hill, so on Monday he unhesitatingly met the administrators. The whole property was offered to him for the low price of \$12,000—\$1,000 in cash being required to close the deal. With the confidence of a man who has certified checks in his pockets he sat down in

the office with the administrators. While the lawyer read the description of the property and the terms of the sale his prospective purchaser sat silent and with closed eyes, apparently so uncomprehensive that, to make sure that he understood, the lawyer said, emphasizing especially the cash down payment of \$1,000: "Do you have any objections to the terms of the sale?" "None," answered his client, simply. The lawyer looked curiously at the man before him. He was sure that this man had no \$1,000 with him. Evidently here was a dreamer who had no knowledge of the hard, cold realities of cash payments. "Do you understand that the terms of this sale require that you pay \$1,000 immediately—before you leave this room, before the deed can be delivered to you?" Again Dr. Passavant bowed his head in assent. There was about him a composure and a dignity compelling admiration whether or not his pockets held \$1,000. Evidently here was a man absolutely sure of his ability to meet the terms of the sale.

The lawyer wrote on. He reached the final words of the deed. The moment had come when the payment of \$1,000 was all that was needed to close the sale. The door opened and a servant announced that Dr. Passavant was wanted in the adjoining room. With the same absolute confidence with which he had prayed, Dr. Passavant went out to meet the messenger whom he was sure his Father had sent. A man who had been treated in another hospital which Dr. Passavant had established handed him a check for \$1,000. With a shining face he returned to the office and laid down the check on the lawyer's desk as the deed was sealed.

Rejoicing in Affliction

Who can estimate the influence of the stories told by Mrs. Helen Barrett Montgomery of her visit to the mission fields of the far East. This one from Korea is worthy of many retellings:

"The Church so wonderfully found-

ed in Korea has not been without its testing times by fire and sword. Several years ago a huge conspiracy of the native Christian against the Government was discovered, so it was said. Missionaries were implicated and accused. Koreans were hurried off to prison, and when they would not confess, were tortured to extort a confession. We saw a man who was tortured for seventy days to make him confess and who, in all of that racking pain, refused to deny his Lord. In our comfortable Christianity with its inclination to murmur and complain at every semblance of hardship or our martyr resignation to tribulation we should get a new note of actual rejoicing in affliction from a Korean student of whom I heard. He was a member of one of the churches that was in the center of the police accusation—just home from Waseda University, Tokyo, a month when he was put in jail as a suspect. He was placed in a cell by himself and he grieved because he was restrained from speaking of Christ to the other prisoners, as his fellow-Christians, who were not in solitary confinement, were doing. Soon he was banished to one of the neighboring islands. When he was released after the breakdown of the accusation, he said with shining face. "Just think, I had been longing for a chance to speak of Christ and mourning because I could not speak in jail. Then God sent me off to an unevangelized island where there was plenty of work to do for Him, and the government paid my fare."

A Thank-Offering That Shames Ours

When we speak, at our thank-offering meetings, of "the generous thank-offerings of our members" who occasionally drop spare nickels and dimes into their gratitude boxes, the story told at one of the Student Volunteer Conventions of the gratitude of an African girl would throw new light on our thank-offering boxes. A missionary on furlough said:

"Over on the West Coast of Africa,

somebody carried the Gospel to a young savage girl sixteen years of age, and she came into the house of God on Christmas day, to bring her offering, for they have a very beautiful custom of giving their best gifts to Christ on Christmas day. They are poor, with a poverty that you and I know nothing about. Most of them could not bring anything save a handful of vegetables, but this girl, just saved out of heathenism, brought a silver coin worth eighty-five cents, and handed that to the missionary as her gift to Christ. He was so astonished at the magnitude of it, that he thought that surely the girl must have stolen the money, and for a moment he was about to refuse to accept it, but thought he had better take it to save confusion.

"At the conclusion of the service, he called her aside and asked her where she got that money, for it was really a fortune for one in her condition. She explained to him very simply, that in order to give to Christ an offering that satisfied her own heart, she had gone to a neighboring planter and bound herself out to him for the rest of her life for this eighty-five cents, and had brought the whole financial equivalent of her life of pledged service, and laid it down in a single gift at the feet of her Lord."

Another Light on Thank-Offerings

She was an unassuming little missionary with nothing suggesting heroics about her. She had gone through college on less than some of the girls had spent for pin money. Her medical course had been finished with honors, notwithstanding the privations that were part of her daily life. Then came fine hospital appointments, and offers from prominent physicians that would tempt any young doctor. But her face was set towards India and to India she sailed. There she did valiant service, under difficulties that would stagger some of our greatest American surgeons. I met her while she was in America on furlough. She had been desperately ill and was regain-

ing her health after treatment in a Baltimore hospital.

As she spoke from the platform of a great convention I noticed that she constantly rubbed her left arm and wrist. As we went out some one said to me, "Don't you know she has just made a thank-offering of five hundred dollars!" Afterwards I met her and as we sat talking together I found the connection between that left arm and the five hundred dollar thank-offering. With a prompting deeper than idle curiosity I said, "Doctor, is it really true that you have made a thank-offering of five hundred dollars?" She looked at me with a smile of wonderment as to how her secret had leaked out. "Yes," she said in a matter of fact tone. "I have not paid it all into the thank-offering treasury yet." (I happened to know that her furlough salary was \$700 a year) "but I have promised it.

"You see," she went on, "my arm became infected in India and the prospects seemed rather gloomy. It is still stiff, but the treatment has partially restored it, and then it is my left arm. If it had been my right arm I could never have operated again to save the women and children of India. I made the thank-offering because it was my left arm."

A Life for a Life

From Mrs. W. F. McDowell comes this story of consecration of a girl in Bombay: "Over in India some years ago, a woman was telling the story of Jesus. In the audience there was a little girl to whom the story had never come before. She listened with eager attention, her whole being going out in longing for this man who was also God, whose name was Jesus, and who could save people from their sins. She had no opportunity to get further information. The missionary passed on and the child went back home with the desire filling her soul that she might know more of this man named Jesus. Two years later she was brought to a Christian hospital. Her first question was the one which had been in her

heart those two years. "Can you tell me where to find the man named Jesus who can save people from their sins?" Having found Jesus herself she decided she would consecrate her life to telling other longing hearts of His love. Today she goes from house to house in Bombay, telling all whom she meets of that Jesus who can save people from their sins. With unconditional consecration she gave her life to that man Jesus who had given His life for her. She has never seen her friends since that memorable day on which she came to the hospital, and her life might be lonely were it not for the joy of the presence of Him who goes with her."

From the Life of Wm. C. Burns

"Aside from the example and teaching of Jesus, there is no richer field than missionary biography for the study of one who believes in prayer, and would help others to realize its power and use it. The life of William C. Burns, of China, is an illustration.

"Know him sir?" exclaimed one, with almost indignant surprise, when asked if he knew Burns. "All China knows him. He is the holiest man alive."

It is easy to understand why men felt this way. While residing in Edinburgh, before going to China, he had a private key to the church of St. Luke's, and there an entry in his journal indicates that at least on one occasion he was "detained" a whole night in solitary prayer "before the Lord." In beginning his ministry in Dundee, he was known to spend the whole night on his face on the floor, praying that he might meet the responsibilities laid upon him. All the week long "he filled the fountains of his spirit with prayer," and on Sabbath the full fountain gave forth its abundant treasury. Such prayer makes influence immortal.

When the trunk containing the property he had left behind was opened in England, there were found "a few sheets of Chinese printed matter, a Chinese and an English Bible, an old writing-case, one or two small

books, a Chinese lantern, a single Chinese dress, and the blue flag of the 'Gospel Boat.'" "Surely," whispered one little one amid the awestruck silence, "surely he must have been very poor!" There was One who for his sake and ours had been poorer still.

ROBERT E. SPEER.

SETTLING THE QUESTION

The Rev. Samuel M. Zwemer, D.D., who has just returned to America from Egypt, stopped in Iowa on his way across the continent to present to some of the Dutch congregations there the increased opportunities for work among the Moslems, and especially the need for Christian literature. One Sunday he spoke in three little country churches, and the next two days went around among the farmers personally giving them an opportunity to contribute to the work. In one home the farmer and his wife had evidently been discussing the amount which they should give and could not agree. They sat down at the dining-room table debating how much they would give, while Dr. Zwemer awaited the decision. The wife urged that they should give \$75, and the man thought that \$50 was enough. Finally, with a smile, Dr. Zwemer interrupted with the question: "Who is the head of this house, you or your wife?" Each indicated the other as the "boss," but Dr. Zwemer looking up saw the motto on the wall, "*Jesus Christ is the Head of this House.*" "Oh," said he, "I see that that motto settles the question. It is neither you nor your wife, but Jesus Christ who is the Head of this house." The farmer saw the point and without a moment's hesitation said, "Wife, give me the check book." He reached for it and writing out his check for \$100, handed it to Dr. Zwemer. R. E. S.

FAITH AND WORKS IN INDIA

It is an inspiration to faith and an incentive to further effort to hear a response from those for whom the labors of Christian missionaries have been spent. In 1844 Pastor Gossner

sent four missionaries to India with the instructions:

"Believe, hope, love, pray, burn, waken the dead! Hold fast by prayer! Wrestle like Jacob! Up, up my brethren! The Lord is coming and to everyone he will say, 'Where hast thou left the souls of these heathen?'"

For five years these four missionaries labored without gaining a single convert. Utterly discouraged, they asked for permission to seek another field. To this request Pastor Gossner answered as follows:

"Whether the Kols will be converted or not is the same to you. If they will not accept the Word they must hear it to their condemnation. Your duty is to pray, and preach to them."

Presently four natives were baptized, others came to inquire, and a church was built. When it was begun there were sixty members of the congregation, when it was finished there were three hundred. So thoroughly was the work of evangelization done, so well-grounded were these degraded people in the faith, that in 1857, at the time of the mutiny, the nine hundred adherents of the Gossner mission refused to give up that faith to which they had been baptized! Here is an extraordinary episode in missionary history. In 1845 the deepest degradation, misery and superstition, which included the worship of idols and demons and even the recollection of the sacrifice of living beings—in 1857 exalted Christian faith and courage.

* * *

In 1888 a number of poor lepers were driven from their miserable huts. One of the missionaries offered them a refuge in his compound and from this small beginning has grown the largest and finest institution of its kind in India. There is a model village on a tract of fifty acres of evergreen woods, with sixty spacious houses, offices, dispensaries, a hospital, prayer rooms and a lofty Lutheran church. The medical treatment is that prescribed by the latest investigation of scientific men who have discovered the blessed fact that the prevention of lep-

rosy for the children of lepers is possible and inexpensive.

From one of the afflicted inmates of this colony of mercy comes a grateful and pathetic response, not so much for bodily comfort, though he is grateful for that, but for the good tidings which have been brought to him. He says to a benefactress dictating his letter to one of the deaconesses in charge:

"Lady, Peace! your love-heart is so great that it reached this leper village—reached this very place. I have received from you a bed's wadded quilt. In coldest weather, covered at night, my body will have warmth, will have gladness. Alas, the wideness of the world prevents our seeing each other face to face, but wait until the last day, when with the Lord we meet together in heaven's clouds—then what else can I utter but a whole-hearted mouthful of thanks? You will want to know what my body is like—there is no wellness in it. No feet, no hands, no sight, no feeling; outside body greatly distressed, but inside heart is greatest peace, for the inside heart has hopes. What hopes? Hopes of everlasting blessedness, because of God's love and because of the Saviour's grace."

Where could one find a more thrilling example of peace and faith. In this man's body there is "no wellness"; feet and hands and sight and feeling are gone; but in his heart is hope of everlasting blessedness, because heroic souls were enabled to believe and hope and pray and love and burn and waken the dead."

ELSIE SINGMASTER LEWARS.

CHRISTMAS SUGGESTIONS

Among the great numbers of books and cards offered for the holiday season none are more attractive than those issued by the World Alliance for Promoting International Friendship through the churches.

* * *

Dr. Speer has prepared an illuminating statement of a Christian's solution of the surging moral and religious issues raised by the war.

* * *

The cards by Mrs. Peabody and Dr. Fosdick enjoyed such a wide popularity last year that they have been reprinted.

Woman's Foreign Mission Bulletin

EDITED BY MRS. WM. H. FARMER, MONTCLAIR, NEW JERSEY

Representative of the Federation of Woman's Foreign Mission Boards

MOBILIZING FOR PRAYER

FRIDAY, January 10th, is appointed by the Federation of Women's Foreign Missionary Societies as the Annual Day of Prayer. What does this statement mean to *you*? God has called Christian women to the task of evangelizing the heathen world through women and children. It is an impossible task except that He has promised to give wisdom and power. He, the King of kings, invites us to meet and confer with Him. This is the appointed day. He will be present at the meeting places. Who will come? In many places the women will not observe the day at all. They are too busy. Where the day is observed in great cities, with hundreds of churches of all denominations, one hundred to three hundred women will constitute a "good attendance." Those who come in the Spirit will receive great blessing and strength. Unfortunately the meeting will not always be for prayer, but will merely furnish an opportunity for addresses. We wonder what ~~would~~ happen if women should come in great numbers to meet their Lord and Saviour and should spend the entire day with Him, asking of Him and listening for His answer? Is it not possible so to present the call for this day of united prayer by women of all denominations that we may have overflowing churches, glowing hearts and a wave of prayer reaching to the very center of Divine power?

We have been asked to suggest some of the great, outstanding needs for which we should unite in prayer. We can only suggest, leaving freedom for the Holy Spirit to direct the intercessions.

First Hour. For our defeated enemies, that they may be brought to see and abhor their sin in making and conducting this war. For ourselves, that while we think and act with ab-

solute justice we may not cherish a spirit of hatred or revenge. For our Allies, with thanksgiving to God that He has given victory to those whom He called to work for the freedom of enslaved peoples; that our neighbors in the Orient—China, India, Japan, Africa, the Philippine Islands, were united with us on the side of righteousness and liberty. Thanksgiving that the Holy Land has been released from the unholy hands of the Turks and that new liberty is promised to the Armenians and to those in Moslem lands.

Second Hour. For women workers in the Orient. The outline of our study book by Miss Margaret Burton will furnish wonderful suggestions. For our union colleges and medical schools: Vellore Medical School which opened August 20th; Madras College; Ginling College; Peking College and Medical School, and the greatly needed medical school for Shanghai. (See Chapter VI Women Workers of the Orient).

Third Hour. For South America and Mexico, our nearest neighbors, who must not be forgotten in the "passing of the Bread of Life."

Fourth Hour. For Africa and the Near East: Egypt, Persia, Arabia, Turkey and Syria, with special thought for Moslems who are to be so deeply affected by changes wrought by the war. Thanksgiving that instead of responding to the cry to join the holy war against Christians, they chose in great numbers to join with the Christian Allies in the fight for freedom.

Fifth Hour. For world reconstruction, beginning with the training of our children for the Christian internationalism of foreign missions. For a new world alliance based on friendship and brotherhood rather than on political foundations. For a program for our churches great and heroic enough to compel the attention and devotion of all Christian women. For a new read-

ing and comprehension of the Divine plan. For a universal proclamation of the Gospel of our Lord and Saviour Jesus Christ.

* * *

It is suggested that the General Boards of Foreign Missions be invited to unite with us in this Day of Prayer and that the evening of the day be devoted to prayer for the great work of these Boards, in which men and women unite.

Abundant information may be found in the missionary magazines of the various denominations and the MISSIONARY REVIEW OF THE WORLD, as well as in the many leaflets and books published by missionary societies and by the World Alliance for International Friendship. (This outline with some further suggestions may be obtained from your Woman's Board, 10 cents per dozen, \$1 per hundred.)

CHRISTMAS GIFTS FOR THE ORIENT

THE world war has brought new and undreamed of opportunities for the circulation of books and leaflets setting forth the ideals of Christian democracy. The women of little villages in India and China, knowing that their husbands and sons have gone to fight for France, are begging the Biblewomen to teach them something about that land, to them so remote and unknown. Already two missionaries are putting into simple language little life stories of Joan d'Arc, to be printed in Chinese and Hindustani. Friends of the Christian Literature Committee of the Woman's Boards have made special contributions to finance the publication of these pamphlets—\$50 each.

"The Meaning of Prayer" is reaching hundreds of Japanese women—those eager, initiative sister-allies of ours.

Can we realize what books like "Pollyanna," "Golden Windows," "The Sky Pilot" mean to girls whose only idea of fiction comes through the fetid atmosphere of European novels of the lowest class?

One dollar will place a copy of one of these or a similar book in the hands of some girl who has never even dreamed of your wealth of Christian reading!*

Will you not share in this DOLLAR DRIVE for your allies in the Far East? Will you give the price of a good book to extend the work of the Christian Literature Committee in translating and publishing in the Orient suitable reading matter for the women and children?

Do It Now

"Gifts for Christian Literature Work will count tremendously for the Kingdom." Do you remember Lila-vati Singh, the wonderful young woman from India, whose charming personality and Christian consecration attracted such wide attention a few years ago when she visited this country? She said that after reading Henry Drummond's "Greatest Thing in the World," she went to her room and, falling on her knees, thanked God with tears that Christian people had made it possible for her to read a book like that.

GINLING COLLEGE IN ROSE TIME

THIS charming photograph of the garden of Ginling College in rose time has been sent from China by Miss Lydia B. Brown of Ames, Iowa, who sailed in August, 1917, to be on the faculty as head of the music department.

Miss Brown has had excellent preparation for her missionary service, not only in musical studies, but also in Y. W. C. A. work and in vacation schools with seven teachers under her supervision.

Two months after her arrival at Ginling she wrote: "Oh, it is such a privilege to be here. The best that one has to give in every phase of life is called for in this work. These girls are so fine, but they need so much help and they are so needed in China today. For years it has grown on me

*Remittances may be sent to Miss Alice M. Kyle, Chairman, 503 Congregational House, Boston, Mass.



GINLING COLLEGE GARDEN IN ROSE TIME—NANKING, CHINA

that music has power to develop certain moral, spiritual and even physical qualities in a way that other things cannot, and here I find girls who need just the kind of development that music can give, and the opportunity is mine." ^{quoting} from a later letter: "How can I make you all see and feel the joy in living that is mine these days? . . . I've never had a doubt since I first came to Ginling College but that this is the place where I ought to be, and being here is a privilege not easily over-estimated."

COURAGE IN BURMA

THOSE who appreciated the heroism of Ma Kaw in her long and dangerous journey described in the October *Bulletin* will recognize the same spirit in a letter recently received from a Mandalay (Burma) missionary. Perhaps our experience with Spanish influenza fits us to sympathize more intelligently with such Oriental conditions.

"We are busy at work nowadays. Plague is rampant in Mandalay again.

This morning I came across two funerals. The people are dying eleven and twelve a day. The doctor thinks the numbers may reach twenty and thirty a day. It is sad to see so many houses deserted. I dropped in at Daw Paw Kin's this morning to see how she and Ma Saw Tin, the blind girl, were. I found them both well and very anxious to go with me around among the houses. It was all I could do to dissuade them. 'But we are not afraid of the plague,' they insisted. However, I had my way and went alone, Daw Paw Kin calling out to me, sadly, 'I'm afraid for you, Mama; please let me go along.' All the houses around their \$33 house are closed, and the inhabitants have fled because there have been deaths in nearly every house but theirs. Of course, finding no food in the other houses, the rats will naturally come to their place. I gave them a bottle of disinfectant yesterday and told them to keep all food under cover, and to wash their house clean with the phenol. I begged them to come and

live in our compound, but they prefer to remain there."

Note—Have you read about Daw Paw Kin? Do you know the story of the \$33 house? Send to Publication Department, 450 East 30th St., Chicago, for a copy of the leaflet, "Story of Daw Paw Kin, a Burman Princess." 5c.

HOW TO USE

"Women Workers of the Orient"

THIS handbook of suggestions by Mrs. Montgomery should be owned by every reader of the textbook. For the tiny cost of ten cents one receives page reproductions of six charts, and six pages of directions by Miss Thomson for chart making and planning; a list of leaflets published by different boards to use with each chapter; valuable general hints, and varied titles for six to eighteen meetings. But most important of all are the twenty-six pages of fascinating schemes for presenting the thought of the textbook in missionary meetings and study classes.

Has the Board of Health interfered with your meetings? Then you need "How to Use" to enable you to condense your study without losing the proper emphasis. Is the chairman of your program committee obliged to resign? "How to Use" will train an efficient successor.

CHRISTMAS MESSAGES FOR WAR TIME*

The Glory of Christmas

By Lucy W. Peabody

A Prayer for World Friendship

By Harry Emerson Fosdick

5 cents each; 50 cents per doz.;

\$3.50 per hundred

Editions limited—Envelopes included

GIFT BOOKS FOR GROWN-UPS—

The Christian Man, the Church and the War

By Robert E. Speer

The New Horizon of State and Church

By William H. P. Faunce

Price 60 cents each, postpaid

*Order Cards and Books from World Alliance for International Friendship, 105 East 22nd Street, New York City.

HOUSEKEEPING TRIALS IN INDIA

[Conclusion of letter from Miss Coon of the Woman's Christian College, Madras, South India. October REVIEW, page 775.]

My last household duty is an interview with the cook. From my window I shout a lusty "Co-o-k!" to which there is usually no response. I try again, pitching my voice on a higher key, and may be rewarded by the sound of "Yes, madam," or "Coming, madam." Then I sit down before my desk and open a huge account book while cook enters, buttoning up the top button of the coat he has hastily donned on his way from the kitchen to the house. The following conversation gives you an idea of what takes place:

"Good evening, cook."

"Good evening, ma'am."

"Today's account, cook."

"Yes, ma'am. Soup meat one annas, ma'am."

"Yes."

"Beef twelve annas, ma'am."

"Yes."

"Bumbayyunun two annas, ma'am."

"What is that, cook?"

"Bumbay unyun, ma'am."

"Oh, Bombay onion?"

"Yes, ma'am."

"Very well."

"Potato two annas six pie, ma'am."

"Yes."

"Plantain three annas, m--am."

"Yes."

"Ghee two annas, ma'am."

"Yes."

"Eggs eleven annas six pie, ma'am."

"Why spending so much for eggs, cook?"

"Pudding, ma'am, and breakfast side dish, ma'am."

"Very well, but get good fresh eggs, cook. Miss Fisher's chota egg very bad last three mornings. Must be good eggs."

"Very good, ma'am. Firewood three annas six pie, ma'am."

"Yes."

"Salt and onion six pie, ma'am."

"Yes."

"Lime one annas, ma'am."

"Yes."

"Nuts six pie, ma'am."

"Yes."

"Charcoal six pie, ma'am."

"Yes."

"That's all, ma'am."

(Intermission while I add the account.)

"Two rupees, four annas, cook?"

"No, ma'am, two rupees, eight annas."

"Yes, cook, you are right, two eight. Now tomorrow there will be eight ladies for breakfast and six ladies for dinner. (Miss Paul looks after all the students' food, which is a much greater task, and for that we have two cook women from Calicut.) For breakfast we will have ——— any meat left, cook?"

"No, ma'am, meat done finished," or "Yes, ma'am, four pieces, two wings, one leg and one liver."

I will spare you an account of my efforts to vary the menu when I wonder why there are no more kinds of meat and why the pudding we had the night before is the only one that seems to appeal to me.

On Saturdays there are other things to be seen to, such as cleaning and the dhobi. The dhobi is the laundry man. He takes away your dirty clothes, pounds them on the rocks in the river and brings them back all snowy clean and perhaps full of holes. We pay the big price of five rupees a month—one dollar and sixty-seven cents—for the washing of the house things.

At the end of the month I have a strenuous time with the residence accounts. After being brought up on a decimal system it is no joke learning to divide the sum of the pies by twelve and the sum of the annas by sixteen. My accounts have to be audited and I am beginning to think that a business training would have been a good thing for me to have had.

I wonder if you have been saying to yourselves, "Where does the missionary work come in?" I tried at the outset to warn you that my day was very unlike that of the village missionary with his preaching in the bazaars or her visiting of Hindu homes. Of course their work is partly indirect and they spend a large amount of time training Indian pastors, catechists and Biblewomen. Our work resembles this side of theirs. Our aim is to train our girls so well, to make them so strong and resourceful, and to fill them with such a longing to serve India that as they go out year by year to the towns and villages

they can do a hundred times the good one of us could do. When you stop to think that only one per cent. of the women of India can read or write, you will realize the wonderful opportunity we have of working with the first women to have higher education. Our responsibility is great. Then we do have a few Hindus and we are very eager that they shall see the beauty of the Christian life and be won to Christ while they are students.

Where two or three single women missionaries live together they often take turns doing the housekeeping, but that would hardly work here. It fell to me to do because I have less teaching than anyone else. Sometimes I think that it is a big waste of my time, but then again I see a vision of what I may make of the task and how perhaps I can be a "house mother" rather than a housekeeper. I was much touched one night when a number of students who had been out for the afternoon returned, and seeing me on the veranda, one said, "There is mother waiting for us."

As most of our servants are Hindus, and those that are Christians are like children, there is much to be done for them if I have the wisdom to see what it is. Then we love to have the girls come to see us and quite often they come in the evenings. At first they were too shy to call on me, but now I have three faithful callers, one of whom refuses to be seated, but stands close beside me and pats my hand in a funny little affectionate way.

THE FEDERATION

THE Executive Committee of the Federation held an important meeting in New York City on Friday, October 11. Delightful plans for an inspiring and practical annual meeting following the Garden City conference are being made. All delegates should reserve both Thursday and Friday (January 17 and 18). A suggested form for the constitution and by-laws of local missionary unions is soon to be printed.

Work for Soldiers and Sailors

THE END IN SIGHT—YET NOT THE END

THERE is reason to believe that the end of work for forces actually under arms is in sight, although it will be months before the forces now in Europe and in training camps can be demobilized, brought home and returned to their civilian pursuits. In the meantime the educational and religious activities for the men must go on with redoubled energy and increased wisdom. The men will probably have more leisure than when in training or in active service and must therefore be kept busy with studies, games, entertainments and various forms of service. Otherwise their leisure time would put added temptations in their way. Now will come the time to show what can be done with and for a civilian army, navy and air force on a non-fighting basis.

THE PRACTICAL "Y"

ONE of the most difficult features of Y. M. C. A. work overseas is that of obtaining necessary supplies, for every available ship is carrying troops and military stores. But these "Y" men are resourceful persons; not one in a hundred is doing the kind of work for which he was trained; none of the men seem to have any idea that there is anything that cannot be done if one has the will to do it. Being unable to obtain baseball bats, they had the lumber cut and kiln-dried it in a bread bakery, then they turned it and polished it; short of mitts, they set the local harness-makers to sewing them; finding an unappeasable hunger for American chocolate candy, they started a factory to manufacture it; they made contracts with near-by pastry-cooks and bakers to make American cookies and macaroons and crackers on a big scale.

The secretaries are equally ready and willing to give lectures on art and history, to teach the Bible, wash

dishes, nurse the sick, play banker, superintend athletics, and do it all in the name and for the sake of One who taught the great lesson of human service.

AMERICAN Y. W. C. A. WORK AT A GLANCE

Compiled Aug. 1, 1918

UNITED STATES: Regular work—1,025 Associations in cities, counties, schools and colleges. Membership, 366,887.

War work—61 Hostess Houses operating in cantonments; 37 authorized or under construction; 18 more requested.

Club and recreation work in 127 centers.

714 Patriotic League units, with over 420,000 members.

Emergency housing for girls employed in 7 war work centers.

Work for girls in war industries in 12 centers; for colored girls in 18 centers; for foreign-born women in 21 centers.

2,500 social morality lectures in 142 communities.

One Land Army unit.

FRANCE: For American women in 5 centers; for Red Cross nurses in 14 base hospitals; for French women in war work in 9 centers.

RUSSIA: For girls in 3 centers.

SOUTH AMERICA: Buenos Aires, Montevideo, Rio de Janeiro.

INDIA AND EAST INDIES: Bombay, Lahore, Calcutta, Simla, Ceylon, Rangoon.

CHINA: Peking, Tientsin, Nanking, Shanghai, Foochow, Canton, Mukden, Chengtu, Tsinanfu, Hangchow.

JAPAN: Tokyo, Yokohama, Osaka, Kobe, Kyoto.

HAWAII: Honolulu.

TURKEY: Work suspended "for the duration of the war."

—The Association Monthly.

FOR WOMEN OUTSIDE THE CHURCH

AN English woman in charge of a military hospital wrote to an American:

"The women of England have been praying, but we have even in these sad times

stayed by ourselves and prayed with our small group of friends in our own churches—nothing has been done for the thousands of sorrowing women outside the church. I hope the Christian women of the United States will not make the same mistake."

The National Women's Prayer Battalion has been organized to help the church meet this need. It has men of nation-wide reputation on its advisory council: among them Dr. Frank Mason North, Bishop J. W. Bashford, Dr. John Timothy Stone and Rev. J. Wilbur Chapman. In a quiet, simple way the battalion gives the pastor a point of contact and an entrance into every home which has a service flag in the window. There are members of the battalion in thirty-six states and two foreign countries.

ENGLISH WOMEN IN WAR TIME

OVER 2,000,000 women and children are now directly replacing men in England. These are recruited from industries made unnecessary by the war; from women who had ceased to work; from other groups who had never entered industry and from the home makers. With enemy guns within hearing and air raids terrifyingly frequent, it is not to be wondered at that labor regulations were disregarded. The same has been true in France. But both countries have learned that they must have more rigidly regulated conditions to secure the best results.

The Government called upon the Women's Cooperative Guild and the Young Women's Christian Association for aid, local committees were formed and house to house canvasses were made, with the aim of placing every woman in the position best suited to her. The Y. W. C. A. has cooperated with the Government in housing problems, in providing amusement and in caring for the small children of working women. One rest day a week is now assured by having women known as week-enders come in to relieve those on regular duty. Through all the period of adjustment when overwork, underpay and little recreation drained her strength, the English women have kept their spirit

undaunted, and continue to accomplish marvelous things under more wholesome labor regulations now in force.

MARSHAL FOCH BELIEVES IN PRAYER

THE request of General Robertson that Christian people should make the war a subject for special prayer has been followed by a statement in a similar strain by Marshal Foch. The Bishop of Birmingham describes him as a man of vivacity, determination, scientific knowledge, quick decision, and untiring energy. That such a man, to whom work is of the very essence of life, should bid us lift up our hearts and voices to God, makes one very certain that he believes in the power of prayer.

MISSIONARY EXHIBIT IN FRANCE

THE Y. M. C. A. has started missionary propaganda in the base camps in France. There are indications of deep interest, proving the worth of this effort as a recruiting agency for the mission field. In one large camp in northern France an ambitious experiment registered a large degree of success. This was a missionary exhibition held each evening for a week in a Y. M. C. A. hut. There were curios, informal talks and a lantern lecture each evening.

THE Y. W. C. A. IN JERUSALEM

THE British military authorities have given to the Relief Committee in Jerusalem the use of a good building with a large garden as a Y. W. C. A. Hostel for working girls, and the secretary, Miss Dora MacInnes, arrived May 15th. The work is supported at the London headquarters of the Y. W. C. A.; is part of the relief work of the committee and an extremely useful part, as the industries for women and girls are being rapidly developed. There have been training classes in dressmaking and lace making; the latter industry has been somewhat hampered by the difficulty of obtaining a sufficient supply of thread.

NEWS FROM MANY LANDS



NORTH AMERICA

Baltimore and the Foreign Problem

THREE hundred and fifty thousand Poles are within the limits of the Broadway Methodist Episcopal Church in Baltimore, speaking only Polish, and transacting practically all their business affairs with members of their own race. The social ties among them are very strong. The vast majority of them are Roman Catholic and their children go to parochial schools, where they have little or no intercourse with any except Polish children. The oldest members of the colony have been in America about forty years; most of them have had little or no education and the second generation is only beginning to show some faint evidence of Americanization. In order to meet this urgent need for Americanization and Christianization the Baltimore church planned and carried on a summer school the past season. One hundred and twenty-five children were enrolled the first week, more than twenty of the number being Polish. Seven nationalities in all were represented. With this achievement as a beginning, the pastor and his assistants feel that they are justified in launching a more extensive program for next season.

Council of Bishops

A NEW movement was launched in the Protestant Episcopal Church when the first Council of Missionary Bishops met in Cheyenne, Wyoming, October 9-13. The first subject considered was church institutions, such as schools, hospitals and homes for children. The second topic taken up was that of Indian work; the third day was devoted to the matter of a common budget, while the fourth was concerning clerical education. This was the first time that a group of bishops with common problems have met for

conference quite apart from the General Convention.—*The Living Church*.

Five Years' Progress Campaign

THE following are the ten goals toward which every congregation of the Reformed Church in America is asked to bend their efforts:

- 1—To endeavor to double its communicant membership.
- 2—To secure at least one candidate for the ministry.
- 3—To provide efficient training for Bible-school teachers.
- 4—To organize Young People's Societies into Training Classes for Christian Service.
- 5—To see that every member is a subscriber or regular reader of some Reformed Church periodical.
- 6—To organize a live Men's Missionary Committee.
- 7—To enlist every woman of the Church in Woman's Missionary Organizations.
- 8—To adopt Systematic and Proportionate Giving.
- 9—To contribute pro rata in all denominational Boards.
- 10—To render efficient Community, National and World Service.

"Norsk" Dropped from American Lutheran Church

A LONG and spirited discussion took place at a recent session of the Lutheran Assembly over the question of eliminating the word "Norwegian" from the name "The Norwegian Lutheran Church of America"; 533 votes were in favor of the change and 61 against it. The matter will come up for a final vote at the next general meeting.

The Great Commission Prayer League

THIS League, conducted by Mr. Thomas E. Stephens at 808 La Salle St., Chicago, Ill., was founded

some years ago to link together in a bond of prayer Christians who are burdened with the sense of responsibility for carrying out the great commission of Christ for the evangelization of the world and who pray definitely, earnestly and regularly for the speedy evangelization of the world. The work of the League is conducted through correspondence. One day's mail included 13 letters from foreign lands, 11 from Canada, and 84 from the United States. These letters reported 53 conversions and 44 answered prayers. They contained 27 requests for prayer. A bulletin is issued to members and a large service is rendered in the distribution of tracts and leaflets. The ministry of prayer and the printed page is practically unlimited in its scope.

Home Mission Council of Colored Women

IN the news from China will be found a report of the first annual meeting of the Chinese Woman's Missionary Society. Here follows an account of the first annual meeting of the Woman's Home Mission Council of the Colored Methodist Church. This meeting was held in Nashville, Tenn., September 3-8, attended by thirty-six representatives from twenty-four societies in nine states. The organization is modeled upon the Woman's Missionary Council. A deaconess board was appointed looking toward the training of young women as settlement workers and pastors' assistants. The success of this significant work will be assured if it has the help and encouragement of the white societies. —*Missionary Voice*.

California Vacation Bible Schools

DAILY Vacation Bible Schools have been organized in every community on the Pacific Coast to offset some of the evils of California, where it is not allowable to mention the Bible in public schools. The Melrose Baptist Church of Oakland, Cal., had a five weeks' summer session of Bible study, together with some man-

ual training, during the present year. It was planned to give the children as much Bible study in five weeks as children usually get in one year of Sunday-school.

The school was thoroughly up-to-date and quite inexpensive—salaries and material cost no more than \$95. There was an enrollment of 275 children, as large a number as the average progressive Sunday-school.

A Western Town

MONDAK is a word made up of the first three letters of Montana and the first three of Dakota; and it is the name of a little town of 200 inhabitants, just over the boundary line of prohibition North Dakota. Nine saloons flourish within its limits, plus the usual accompanying evils. There is one church building, but no minister. But two miles away North Dakota Congregationalism has a missionary enterprise which is endeavoring to meet the need.

LATIN AMERICA Overcoming Prejudice

"I WOULD not have one of the new sect in my house, and if one of them should come in he'd go out again in a hurry." So said an old Brazilian woman named Joanna, and so much was she in earnest that when one of her sons discarded his evangelical faith and returned to a life of sin she actually rejoiced. She seemed quite unyielding to every appeal. If a caller introduced the subject of religion the conversation was closed at once, and the visit at an end. Prayer was the only means left. Then the time came when Joanna felt ill and as she continued to grow worse, one of the church deacons who was a sergeant in the Brazilian Medical Corps, decided to seize the opportunity. He found her illness within the range of his skill and set about treating it at once, with encouraging result. After a few visits the old woman's curiosity outran her reserve and she inquired why he, a stranger, had come to help her. Here was the opportunity

sought and she was told it was for the sake of One who had gone much farther to help him. What did he mean, she wondered. Quietly listening to the story of divine love and sacrifice old Joanna found herself convinced that there was at least one good person in the "new sect." Her interest aroused, she learned new truths at each visit of the doctor until she announced herself ready to accept Christ and His Gospel.—*The Neglected Continent.*

In South Brazil

ON the Minas side of the Carinhanha River in South Brazil lives a man who was sent across the state line for misconduct. A man came to his home, asking for shelter, and before retiring read to his host out of a book words he had never heard before. He became interested and had the man stay with him many months. During the day they gathered the rubber, and at night the visitor read from the New Testament. The listener himself could not read, but he got a copy of the New Testament, carried it with him, and when he met anyone, he would converse on spiritual things, asking his hearers to look for a certain chapter and verse, and then repeat it to him word for word. He was baptized and afterward moved away, but the work goes on, and others have come to know the Gospel.

Striving to Attain in Paraguay

YEGROS, a small town about three hours' journey on the railway from Villa Rica, South Paraguay, was at one time a German colony and there are still many Germans living there, although at present most of the inhabitants are Paraguayans. There are about seventeen Christian converts in this town, who are eagerly waiting for admission to the church. They have no one to instruct them in Christian living, but every Wednesday and Sunday evening they have a meeting at which they sing hymns, pray, read the Bible and preach as well as they

can. A missionary from Villa Rica stopped there recently for two days and the people implored him to send some one to teach them.

An elderly woman was calling in air raid shelters underground. When the missionary approached the house to visit the family. When she saw him coming she said, "Here comes the devil." It is a common occurrence for a priest to be called in to baptize a house after a Protestant has entered it, in order to clear the place of evil spirits. Their superstitious ignorance is of the densest sort.—*The Neglected Continent.*

EUROPE

Buying up the Opportunity

D R. A. C. DIXON of the Metropolitan Tabernacle, London, took advantage of the air raids on that city to utilize them as an evangelistic opportunity. Soon after the air raids began upon London, a "Zeppelin choir" was organized to sing in the air raid shelters underground. When the first raid warning was sounded, the choir began to sing and continued until one or two o'clock in the morning. The results have been incalculable, for of the 650 conversions in the Tabernacle during the past year, many are directly traceable to the occasions when the converts, taking refuge from the Zeppelins, have listened to the Gospel in the shelter room.

England and the Jews

A PROMINENT Jewish merchant, recently returning to London from Russia, reports conditions as he found them, particularly in Lithuania. "The Germans at first suppressed both national and religious movements. Teaching of Hebrew was forbidden and every Zionist tendency obstructed. When the news of the capture of Jerusalem reached Lithuania the joy of the Jews was indescribable. The Jews are heart and soul with the Allies, especially with England, and their gratitude to England knows no bounds. When the Bolshevik government falls, as it will, England will see how affect-

tionately she is regarded by Russian Jews."—*The Christian*.

Aggressive Work of London Jews' Society

IT is apparent that, in spite of war conditions, much successful work is being carried on by the London Jews' Society. Agents of this society are engaged in relief work in Jerusalem and Jaffa, in full cooperation with the Syria and Palestine relief work. In Tunis, work in connection with the Girls' School is continuing and is productive of much spiritual help. Itinerating tours are being carried out in Morocco, resulting in larges sales of Old and New Testaments. All this is being carried on in addition to work in the home field, in such centers as London, Manchester and Birmingham, wherever war conditions permit. Then, too, missionaries are preaching to the thousands of Jewish refugees at The Hague and an industrial work is conducted at Rotterdam. From all these centers the workers report hopefully that the Jew was never so open to the Gospel.—*Life of Faith*.

Mormonism in England

ENGLAND has been greatly aroused for several years over Mormon activity and in a recent issue of *John Bull*, one of England's most outspoken periodicals, appears an article specially warning the girls of that country against the machinations of Mormon emissaries who are now more active than ever in their diabolical efforts to lead women to the acceptance of Mormonism and ultimately to the practice of polygamy. The writer calls attention to the fact that hundreds of English girls were by the elders of this system shipped to Mormon colonies in the United States as late as the year 1916 and that other hundreds have since been baptized into the Mormon faith; and points out the depth of Mormon intrigue and the determined purpose of Mormon officials to keep up the teaching of polygamy and promote the world-wide practice of it. This she

does by citing the significant omission from the copies of their book of highest authority, "Doctrine and Covenants"—issued in different European languages since the outbreak of the war—of the Manifesto hitherto printed in the appendix of the same and which pretendedly professed the abandonment of both the teaching and practice of this crime. Is it not high time for the United States to wipe out Mormon polygamous teaching and practice at its fountain-head? This can be done only by securing an anti-polygamy amendment to the Federal Constitution.

Indian Christians in France

ONE Indian labor company behind the lines in France contains forty Marathi Christians. While acting as stretcher bearers during a retreat, every man lost his copy of the New Testament in his own tongue, and the British Bible Society has just replaced these books with new copies. While the men were without Bibles, they quoted passages from memory at their regular evening meetings. It was impressive to hear these Marathi Christians, among the rest of the company who were Mohammedans, singing lustily, "I'm not ashamed to own my Lord."

Bible School in Switzerland

IN 1906, Dr. Ruben Saillens was invited to hold a series of evangelistic meetings in Lausanne, Switzerland, and at the close of these services a number of his friends asked him to organize a Bible Institute, so as to give permanence to the work begun. This Dr. Saillens did not find it possible to do, but he agreed to start a Summer Bible School of a few weeks' duration. The school thus founded at Morges, near Lausanne, has been in operation continuously from 1907, with the exception of the year 1914, and was attended before the war began by about 300 people, who came from all parts of the French-speaking world and remained for four weeks.

The Bible School usually ends with

a convention, lasting one week, at which the best evangelical preachers of France and Switzerland may be heard. The motto of the school is *Le Christ tout entier dans la Bible tout entiere* (The whole Christ in the whole Bible).—*Missions*.

In Darkest Russia

EVERYTHING is chaotic in Russia and not many lucid accounts of conditions there have come across the seas, but the brightest spot in the picture is the work which the American Y. M. C. A. is doing there. Driven from one place they go to another, and wherever they are a hut is opened and the men come flocking in. "When are the Americans coming?" is the question continually asked by the Russians. Many refugees owe their lives to the secretaries. At Mourmansk, the Y. M. C. A. provided ship fares for a family of Armenians who had been seven months fleeing from their native land. At Kiev, the Association was paying for the care of a woman who had gone insane from mistreatment by German soldiers. At Archangel the Y. M. C. A. hut is all that stands between the soldiers and complete stagnation. When the news from Russia reaches us it will be seen what really constructive work is being done there by the Y. M. C. A.

MOSLEM LANDS

Kismet or Christ?

WHAT makes the task of winning Arab women for Christ appear almost hopeless? One element of the difficulty is the fatalism of the Arab who, in spite of every proof to the contrary, maintains the earth is flat; that ink washed from a verse of the Koran is preferable to any remedy that can be obtained, and who accepts any fate because it is fate. Satan uses as another weapon the natural indifference of Arab women to things spiritual. Her sins do not trouble her so long as she is in favor with her husband, has good food and pretty clothes. She is frankly bored when one begins to talk of religion, if not

actively hostile. However, there are many women in Arabia who have keen intellects, are not indifferent to spiritual things and are friendly to the missionaries. If they were men they would take an open stand for Christ, but being women they have no right or opportunity to manage their own lives. Yet in spite of all these obstacles, women converts there are in Arabia, even though such a decision means persecution and constant danger of death. Employment must be found for them, ignorant, unskilled and helpless as they are, and with no one to befriend them except the missionaries. There is need for unbounded optimism on the part of the women missionaries to Arabia.—*Christian Intelligencer*.

Ceremony of the Holy Fire

FOR the first time in generations the ceremony of the Holy Fire in Jerusalem has been observed without the presence of a single soldier. The Turkish Government had always stationed large numbers of troops in the court of the Church of the Holy Sepulchre and within the church itself; and their brutal roughness, together with the fanaticism of the different sects, had always led to riot and bloodshed. But the British military governor of Jerusalem determined that this year the ceremony should be observed without the presence of soldiery. It was a bold decision to make, but he himself was present with his staff and had asked two members of the American Relief Committee to stand in front of the mass of Armenians to keep any turbulent spirits in order.

The church was packed to the doors and the excitement was intense; Greeks, Armenians and Copts were there, intensely jealous of each other, the Greeks being the most troublesome. But on the whole, the historic ceremony passed off quite peacefully.

Additional Help for Persia

OWING to the terrific need for experienced workers in the gigantic

task of relief in Persia, the Foreign Board is planning to send out a party of missionaries to that country immediately. All of them have had experience in the foreign field fighting famine and epidemics, and the group will be attached to the commission sent out in May by the American Committee for Armenian and Syrian Relief. This commission expected to reach Persia the latter part of September, where it would be joined by Dr. Wilfred M. Post, who sailed from Seattle the first of the month with a large quantity of extra supplies—six motor trucks, a Ford car, fifty sewing machines, 100,000 sewing needles, 25,000 thimbles, 1,000 pairs of scissors, condensed milk, typhus serum, vaccine and green soap.—*The Continent*.

New Bibles for Old

IN Persia, last year, our colporteur was offering the Scriptures to some Russian soldiers near the railway station at Tabriz. One of them was going to buy a copy, when another came up and said: "Don't be in a hurry to buy now, for in the near future there will be a new Bible. Our government is changed, and everything else, including this book, will be changed too!"—*Bible Society Record*.

An Open Door in Persia

PEOPLE are no longer afraid to be heard talking about Christ, or to be seen reading their Bibles in Persia, and there is a growing friendliness to the Gospel in both town and country. A general review of the Church Missionary Society's work in Persia for the year 1917 concludes with this paragraph:

"Whatever the trend of events in Persia leads to, it is certain that western influence is now in the ascendent. Persia will not be left to her own devices; alone she can do very little, but she may be of great value, with her unexplored resources, to other nations. May she fall into the hands of those who will not exploit her for their own advantage, but will help her to ways of rectitude and prosperity, that she

may again take her place among the nations of the world!"—*C. M. S. Gleaner*.

INDIA

The Week of Prayer in India

NOWHERE throughout the Christian world was greater interest manifested in the week of prayer than in India. The manner in which Bombay observed the week is typical of the way many other places entered into the plans.

In Bombay all congregations were urged to meet every day for silent prayer and meditation, and in order that Christians of every communion might have places to which they could go for prayer, the Church of the United Free Church of Scotland and the Hume Memorial Church of the American Marathi Mission were opened an hour each day. At the request of the National Missionary Council, the Bishop of Madras prepared "Outlines for Meditation and Prayer" for use during the week, and these were widely distributed and used in the province. The day following the week of prayer a meeting was held at the Anglican Cathedral for which a special form of service was drawn up by the Bishop of Bombay. It was printed in English, Marathi, Gujarati and Urdu, the four languages most commonly used in Bombay. The hymns sung in the service were those which had translations in all four languages. Between seven and eight hundred people attended the service and shared the inspiration of the meeting. Through the efforts of the National Missionary Council, arrangements for the observance of the week of prayer in India were made according to conditions prevailing in the different communities. The Commission of the American Episcopal Church has requested that similar services be held during the week of January 18-25, 1919, and plans are under way for enlisting the cooperation of every communion and race in order that the movement may be widespread.

Building Up Christianity in India

A SURVEY of Northwest India shows there are 90,000 converts ready for baptism. Outside of this number are 200,000 more knocking at the door of the church, while 3,000,000 more of the same caste are definitely in line for evangelism. Last year 15,361 were baptized, and all this in the very heart of a heathen land which was absolutely barren of results a few years ago.

Seed Sowing Unseen

NOT all the evidence of the penetration of Christian teaching in India is revealed by missionary statistics. In the seclusion of many Hindu high caste homes the foundations for a new India are being quietly laid. In Triplicane nineteen ladies in the house of a Brahman allowed Christian missionaries to hold prayer meetings. One of the ladies postponed a trip to the mountains in order to attend. In Egmore thirty ladies came from different homes to hear the Bible and sing Christian hymns. At Pursewalkum more than thirty ladies in gorgeous robes and flashing jewels met in a high caste home for prayer. One sang the "Glory Song," another a Tamil hymn about the birth of Christ, yet not one of these women of high degree would be allowed to publicly confess her faith or leave her secluded life.—*Missions*.

Somewhere in India

IN *Missions* a story is told by the Rev. Brewer Eddy of the American Board which visualizes the attainments that may be reached by missionary effort. Fifty years ago a poverty-stricken small boy, the son of Christian parents, might have been noticed in a pariah village of India. Not a man or woman of the village could read or write. It was thought as impossible to teach them as to train a cow to read. Their poverty was so hopeless that the entire income of an average family would not equal one dollar a month, and this not per capita, but for the whole family. Surely there

could be no bright future for a boy with such a background! But first this boy was sent to a village school and then was selected for further training in a boarding school, where he lived under the care of the missionary. Afterwards, a two years' college course, and last of all, the theological seminary. Thus in every step he was the product of the mission. A few intervening years, and the boy becomes a trained and dependable pastor and leader of all the native forces in a great mission station, which included five churches, twenty congregations and eighteen village schools—all this in the hands of thirty-five native workers—and around these churches a heathen population of 200,000 waiting to be reached. The American missionary was called home and Pastor Santiago is the one man capable of guiding all these forces. Soon he is recognized as the natural leader of the practical affairs of the district and is elected mayor of the town, although the town is largely Brahman.

One man has not been mentioned thus far in the story. He is an earnest Christian in a western American church who sent twelve dollars annually to pay for the support of a boy in a mission school. This had made possible the training which brought this Indian Christian leader to his present usefulness.

National Missionary Society of India

THE National Missionary Society of India has just issued its twelfth annual report. The primary object of this society is the evangelization of those districts of India where no missionary work of any sort is being carried on. It is now working in the Montgomery District of the Punjab; in the Nukkar Tahsil of the United Provinces; the Rewa State of Central India; the North Kanara District of Bombay and in the Omalur Taluq of Madras. These fields are maintained respectively by the Church of England, the Presbyterian Church, the Mar Thoma Syrian Church, the United Church of South India and the Luth-

eran Church. Fourteen Indian missionaries are engaged directly in this work, three being doctors, and all well educated. Five additional missionaries are in training.—*C. M. S. Gleaner*.

German Mission in Chhota Nagpur

THE latest report on the working of what was formerly the German Mission in Chhota Nagpur, presented by the Bishop of Chhota Nagpur, to the executive of the National Missionary Council, indicates that the large educational work is being well maintained under the management of the Anglican missionaries. The high school in Ranchi, for example, has not only increased in numbers, but its students have done excellently in the public examinations. The other schools seem also to be prospering to such an extent, in the case of some of the girls' schools, that it is difficult to find accommodations for the pupils. The liberal grant from the government goes far to meet the cost of the educational work.—*Indian Standard*.

Student Camps in India

THE Student Christian Association in India is doing a great work for Indian students—a work especially vital and important during this time of growth and change. One phase of the work is the holding of Student Camps in the various sections of India, Burma and Ceylon, and there are at present three of these, but the number of traveling secretaries is too limited to enable them to give as much time and attention to these camps as should be given. There is also the difficulty of speakers making themselves understood as they travel from one camp to another, because of the diversity of languages. At the eighteenth annual meeting of the S. C. A. it was proposed to hold Bible Schools in connection with these camps, to which selected students from the various colleges might be invited and given a course of lectures, introducing them to the historical setting of the Bible and helping them to a devoted and serious study of its books, but the objection

was raised that such a course of study would only give time to unsettle the men without time to build them up in strong Christian character. The matter was left to be decided at the next annual meeting, and in the meantime the secretaries were asked to make a thorough investigation.

Educational Problems in India

THE Girls' School at Katra, Allahabad, can accommodate but few Hindu girls in the boarding department because of the difficulty of caste. One Brahman girl who was very anxious to enter the school had to be refused because she could not do her own cooking and take the full course, and she could not because of caste regulations eat at the clubs with the Christian girls. A woman was found who would cook for her, but this woman refused to wash the dishes, because to do so would make her ceremonially unclean. A second woman said she would wash the dishes, but she couldn't cook for the Brahman girl because she was of such a low caste that the girl would not eat her cooking. As it was impossible to take in two extra women besides the girl, she had to be refused.—*The Continent*.

SIAM AND LAOS

An Image Procession

"WUN LAG PRA"—day for dragging the image—is a festival observed in Siam. On a pedestal is placed the gold leaf image of Buddha, with candles, joss sticks and flowers, and accompanied by four priests, to be taken on a trip to some nearby temple. Two ropes attached to the car enable those who pull it to attain unmeasured merit. During the rainy season the same festival is held on the water, when every available boat is pressed into service, and the silver image is taken for a boat ride to some temple beyond the barracks. This festival is an occasion for great mirth and hilarity, and a variety of fancy costumes add color and gaiety to the scene.—*The White Elephant*.

New Life in Siam

MRS. W. G. McCLURE of Siam tells of encouraging signs of awakening in that little kingdom, Muang Tai, as it is sometimes called. The railroads are pushing out north and south; a system of schools on the plan of the one hundred and six government schools at Bangkok are spread over the entire kingdom; now that they are in the war they are sending rice and foodstuffs to feed Allied soldiers, and their medical men are equipped for army service; Bangkok Christian College is rapidly outgrowing its equipment and all its available space is filled. At the request of the students two new Bible classes have been organized.

The Church of Christ in Siam has eleven mission stations, more than one hundred missionaries, eight ordained Siamese pastors, three hundred and forty-one assistants and teachers, with about eight thousand communicants in forty-one churches. Twenty young men and two young women have been sent by the Siamese government to the United States to be educated, making in all forty Siamese students here learning our customs and the religion of Jesus Christ.

Standards for Siamese Teachers

THE King of Siam is much interested in the education of his people, and one of his latest edicts is regarding private schools. The new rule requires that the site of the school shall be sanitary; that the teachers must be of a moral character that will make them suitable as leaders of children; that their age and their scholarship must be suitable, and that their teaching shall be such as to make the pupils loyal citizens, with an adequate knowledge of their native land and their own language. The king is also deeply interested in the literature of his country, and encourages the authorship and publication of high grade original works and the perfect translations of such classics as Shakespeare's "Merchant of Venice."—*The Continent*.

CHINA

The New President of China

HSÜ SHIH-CH'ANG, former Vice-President of the Privy Council, and candidate of the generals of the Chinese Northern Army, has been elected President of the Republic of China. Hsü has been one of the most prominent figures in China for several years. He helped to conduct negotiations in the settlement of the Russo-Japanese war. On the abdication of Hsüan T'ung, he became guardian of the boy-emperor and was Grand Councillor to Yüan Shih-kai. Hsü Shih-ch'ang now becomes China's second duly elected President, Li Yüan-hung and Feng Kuo-chang having served out the term of Yüan Shih-kai.

A Missionary Movement for China

A NEW and significant movement has been started recently in Kuling by a group of Christian Chinese. A self-appointed committee assumes the responsibility for sending native missionaries into the province of Yunnan to carry on Christian work and the undertaking is to be initiated this year. It will be known as "The Missionary Movement of the Chinese Church" and is promoted entirely by Chinese. Probably the movement was prompted at this time by the fact that those not directly engaged in the war saw that they too should serve and sacrifice. It will undoubtedly be an important factor in breaking up provincial prejudices, and in uniting the various churches of China.

A Comprehensive Evangelistic Enterprise

SEVENTEEN HUNDRED walled cities of China, as well as thousands of other smaller centers and market towns, are now for the first time really open to the missionaries. Rev. Charles E. Scott of Tsingtau says that this is due to a series of international events which have made Chinese leaders realize the impotence of their false religions. Missionaries on the field recognize this as a strategic situation, offering an opportunity to

reach the influential gentry, and leaders of the commercial, political and social life of China. In view of this situation the Shantung Mission, the China Council and the Presbyterian Board of Foreign Missions have organized the China Cities Evangelization Project. Some of the Christian leaders of China have felt that too much emphasis has been put upon educational work in the past, and this project seeks to preserve a balance between that and evangelism, and looks toward cooperation of Chinese and foreign leaders.

First Chinese Bishop Appointed

THE appointment of the first Chinese bishop of the English Church is an important event. Tsae-seng, a son of Rev. Sing Eng-teh, was educated at the Ningpo Mission School and ordained in 1889. He was head master of Trinity College for many years and carried on parish work in Ningpo. In 1911 he became Arch-deacon and four years later chairman of the Taichow Church Council. Thus his devoted labor has led up to the appointment as Bishop and it is hoped that he may have many years more of useful service.—*The Christian*.

Tex. Festival at Tsingtao

REV. C. E. SCOTT has been preaching recently at a series of semi-annual temple festivals, attended by thousands of benighted worshippers. The opening day of the series was Women's Day. In order to attend the festival many of the women tramped from ten to one hundred li (a li is a third of a mile) on their tiny, broken feet. No accommodations were provided for them at the temple; the village was small and they were weary and confused. Many of them dragged themselves in late at night. No lights were there on the streets; every door was barred and they were obliged to sleep in the temple court. Each woman carried a broom to sweep the six months' accumulation of dust off the idols and also to sweep the temple. Indescribably repulsive beggars took ad-

vantage of their womanly sympathies, and they gave money in the hope of "making merit."

The daily needs, woes and ambitions of the women were reflected in the idols most worshipped. These were the mud dog, curer of tuberculosis, and a crippled dwarf, defender from accident. One could discern on many a face the longing for spiritual peace, unattainable by such methods.

New General Hospital in Wuchang

A NEW general hospital has been erected in Wuchang, China, by gifts of members of the Protestant Episcopal Church in America, and is now open to patients. In addition to the usual clinics, operating rooms, waiting rooms and offices, it contains an attractive chapel built in memory of Mrs. Leonard, wife of the Bishop of Ohio. There are wide corridors, airy, well lighted private rooms, but the crowning feature is a large triangular porch on each floor, with French windows opening upon it, making it possible to roll beds in and out. Here and there throughout the hospital are brass plates to remind one that this or that part of the building has been provided by some friend in America.

Throngs of Chinese gather in the waiting rooms hours before the time for the clinic to open, and as they wait they gaze curiously at the Bible pictures on the walls, and hear often for the first time the Gospel message which we call the "old, old story," yet so new to them.—*Outlook of Missions*.

A New Campaign in Hunan

WHILE in America many campaigns are on for helping to relieve misery and suffering, the Chinese Christians are carrying on in Hengchow a campaign to stimulate "Family Worship." A convention was held which laid strong emphasis on the revival or erection of the family altar. The heads of seventy-eight households signed a promise to hold daily prayer services. An attractive pledge in the form of a scroll was prepared, and,

after six months, when the pastor had investigated to see if the pledge had been kept, the scrolls were given out. New names are being added and the spirit of its seriousness seems to have been caught. One man said he would like to sign, but his business called him away from home, and on those days his pledge would be broken. He was assured that God would excuse such inability.

Hunan Bible Institute

COLPORTAGE work in China reveals the fact that many men, converted in middle life, have a real gift for preaching and an earnest desire to extend a knowledge of the Gospel. Most of them, however, cannot measure up to the scholarship requirements of admission to theological seminaries, and some are past the age limit. In spite of this they could render very efficient service if they were able to have a good course of Bible study and training in methods of Christian work. It is a very common thing for new converts to follow the colporteurs miles from their homes, taking their food with them, in order to gain as much as possible from the morning and evening Bible classes.

In order to meet this need for Bible training the Hunan Bible Institute has been opened in Changsha. The site selected for the Institute is a splendid one, on the military road half way between Siao-wu and Liu-yang gates. It is sufficiently large to afford room for future growth. The buildings have not yet been erected, but a beginning of regular work is made possible by securing temporary quarters near the site of the permanent location.—*China's Millions.*

Chinese Woman's Missionary Society

ANY member of an American Woman's Missionary Society would have felt quite at home if she could have attended the first annual meeting of the Chinese Woman's Missionary Society held in Changchow last May. This society was organized last year and has auxiliaries in thirty-

seven churches, thirty-three of which sent delegates to the meeting. The society is affiliated with the other societies of the church and is the forty-first and youngest organization.

A little incense burner had an interesting place in the meeting. It was a once sacred heirloom and had seen many years of service in ancestor worship. Its owner, wishing to make a gift to her society but having no money, brought this as a relic of heathen days. It was at once offered for sale and on the spot was filled many times to overflowing with contributions. It was then decided to send the burner to the Woman's Missionary Council in America.

In connection with this meeting the annual Bible Women's Conference was held. Mrs. E. V. Jones of Soochow was the only foreigner who was an accredited delegate to these meetings.

Korean Mission to China

THE Presbyterian Church of Korea supports two ordained missionaries in Laiyang, Shantung Province, China. When this Korean mission to China was opened in 1912, and again last year, when two new missionaries took the place of the ones originally sent, there was keen competition among the candidates for the honor of being chosen to go to the foreign field in China. This year an additional ordained missionary has been sent to join the forces, and the choice has fallen upon a graduate of the Presbyterian Theological Seminary of Chosen, who is also a college graduate.

Christianity Taught in a Factory

THE Japanese owner of a spool silk factory, though not a Christian, invited two missionaries to give regular talks to his employes. He told the missionaries very frankly that he had no faith in the power of Buddhism, saying he had had Buddhist priests come regularly once a week to speak to his workers, but the personal life of these priests, even more than the flabby character of their preaching, had convinced him that no help could be ex-

pected from such a source. He said that from the little he knew of Christianity he believed it was the source of real spiritual strength. In order that the whole force of workers, about 550 women and 50 men, might hear the Gospel message, this mill owner arranged to close work for the day at five p. m. instead of six; and as a further proof of his desire to help his employees, he asked to have a Bible woman live in the dormitory of the factory to teach the women Christian truth and practice.—*Missions*.

A Sunday-school in Korea

THE Korea Mission Field gives a graphic picture of a Sunday-school in Haiju City. As a prelude and a means of swelling attendance, two young men go through the streets blowing their cornets and attracting a motley assemblage of ragged, wriggling, noisy youngsters. Stopping at a corner they send out the peals of "What a Friend We Have in Jesus," and from several directions come more children. Proceeding to a bridge, they play "Stand Up for Jesus," until great crowds of adults, as well as children, quite fill the bridge and even block traffic—not a serious offense in that leisured land. At last the procession moves on with "Bringing in the Sheaves" until it finally reaches the modest little church at the edge of the town, where the "sheaves" are gathered in with "rejoicing." The two young men make the most of the opportunity and seize hold of any urchin whose courage fails and may be slinking away into a side street. The Korean woman teacher is already at her post, teaching some little girls the Lord's Prayer—"Hanari, kaysin, uri, Abaji." Then the boys come tumbling in, one landing in a wild heap on the head of another who is about to pull the ear of the boy next to him. One is eating away at an ear of corn on the cob; another is the happy possessor of a huge cucumber. Riot and pandemonium prevail. Then one of the young men takes matters in hand, claps his hands twice and heads are

bowed for silent prayer. Another hand clap and the school is seated with a crash and the lesson begins. Then come the review questions something on this wise: "Children, is there any God beside Jehovah?" "No," with a mighty shout. "What about people who worship idols?" "They are ignorant and crazy," answers an older boy. "Who are the most deluded people in Korea?" "Those who throw stones at tree spirits," says a girl. Surely, heathenism is being dealt with here, and hopeful it is for Korea that these lively, growing children are being turned from the darkness of idolatry to the Light of the world.

AFRICA

Progress Among the Berbers

GREATER changes and more marked improvement are in prospect because of the war, and French influence and control in North Africa. Religious conditions are much more hopeful because of the war, which is making people, both French and natives, more susceptible to Christian thought and ideals.

The Berbers are an indigenous people who have occupied this territory for more than 3,000 years. About a million Berbers live in the Kabylia mountainous country and about 14,000,000 more are in other parts of North Africa. The early Christian Church under Augustine had a stronghold there, but Mohammedanism established itself by the sword in the seventh century. But notwithstanding the power of Mohammedanism there today, the Berbers are more accessible to Christian teaching than other Moslem people. When properly trained they make the finest missionaries who could be found for teaching their own people.

Liberians Raise Money for Memorial

THE native blacks of Liberia, although suffering economic hardships on account of the war, are doing their part in raising \$10,000 for the Cox Memorial Fund in honor of the first Methodist missionary to Africa.

The object of the Memorial is to put the educational institutions of Liberia on a firmer basis; \$25,000 is the amount required, and before the war Liberia planned to raise it all, but they have been obliged to lower their goal to \$10,000. The most up-to-date modern methods of raising money are in operation, and the ever present and ever ready Ladies' Aid is not lacking. In the First Church of Monrovia competitive teams were formed, each under a leader, and at the close of the drive over \$5,000 of the amount needed had been subscribed.

A Mission to Gold Diggers

IN THE MISSIONARY REVIEW OF THE WORLD for June, 1912, an article was published entitled "Among the Gold Diggers of South Africa," telling the story of the founding of a mission by Mr. A. W. Baker. For the past twenty-one years Mr. Baker has continued to be Honorary Director of the mission he founded, and there are now three European superintendents and more than twenty native evangelists working in the compounds belonging to the mines around Johannesburg, as well as in the outposts of the mission in British East Africa, Natal and Gazaland.

Mr. Wm. M. Douglas writes that since the beginning of the mission over 5,000 natives, chiefly men, have been baptized. It has been strongly impressed upon the converts that they are saved to become saviours of others and thus a spirit of true evangelism has been developed. The Council of the mission is composed of ten men, selected from the various evangelical churches of Johannesburg.

AUSTRALIA AND THE ISLANDS

Church Union in Australia

IN 1903 a joint committee representing the Presbyterian and Methodist churches in Australia drew up a plan for union. The Methodist General Council expressed its conviction that "the union of the churches would be in accordance with the will of God for the advancement of His Kingdom,"

and the Presbyterians recorded the same sentiment. But up to the present time there has been no union. Now, however, a movement looking toward the fusion of the Presbyterian, Congregational and Methodist churches of Australia is going forward hopefully. If this united church becomes a reality, the Presbyterian group will contribute 558,000 members, the Methodist 547,580 members and the Congregational 74,000. The total population of Australia is about 4,500,000. It is hoped that such a union may be formed as to insure solidity, a union of spirit and service. The movement will be watched with interest in other lands.

Filipino Farmers

"ECONOMIC awakening" is the term applied by the *Philippine Free Press* to the period through which the Islands are passing. This condition is full of promise for the future, for no matter which way one turns in the Philippines there is seen a new spirit and a dominating interest, something new and vital which has taken hold of the average Filipino. In this new day that is dawning, the Filipino farmer will have an important place, for the country is chiefly agricultural. There are many agencies at work for the uplift of the Filipino farmer and he is becoming alert, able to discuss intelligently his problems of irrigation, of labor supply and of markets,—an encouraging indication of national development.

OBITUARY NOTES

Rev. O. P. Allen of Turkey

REV. ORSON P. ALLEN, whose death occurred at Constantinople on June 21, was the last of a group of pioneer missionaries whose names are associated with the Harpoot Mission of the American Board. Mr. Allen was born in Smyrna, New York, on November 6, 1827. He graduated from Amherst College and Andover Seminary, and sailed from Boston for the mission field in 1853. After being stationed at Trebizond for a year, he returned to Harpoot.

THE MISSIONARY LIBRARY

The Labrador Eskimo. By E. W. Hawkes. Illus. x. 12mo, 225 pp. Ottawa: Government Printing Bureau, 1916.

THIS is Memoir 91 of the Canadian Geological Survey, No. 14, in the Anthropological Series. As such it is scientific and technical, yet it casts greatly needed light upon that small group of Hyperboreans who have wandered south from the Arctic Circle into bleak Labrador. There they have been since 1771, the loving and hazardous care of the Moravian missionaries. Little is said here of nearly a century and a half of missionary effort, though a fine tribute is found on pages 10-13, summarized in the opening paragraphs concerning their "remarkable work," to which those Eskimo "owe not only their salvation but their present existence." . . . The Moravian Missions have been severely criticised for the trading establishments which they run side by side with their missions. But for this they can plead extenuating circumstances, and the administration of spiritual and secular matters is kept entirely separate. The principal thing in their work which appeals to an ethnologist is the fact that, as a missionary body, they have encouraged the Eskimo to continue to live as natives—that is, to eat native food and wear native clothing—which wise position has been instrumental in keeping the native alive in this district, while they have utterly perished in the south. The general attitude that the Moravians have taken towards the Eskimo, of a not too familiar kindness, and of founding their authority on it instead of on force, is also interesting to a worker among native tribes, particularly as regards the success with which it has been attended."

The physical characteristics of Labrador; the food, clothing and houses of the people; interesting descriptions

of transportation, hunting and fishing, household utensils and tools; their art, social organizations and customs, games, music; their religion and its ceremonies; their mythology, illustrated by generous samples of their folklore:—these are the main themes of the volume. Thirty-five plates of well executed half-tones add clearness to the scientific descriptions. In a word, the reader here finds material that will enable him to construct the life and beliefs of these northern people which will prove far more illuminating than the meager references to them in Dr. Grenfell's writings, and the pathetic stories of little Pomiuk. Few scientific writings are so readable as this Memoir.

A Tour of the Missions; Observations and Conclusions. By Augustus Hopkins Strong, D.D. 8vo, 223 pp. \$1.50. The Griffith & Rowland Press. Philadelphia, 1918.

FOLLOWING his delightful account of his recent visit to mission stations in the Far East, Japan, China, Burma and India, Dr. Strong, President Emeritus of Rochester Theological Seminary, devotes four chapters to questions connected with the Bible and missions. These are of particular value to serious students of missions. The author's keenness and experience are seen at almost every point, and the chapters giving an account of the tour are full of attractive pictures of missionary work. When he takes up the very important subject of missions in relation to the Bible Dr. Strong severely criticises the effect of rationalistic views upon missionary work. He found a growing tendency "to depend upon education rather than upon evangelism" (p. 193). In his chapter on "The Theology of Missions" there are some very impressive words about the true

relation of heathenism to the Bible and Christianity. If our students and ministers could see the futility and, far worse, of critical teaching in the mission field they would perhaps realize its deadliness in the home churches upon which the character of missionary work so largely depends.

The Unshaken Kingdom. By Henry C. Mabie, D. D. 12mo, 180 pp. \$1.00 net. Fleming H. Revell Company. New York.

THE substance of this volume of lectures was delivered by the late author to the students and faculty of the Southwestern Baptist Theological Seminary. Eight chapters deal with the fundamentals of Christianity in the face of strain and stress. After a discussion of the "Things which cannot be shaken," Dr. Mabie treats of other subjects, like "Providence Grounded in Redemption," "The Cure for Agnosticism," "The Clue to Certainty in Religion," and similar evidential topics of Christian truth. It need hardly be said that a deep missionary spirit is found everywhere and is especially expressed in the last chapter, "The Ultimacy of the Missionary Enterprise." The account of a conversation with Haeckel, the well-known German agnostic and materialist, is of intense interest and would be of immense advantage if reprinted and circulated everywhere in tract form. This is a book to be pondered and utilized.

American Democracy and Asiatic Citizenship. By Sidney L. Gulick. 8vo, 269 pp. \$1.75 net. Charles Scribner's Sons. New York.

WHEN strained relations developed between America and Japan over the California Anti-Alien Land Law, Dr. Gulick and another American clergyman were sent to Japan by the Federal Council of Churches of Christ in America to study the question in its relation to Christianity. Twenty-six years of missionary service in Japan gave Dr. Gulick exceptional opportunity for approaching the Japanese in

the right spirit and the substance of his conclusions as to the solution of the problem are here given. He holds strongly that the only way of meeting the difficulty is by the adoption of a new Oriental policy and program by the United States Government. This should embody two fundamental principles: First, real protection for the States on the Pacific coast from the dangers of excessive Asiatic immigration; and, second, Asiatics should have the same rights and courtesy of treatment that America accords to people of other lands.

To carry out this programme, Dr. Gulick holds that all immigration should be regulated by the principle that only so many immigrants from any particular race shall be admitted as may be genuinely Americanized, and that privileges of citizenship should be given to every individual who qualifies, regardless of his race. In the discussion of these points the author forcibly calls attention to the strong resentment felt in Japan by the humiliating race discrimination which at present obtains against this people.

Various facts and factors in the new situation are presented in this book, and every effort is made to think through the implications of the proposals. The first part is concerned with the political aspect, and the second with important statistics on which the argument is based. In the light of the present war, and the fact that the United States and Japan are now allies, gives the work an added interest and importance—especially to students of the Eastern situation.

Studies in Christianity. By A. Clutton Brock. 12mo, 169 pp. \$1.25. E. P. Dutton & Co. New York.

THE author, who is well known through his delightful essays in *The London Times*, here turns his attention to Christianity—but it must be confessed *not* the Christianity of the New Testament. The Gospels are criticized with uncommon freedom; the Cross is held up, not a sacrifice, but only as a martyrdom, and there

is no reference to redemption and the Holy Spirit, and practically no treatment of sin. Indeed, Christ is to Mr. Brock only a man.

The author of these studies writes delightfully on art, politics and literature, but it must be frankly said that he knows almost nothing of essential Christian religion.

The Call of a World Task. By J. Lovell Murray. Two parts. 12mo. 201pp. 50 cents. The Student Volunteer Movement, New York, 1918.

THIS is one of the fine, sane books that have grown out of the war. It deals with the demands that are made in these war times for a new expression of international Christianity and the response which the church must make. The studies grew out of the missionary program adopted by the Student Conference at Northfield last January. The call, as voiced by Mr. Murray, demands reality in religious life, Christian internationalism and an occupation of neglected fields. A world program for the church is demanded and a full mobilization of Christian forces. If Christians have not learned from this war lessons of generalship, aggressiveness and sacrifice for missions, then the Church has failed to see the "handwriting on the wall."

The Christian Man, The Church and The War. By Robert E. Speer. 16mo. 105 pp. 60 cents. The Macmillan Co., 1918.

THOSE who wish a clear statement of the Christian attitude toward the world war and its problems will be delighted with this brief study of the principles involved. Dr. Speer shows how one may take the counsel of the Apostle Paul in seeking, as a loyal citizen, to live in a manner worthy of Christ and His teachings. He discusses the Christian man and the War, the Church and the War, and the World Problem and Christianity. It is a good book for misguided pacifists on the one hand and for vindictive church members on the other.

Out There. By Charles W. Whitehair. Illustrated. 12mo. 249 pp. \$1.50 net. D. Appleton & Co., 1918.

AS a Y. M. C. A. secretary, Mr. Whitehair had peculiar opportunities to study men and morals among the British troops. He takes his readers to the French front, and to London, Paris and Cairo, and shows in turn the physical and moral dangers which confront the men. It is a stirring picture of heroism and sacrifice, mixed with saddening and inexcusable evidence of the lack of preventive measures on the part of the British Government to guard against immorality among the British troops on leave. The picture of Cairo, "where there aint no ten Commandments," is enough to cause wonder that God can refrain from another judgment, such as those that overwhelmed Sodom and Pompeii.

Methods in Prayer. By W. Graham Scroggie. 12mo. \$1.00 net. George H. Doran Co., New York, 1918.

IN these days when the thoughts of individuals and of nations are turning to prayer as never before, it is of great practical value to have read a treatise on the subject, sane, concise, yet comprehensive. W. Graham Scroggie writes not only as student but from personal experience of the supernatural power and joy of prayer.

He considers the five aspects of prayer: adoration, confession, petition, intercession, thanksgiving, and lays stress on the fact that Christians are not to SAY prayers, but to BECOME prayers. The prayerless life is the powerless life, but the truly prayerful life is the powerful life as is shown from the history of the Church.

We have the assurance that God can and will answer prayer, but as Mr. Scroggie points out, there are reasons for unanswered prayer revealed in the Bible. The author's suggestions for the study of prayer from a Biblical standpoint are of especial value to Bible teachers, missionaries and pastors. The book is a challenge to all Christians. It confirms faith,

stimulates desire for further study, and calls to a deeper experience of the "forgotten secret" in individual and church life.

The Goal of India. By W. E. S. Holland. 12mo. 256 pp. Paper. 25 shillings net. The London Missionary Society, 1918.

INDIA is a land of many races and tongues and religions, but the people are gradually awakening from ignorance, superstition, caste and lethargy to seek education, spiritual enlightenment and self-government. Mr. Holland, the principal of St. Paul's Cathedral Mission College in Calcutta, sees India through friendly but unprejudiced eyes. He clearly pictures the attractions and the degradation, the medley of religions, the poverty, caste and unwholesome customs and the coming into the light through the teachings of Christ and the enlightened government of the British. The book relates particularly to Hindu India and forms an excellent text book on the subject. It is not made up of generalizations but of concrete facts, quotations from Hindu literature and incidents connected with missionary experience.

Missionary Education of Juniors. By J. Gertrude Hutton. 12mo. 140 pages. 60 cents. Missionary Education Movement, New York, 1917.

SUNDAY-SCHOOL teachers whose aim is the development of Christian character in the individual boy or girl will find Miss Hutton's concise and practical book a very real help and inspiration. She has made a human, Christ-like study of "Juniors," their needs, their instinctive desire for growth and the consequent necessity for various activities. She suggests points of contact, such as: "He (the Junior) must be helped to see his dependence upon the street cleaner and the laundress, the teacher and the preacher, the policeman and the day laborer, the inventor and the postman. He must realize that each is serving the good of all." From these practical suggestions for the beginnings of

sympathy and service at home she leads naturally to the "enlarging of the house of friendship to include as brothers all the members of the Heavenly Father's family. A valuable list of "Reading Books on World Friendship for Junior Boys and Girls," is added with a Bibliography and Prof. E. P. St. John's Chart of the "Development of a Junior," all so necessary for the teacher that desires to grow and to help the children to develop in Christian character and in service to mankind.

Jack-of-All-Trades. By Margaret Applegarth. Illustrated. 12mo. 86 pp. Paper, 29 cents; cloth, 45 cents. Council of Women for Home Missions, New York, 1918.

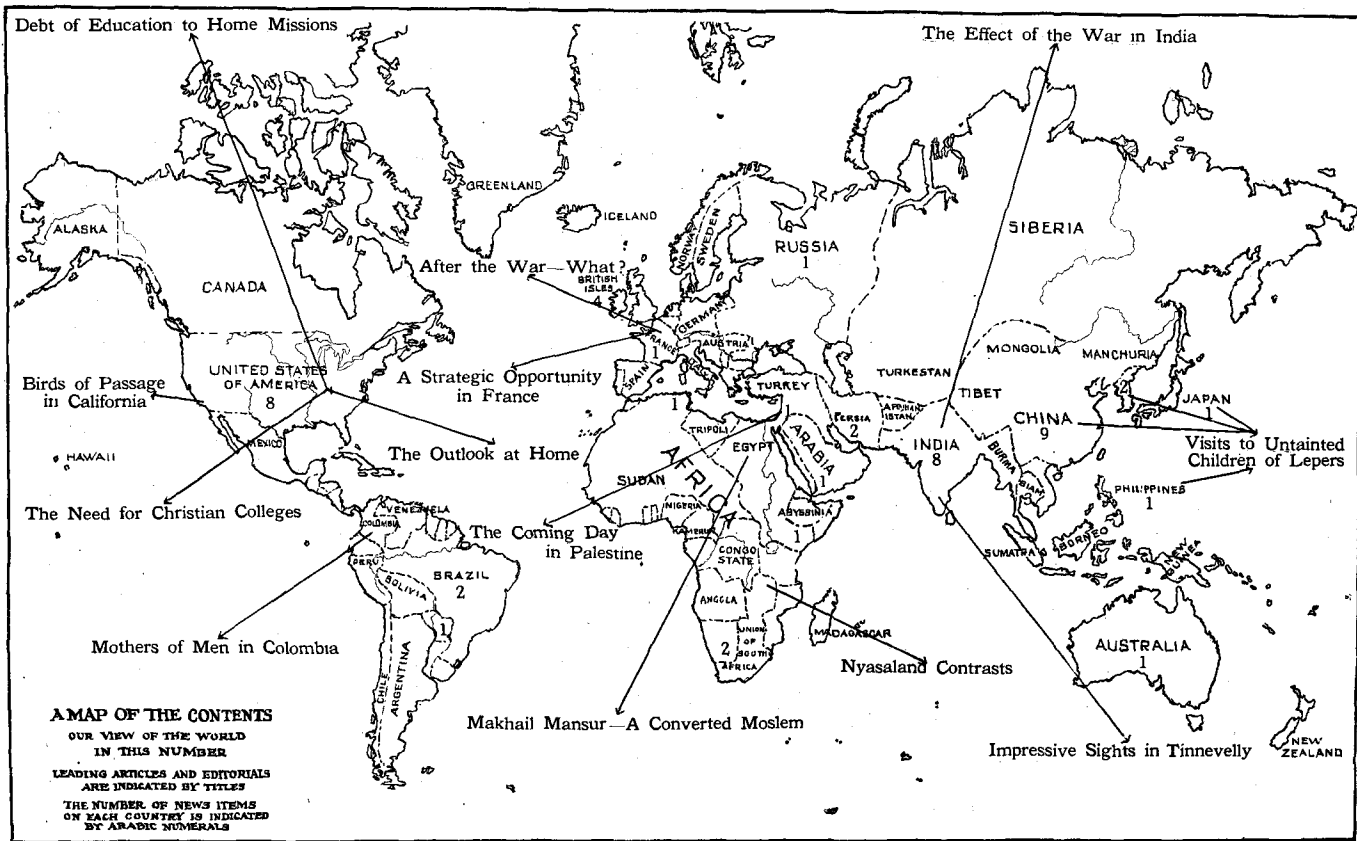
THIS author knows how to write for juniors. She begins with a "Secret" and uses the nursery folk for chapter topics.

The story of the "Good Samaritan" as retold by a Pole is delightfully picturesque and forceful. The subject matter is also good, and makes an unusually attractive text book for the home mission study this year. Without realizing it, children will learn about working people and their problems; about manufacturers, clothing makers, farmers, miners and others. A leader's manual and pictures accompany the book.

Jack and Janet in the Philippines. By Norma Waterbury Thomas. Illustrated. 12mo. 127 pp. Paper, 35 cents. Boards, 50 cents. Postage, 7 cents. Central Committee on the United Study of Missions, West Medford, Mass., 1918.

MRS. THOMAS wrote her first "Jack and Janet" book after her trip around the world. Now we welcome her sequel which appears after her first year of missionary life in the Philippines. In story form we learn from Jack and Janet the main things of interest about the Philippines—their history, people, country, customs, religions and phases of the missionary work. The photographic illustrations are unusually good and the story will interest any bright child.

A MAP OF THE CONTENTS FOR DECEMBER



Missionary Personals

REV. FRED J. PATON, the son of John G. Paton and his successor in missionary work in the New Hebrides, sometime ago went to join the Australian forces as chaplain on the western front.

REV. J. ROSS STEVENSON, D.D., President of Princeton Seminary, has gone to England, France and Italy, as a representative of the Religious Work Bureau of the Y. M. C. A., to study the problems of recruiting and training men for the work of the church at home and abroad in line with the Government's educational program.

DR. AND MRS. JOHN M. SPRINGER of the Methodist Episcopal Mission of the Congo expect to arrive in the United States December 1st to take part in the Methodist Centenary Campaign.

DR. G. SHERWOOD EDDY expects to visit India in 1919. His itinerary includes several important missionary centers and it is his plan to fit in with the evangelistic campaign in which he will work, rather than to inaugurate a campaign of his own.

BISHOP LUTHER B. WILSON of the Methodist Episcopal Church, who has been in France for six months as a religious work director of the Y. M. C. A., has returned to America.

REV. O. W. E. COOK of the Methodist Mission in Mexico City has been appointed temporary pastor of the Union Church, which is primarily intended to care for American residents in that city.

DR. JOHN W. WOOD, secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, is visiting the mission stations in the Far East.

ROBERT C. MCQUILKIN, formerly managing editor of the *Sunday School Times*, has sailed with his wife and three children for Africa. They will be located at Kijabe, British East Africa, working under the Africa Inland Mission.

GENERAL EDMUND H. H. ALLENBY's father, Mr. Hynman Allenby, was an earnest student of prophecy, and the son makes no secret of his gratitude to God for using him in setting free the land of Christ's birth. Before he began his Palestine campaign he attended a special prayer meeting of Christians in Cairo.

REV. F. W. HECKELMAN, Methodist Episcopal missionary in the Hokkaido; REV. CHARLES W. IGLEHART, stationed at Sendai, and PROF. H. A. WHEELER, teacher of English in the Aoyama Gakuin, Tokyo, have been called to service in Siberia.

BISHOP W. F. OLDHAM, after spending several months in the United States in the interests of the Methodist Centenary Campaign, has returned to Buenos Aires, Argentina.

DR. JOHN F. GOUCHER and DR. GEORGE HEBER JONES of the Methodist Episcopal Board of Foreign Missions have been appointed as representatives on the Cooperating Board for Christian Education in Chosen until 1920.

REV. FRANK HARMON of the Baptist Missionary Society has completed thirty-six years of service in and for China. He has witnessed many phases of evolution in that country along educational and political lines.

MR. ISAAC NEWTON CAMP, who had spent several years in training to go as an educational missionary to Turkey, but was prevented by the breaking out of the war, served as temporary military governor of Bethlehem, the first Christian ruler of Bethlehem since the Crusades.

THE MOST REVEREND, THE METROPOLITAN OF ATHENS, is in America to perfect the organization of the Greek Church in this country, with the object of bringing the Greek and American Churches into closer relation.

MR. H. W. HICKS has accepted the position of secretary of the New York City Sunday-School Association, taking the place of Mr. Herbert L. Hill, who is becoming business manager of the Missionary Education Movement.

MR. PHILIP E. HOWARD, president of the *Sunday School Times* Company, has gone overseas as the guest of the British Government in order to see something of Great Britain's war work.

MR. NOLAN R. BEST, editor of *The Continent*, has returned from France.

MR. B. CARTER MILLIKIN, who has been serving with the American Red Cross Commission in Palestine, is in America, but expects to return to Palestine very soon with a new Red Cross unit.

WILLIAM DUNCAN, founder of the Metlakatla Indian Mission in Alaska, died recently at the age of eighty-eight. He was born in Beverly, England.