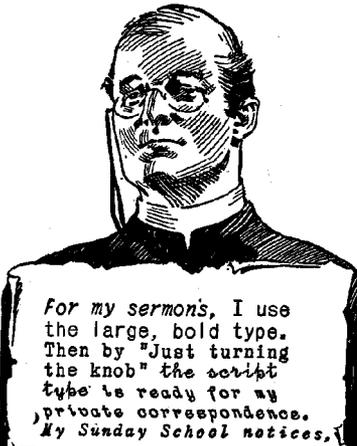


## EDITORIAL AND BUSINESS CHAT

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A RELIC OF THE BARBAROUS IN ALASKA

An Indian Medicine Man and his Wife with two visitors at their summer home. (See page 491.)

# THE MISSIONARY REVIEW *of the* WORLD

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## ANTI-AMERICAN RIOTS IN JAPAN

IT is difficult for Americans to understand the Japanese viewpoint in politics, ethics or religion. Their history, their institutions and their beliefs are radically different from those of western nations. They practically deify the Emperor, they justify prostitution and they glorify suicide. The Japanese are a proud and ambitious people, and naturally see no reason for accepting inequality with Europeans and Americans. They do not acknowledge that they are any more selfish or any less able to govern than are the Christian nations. Consequently the attitude of the allies at the Peace Conference toward Japanese ambitions in China, and the criticism of their rule in Korea has aroused Japanese ire. Riots have occurred in Japan which might have caused serious international complications.

A recent letter from an American resident in one of the Japanese ports, written on April 24, describes one of these riots as follows:

"Yesterday about 6 p. m. one of the foreign teachers came over and said that word had come that there was a lecture advertised in flaming handbills and posters with part of the subject destruction of this *American School* and of *the Americans*—because America was acting as an enemy to Japan at the Peace Conference and in Chosen, in influencing the Koreans.

"Some young Japanese in the church offered to be present at the lecture and 'phone up to let us know how things were going. We ladies put together a few little things that we could take with us if it seemed necessary to leave the house. The two maids came in and sat in the room with me and I told them Bible stories while we waited for news. The policeman who was sent up came on the run and seemed so troubled and the Japanese teachers and Christians seemed so much so that I thought there must be some danger.

"Last night there was another meeting and lecture in a Bud-

dhist temple on the same topic and some rough young fellows during the evening came up and attempted to pass through the grounds, but the students called to them that it was not allowed and they could not come through. The fellows shouted "Why not? Maybe your school will burn." In the lecture the previous evening the lecturer had said "If the law did not interfere it would be a good thing to burn down the school, but as that is not permitted it would be the thing to boycott it and thus destroy it."

"There is a great deal of feeling, even among Christians, over the race equality question and jealousy of America because of the belief that she is trying to preempt the commercial advantages in China. The newspaper men stir up the people, though the government publishes corrections of mistaken ideas, both here and in Chosen where most absurd things are charged against the missionaries as a body."

Japan is in a transition stage and, like a young man who is just beginning to take his place in the world, is extremely sensitive. The country is crowded and feels the need for expansion, there is much social unrest and a growing party is opposed to militarism and imperialism. The government is trying to suppress socialistic speeches and publications. Some of Japan's leaders, like Baron Goto, are acknowledging that in Christ and His principles alone is there hope for Japan. Non-Christian Japanese can never win Koreans or adopt an unselfish and righteous policy of government.

### THE CRISIS IN PERSIA

**T**HOSE who have read the uncensored letters of missionaries in Persia realize something of the unspeakable sufferings through which they and the Christians of various sects in that country have passed. Northwestern Persia has been the battle ground for wild and untamed Kurds, bloodthirsty Turks and rough Russian troops. At one time missionaries were called to protect Armenian and Assyrian Christians, and at another time the Moslems. No one who has not been through it can picture the ferocity of the Kurds and the beastliness of Turks, driven by lust and the thirst for blood. The Christian villages have been ravaged, so that in many of them the people have been driven out or murdered, the houses are entirely destroyed, or have been left without doors or windows. The killing of hundreds of members of Protestant churches, including Christian pastors, have left the churches practically without leadership. Four years and a half of warfare, pillage and rapine, have exhausted the strength of the missionaries, so that most of them have been obliged to return to the United States in order to regain their health. Those who remain are overburdened, and there is an appealing call for workers and

for money to reestablish the work, and to save the lives of the remaining Christians.

Conditions west of Lake Urumia are still very unsatisfactory. Three thousand Christians in one district were massacred and two thousand homes were destroyed. Five hundred were forced to become Moslems, at least outwardly, by threats of death. The Persian government is so weak and powerless to establish order that the Urumia missionaries have been obliged to go to Tabriz, and their work has been discontinued with the exception of three schools for refugees, carried on by the native workers. The buildings are damaged, some of them almost beyond repair. Presses are broken, type scattered and missionaries' homes looted, so that it will take hundreds of thousands of dollars to repair the damage. Many of the Americans in Persia believe that the only hope for the establishment of peace and security is intervention by the Allied forces. This will be welcomed by intelligent Persians, but with the establishment of peace there must be a strengthening of the forces that make for righteousness. Persians, Moslems and Christians alike recognize the missionaries as such a force. If the present appeal is not responded to promptly, it will mean that Christianity in Persia will be retarded at least twenty-five years.

#### PEACE AND UNITY IN INDIA

**A** CHRISTIAN Memorial has been proposed for India which will represent the great sacrifice which the Christians of India have made on behalf of their God and country in the great war. At the same time it will embody another great ideal which has been brought prominently to the front during these years of suffering. Never before has Christian unity been so much to the front as during the war. Each month for the past two years large meetings have been held under the Bombay representative Council of Missions, at which thousands of Christians have gathered to pray for God's help. The meetings have been held in various churches and have been conducted by the ministers of several denominations. To give but one example—when the meeting was held in the Bombay Cathedral, it was conducted by a Church of England Bishop, a Methodist elder and a Presbyterian clergyman, a thing which would never have occurred five or six years ago.

This co-operation has been shown also amongst the chaplains of the different denominations. The Government recognizes only four bodies with chaplains, namely: Church of England, Roman Catholic, Presbyterian and the United Board, this last comprising Methodist, Congregational and Baptist. This distinction has been with the Government only, for both on and off the field these men have worked together with the utmost brotherliness, and many a

wounded man testifies to the help he has received at the hands of chaplains other than those of his own Church.

In view of all this what more fitting way of celebrating peace than for this spirit of unity to be put into some tangible and permanent form? The Lord Bishop of Bombay proposes that this be done by building a church in which all the denominations can come together and worship. He says, "Let us build the four arms of a great church in the shape of a cross, assigning one to each of the great religious divisions known to the army. In the terminal wall of each church toward the center let there be an arch, designed so as to ultimately support a great dome over the central space. At present the four arches in the end walls of the four buildings would be built up, but they would remain asking, as it were, to be opened up, and asking for the dome to be built which would complete the structure and make it one. Christians of any race starting from India and meeting their death in the war would be commemorated in these buildings, which would symbolize the united efforts of Christians in the war, and at the same time the unity of Christendom which has been advanced. Meanwhile each body of Christians would decorate its own building internally according to its customs, and keep it in order in its own way.

We do not wish a lifeless memorial of the immortal dead, but a peace that should act as an incentive to Christians not to rest till the unity of Christians is again visible.

To non-Christians nothing is more perplexing than the different denominations, and to the missionary it is very difficult to explain. Will India lead in this great movement for Christian unity? If she does, the missionaries will rejoice in this sign of the approach of the day when "all shall be one."

H. INGRAM, Bombay.

#### UNITING TO CARE FOR NEGLECTED INDIANS

**O**UT of the 336,000 Indians in the United States (exclusive of Alaska) the Home Missions Council Committee on Indian Missions estimates that 47,569 are entirely neglected and unprovided with facilities for Christian education or an opportunity to hear the Gospel. Of these, 4,500 are in Arizona; 6,250 in California; 526 in Colorado; 500 in Idaho; 1,138 in Kansas; 2,000 in Michigan; 2,500 in Montana; 2,600 in Nevada; 4,500 in New Mexico; 300 in North Carolina; 800 in North Dakota; 1,000 in South Dakota; 6,800 in Oklahoma; 800 in Oregon; 700 in Texas; 1,600 in Utah; 2,200 in Washington and 2,800 in Wisconsin. In addition to these there are 100,000 Indians unclaimed as adherents to any Christian Church or mission.

The Home Missions Council has assigned responsibility for

these neglected Indians to various evangelical mission boards. The immediate evangelization of these neglected Indians is an obligation resting upon the Christian Church. There is comparatively little overlapping and the few instances reported are being investigated. It will be a testimony to the unity of Protestant Christians if the forces at work can be so divided as to care for all the un-reached Indian tribes.

Of the 29,173 Indian children in schools only 8,560 are provided with any religious instruction. Over 16,000 Indian children of school age are entirely unprovided with school facilities.

Among other interesting and noteworthy facts reported is the fact that there are 225 Indian ordained Protestant ministers and 222 salaried Indian helpers. There are 460 organized Protestant churches with a membership of 32,000; and 18,000 children in the Sunday-schools.

The Indian Committee of the Home Missions Council proposes a vigorous program of action to care for the neglected tribes and communities. This program includes (1) the starting of evangelical work among unreached Indians, (2) the appointment of ministers to give religious instruction in government schools and (3) the establishment of day schools for Indian children in neglected communities.

Here is a great opportunity for an example in Christian unity and cooperation, and the evangelical agencies are planning to remove any causes of friction and waste due to overlapping in the Indian mission fields. If they can also provide sufficient forces and funds to occupy the neglected fields, it will be a sign that Christians of varying names and creeds can work together harmoniously to wipe out the record of "a century of dishonor" due to the exploitation of these "wards of the nation."

### COOPERATION IN JEWISH MISSIONS

**A**N Inter-Society Conference was held in Edinburgh, Scotland, April 22d to 24th to consider the present crisis among Jews and the need for closer cooperation among Christians in giving them the Gospel of Christ. The Conference was held under the auspices of the Continuation Committee of the World Missionary Conference and twelve British societies having work among Jews were each represented by delegates. The only representative from North America was the Rev. S. B. Rohold, a member of the Editorial Staff of the REVIEW.

Plans were discussed and adopted to promote comity and cooperation among workers for Jews, and should help materially to strengthen the work. These plans include arbitration in matters of dispute between missions; conferences on methods of work and

points of disagreement; arbitration where agreement cannot be reached otherwise; territorial division to avoid overlapping or disregard for the best interests of the work as a whole; cooperation in institutional work; agreement as to the employment and salaries of mission agents and the reception of church members and mission converts. There was also an urgent appeal for more missionaries to the Jews and for special schools to train them for the work.

The timeliness of these conferences is especially marked at the present day, when there are unusual stirrings among the 12,000,000 Jews of the world. There is a crisis in Jewish affairs, due to the war, the renewed oppression and murder of Hebrews in Europe and the liberation of Palestine from Turkish rule. The vast bulk of Jews in Europe are sunk in deepest poverty and have known nothing from their neighbors but hatred and abuse. Many of them have nevertheless risen to positions of wealth and influence. Their spiritual state is worse than their physical and social condition. While many Jews are of noble character they are still blind to the Light of the World and attribute their unfortunate condition to Christian hatred rather than to their own unbelief. They do not know their own Old Testament, and their religion is largely legalistic formalism and traditional superstition. Many of them have become atheists, and religion, even with the orthodox Jews, has generally become divorced from morality. Most of them have ceased to look for a Messiah and consequently have no hope beyond this life.

Nevertheless the Jews are still God's people and heirs to His promises. Their hope is not in Zionism but in Jesus Christ. Many Jews have come to see this and have become true Christians in faith and practice. The late Professor Nicol estimated that during the nineteenth century between 250,000 and 300,000 Jews united with Christian churches. This is a larger proportion than the converts from any other non-Christian faith. It requires every method of opposition and intimidation on the part of Jews—family, influence, persecution, boycotting, etc.—to prevent young Hebrews from turning to Christ.

Surely it behooves Christians to pray and work more earnestly for the conversion of God's Chosen People through whom we received the Old and New Testaments and Christ Himself. Christian agencies should work unitedly to give the Gospel to the Jews, and a demand should be made that civil and political disabilities be removed from Hebrews in Europe.

# EDITORIAL COMMENT.

## CHURCH UNION, REAL AND ARTIFICIAL

UNIONS and reunions are the order of the day. Not only are there Interchurch Movements in the United States and Canada, but there are movements to unite Christians on a basis of faith regardless of denominations, and there are larger plans for the ultimate union of all Christendom. Bishop Charles P. Anderson, Bishop Brent and Bishop R. H. Weller of the Protestant Episcopal Church went to Europe about March first to make plans for a conference in which the Greek, Roman and Protestant churches of the world would discuss matters on which they agree and disagree. They went to Italy to call on the Pope—the first time since the reign of Henry VIII when Protestant bishops have officially called upon the Pope.

The conference in Italy was the outcome of a General Church Conference in Cincinnati in 1910, where plans were laid for a conference of all Christian Churches. But “Can two walk together except they agree?” Dr. James M. Gray, of Chicago, warns us that Biblical Prophecies predict a league of nations whose head is a secular despot, but side by side with him is an ecclesiastical head who exercises his authority.

There is always danger in wide spread movements for union among Christians who differ, that conviction will be replaced by compromise, and thus character will be weakened and standards as to truth and righteousness will be lowered. Union must not be at the expense of spiritual truth and power.

No Christian believes in bigotry which is born of ignorance and narrowness, nor do those who have the Spirit of Christ sanction sectarian divisions and bitterness. The essential foundation of Christianity is loyalty to Jesus Christ and His standards as revealed in the Word of God. Any other basis for unity is quicksand. There is, however, room on the One Foundation for differing types of structure and differing methods of work. There may be differences of interpretation, but the same spirit, and differences of administration under the leadership of the same Lord. One group may prefer government by bishops and another by representative assembly or a democratic “town-meeting;” some may interpret baptism to mean immersion, while others are convinced that it is a rite which requires less water. The essential element of faith is

the conviction that Christ is the only Way of life and His Word is the infallible guide. Each one of the great denominations has contributed something to the understanding of Christian truth, and God has honored each one of the great evangelical bodies with the evidence of His presence and power. If God has accepted the Baptists, the Methodists, the Presbyterians, the Congregationalists, the Disciples, the Episcopalians, the Lutherans, the Moravians, the United Brethren and others as part of His Great Body, why should one part claim to enjoy His especial and exclusive sanction? Many sects were born in revivals and came into being because some branch of Christians had lost sight of important truth or had become a dead member of the body of Christ. The call today is not for organic church union, especially with non-evangelical bodies, or even for a united interpretation of Christian truth; but the great need is for closer, more vital union with Christ, the Lord, and a greater separation between the Christian and the world. Even the desire for larger results in church membership is not the most commendable ambition. The eternal need is for eternal life,—the life in a grain of mustard seed is more powerful and transforming than the mass of weight in a dead tree or a lifeless machine. One Spirit-filled man will do more to turn the world upside down than a regiment of nominal Christians.

The dangers to be avoided in church union and cooperative movements are the dangers that come from power without divine control, the danger of the energy of the flesh without energy of the Spirit, the danger of emulation of the world in attempting a great program because it is great in size, and the danger of mistaking applause of the world for approval of God. Nor must we mistake the by-products of Christianity for Christianity itself; the regeneration of society cannot be secured without the regeneration of the individual. Reform movements are good, but they may hinder the work of Christ if they cover up the putrefaction caused by sin. The gifts of large sums of money to the work of the Church may be a curse instead of a blessing if these engender self-complacency and lead men to depend on gold rather than on God. Sin-disease is not a skin-disease, and apart from God men are lost. The only remedy is new life imparted by Christ Jesus, the Great Physician of souls.

True Christian union must be vitalized by the Holy Spirit. Christians cannot afford to ignore each other or to antagonize one another. They must maintain the spirit of love in the bond of peace, so that they may unite effectively in their opposition to the enemies of God.

Harmony and cooperation among Christians does not depend on agreement in non-essentials, but upon recognition of the great essentials that "one is our Master, even Christ," and that "the blood of Jesus Christ, God's Son, cleanses us from all sin."

## MOSLEMS AND RELIGIOUS SUSCEPTIBILITIES

**T**HE Governor of Bengal has recently declared "forfeited to his Majesty all copies, wherever found, of a book entitled 'Islam, a Challenge to the Faith,' by Samuel M. Zwemer and all copies of all other documents containing the matter of the said book, on the ground that the said book contains matter which is calculated to wound the religious susceptibilities of Moslems."

No charge whatever is made to indicate any untruthfulness in the volume referred to, and there is no accusation of a lack of charitableness or fairmindedness. The only ground for putting Dr. Zwemer's excellent work on the "index expurgitorius" is that the Moslems do not like it. On the same ground they might object to criticisms of their slavery, polygamy and their "Holy wars" and to British laws and regulations in Egypt and India. Moslems are very sensitive to some things.

The British Government does not, however, have any solicitude for the religious susceptibilities of Christians. "The Islamic Review," published in Woking, England, recently printed a blasphemous article relating to the sufferings and death of Jesus Christ, but since no political disturbance is likely to result no official objection is made. A venomous tract was recently issued by Bengal Moslems entitled "Is Jesus Sinless", but the Governor representing a Christian Government makes no objection to these false and misleading representations of Christianity and its Founder. On the other hand, the publication of the truth about the false claims of Mohammed and the errors of Islam is forbidden.

All this is additional evidence of the fact that human governments as such are not Christian, though they may be Moslem or Buddhist or Hindu. They are concerned, not so much about truth or falsehood, as about the effects of an act or statement on the people they govern. A Christian and truthful "Life of Mohammed" may be put under the ban because ignorant Moslems object to the statements, while a Moslem and distorted "Life of Christ" may be published freely in the same land because Christians are intelligent enough to know that it is false, and are self-restrained enough not to cause a political disturbance.

Might not both Christians and Moslems be more solicitous for the truth and more anxious to avoid "wounding the susceptibilities" of God who is grieved at unrighteousness and unloveliness in character, word and deed? May not even the most upright governments overstep their authority and be over solicitous about the feelings of men who suppress truth and foster error, while the governments seek to please men with more eagerness than they seek to please God. Suppose that Jesus Christ Himself had governed His utterances according to the religious susceptibilities of

the Jews. Fortunately the Roman Government was not as fearful as the British Government. It put down disorder while it permitted testimony to the truth.

### QUESTIONABLE CHURCH FINANCING

**S**HALL money be extracted from people's pockets for God's work by means of tempting bait or threats of disaster? Shall those who profess to be followers of Him who gave His life for them, be coaxed and tempted by fairs, suppers, dances and minstrels to support His Church and the work of His Kingdom? Yet here is the financial report of a church for 1918.

#### RECEIPTS

|  |             |
|--|-------------|
| Pew rents and monthly collections..... | \$ 2,777.20 |
| Special offerings and collections..... | 4,038.67    |
| Sales at the church fairs etc.....     | 9,673.48    |
| Card parties, minstrels etc.....       | 1,422.64    |
| <hr/>                                  |             |
| Total for local church expenses.....   | \$17,911.99 |
| Gifts for charity and missions.....    | 266.55      |

#### EXPENDITURES

|                                    |           |
|------------------------------------|-----------|
| For charity and missions.....      | 266.55    |
| For new church.....                | 36,718.61 |
| For clergy and other expenses..... | 3,639.75  |

Is it any wonder that the church was obliged to borrow \$20,000 to provide for the deficit?

God's people should not be coerced or coaxed into giving, but should be trained to understand and experience the joys and responsibilities of stewardship. We must begin with the children at a very early age. Most of them are trained—if at all—to take, not their own, but their parents' money. They learn to spend ten cents for candy or fifteen cents for a moving picture show, or a dollar for toys, which in the same week they ask for an extra "penny" for church or Sunday-school. They never learn proportionate giving or the meaning of sacrifice. There can be no joy in doling out money to God, in treating Him as a beggar or His house as a bazaar, but there is joy in helping His needy children and in the sense of partnership in His work, even giving to the point of sacrifice. A young boy of six said to his father one night: "Father, this is the happiest day of my life." When pressed for the reason he told of a poor boy whom he had made happy by the gift of a bright new ten cent piece which he had received that day. Since that experience the lad has grown to manhood and has continued to experience the joy of "hilarious giving." New joy and stimulus will come to the followers of the Master, who obey His instructions to give as freely as they have received.



THE OLD AND THE NEW IN ALASKA

Ancient and Modern styles in transportation—the birch bark canoe and the motor boat. The owner of the houseboat brought his children from the Innoko region, about 200 miles, to be baptized

## Signs of Progress in Alaska

The Indians of Alaska, Twenty-five Years Ago and Now

BY REV. JOHN W. CHAPMAN, ANVIK, ALASKA

Missionary of the Protestant Episcopal Church

**T**HE aboriginal population of Alaska has been roughly denominated by the census of 1910 as Indian and Eskimo, the Aleuts being regarded as an offshoot of the Eskimo.

If we were to start at the northeastern corner of Alaska, and, traveling westward, keep to the shore line of the entire northern and western coast, past the mouths of the Yukon and Kuskokwim rivers, and round the Alaskan Peninsula, turning eastward towards Kodiak Island, we would everywhere encounter the Eskimo element until we reached the neighborhood of Mt. St. Elias. From there southward until we reach British territory, we would be among the coast Indians; Haidas, Tlingits, Tsimpshians and other tribes.

These Indians of South Eastern Alaska are widely known on

account of their carvings, totem poles, war canoes and other striking products of native ingenuity. They form a different group, by language and culture, from the Indians of the vast interior of Alaska, who alone are considered in the present article.

The tribes of the interior are known variously as the Tinneh, Dene or Ten'a. They have no totem poles, almost no carvings, in language and culture are very different from the Eskimos, and in art expression are distinctly their inferiors. Their language stock known as the Athapascan is more widely diffused than any other native language stock in North America. It is in use over the greater part of the interior of Alaska and Canada, and appears as far south as the Mexican border, among the Apache and other tribes, as well as in California. The Tinneh thinly scattered over a vast area, live entirely along the great water courses. In 1910 according to the census report, they numbered 3,916.

Dr. Dall has given us an account of the Tinneh of the Lower Yukon, as he knew them soon after the purchase of the Territory by the United States. At that time caribou and moose were abundant, even to the regions where the Indians of the Yukon impinge upon the Eskimos of the coast. Piamute, some three hundred miles from the coast, is the Eskimo village farthest inland on the Yukon river. Some thirty miles farther up, one comes upon the first of the Indian villages, formerly called Koserefsky, but now known as Holy Cross. Dall tells of the caches near Koserefsky, groaning with caribou and moose meat, as well as with dried salmon. He may have added that the country abounds in ducks, geese, cranes, swans, grouse and rabbits, and that cranberries, raspberries and red and black currants are everywhere in profusion; also, that a summer hardly ever passes without a few bears being killed.

At the period of the Klondike excitement, speaking generally, conditions had not greatly changed. The Indians of the Upper River lived in tents in the winter, following the moose and caribou and coming down to the rivers in summer, to fish. Those of the lower river lived in a less sanitary way, in dugouts, indescribably filthy and covered with vermin, and chewed dry fish until their teeth were ground down to an even line at the gums. Both sexes were much out of doors in the winter, the men hunting and the women snaring rabbits and grouse; otherwise it is hard to see how they could have survived.

Tuberculosis was prevalent among them thirty years ago, if the ordinary indications of that affliction are to be taken as evidence. It is prevalent now; but the conditions conducive to its propagation and diffusion, though bad enough, are better than they were. There is less overcrowding; and the old-time underground shacks have been replaced by log cabins. In nearly every instance the cabins are provided with a ventilator, and while there

is often much that is offensive, conditions in the worst of them are better than in the best of twenty years ago, and some are irreproachably neat.

#### RELIGIOUS LIFE OF THE INDIANS

Most of the Indians of the interior of Alaska are now nominally Christians, but to say that they have made a radical departure from their old beliefs and practices would perhaps be stretching the truth. In their native state, their religion was the same system of animism that is all but universal among aboriginal tribes. It is the root from which spring such observances as ancestor worship, cannibalism, head hunting, libations and sacrifices to the dead, the immolation of slaves and horses at the burial of warriors, suttee, and everywhere the glorification of the medicine man under one name or another.\*

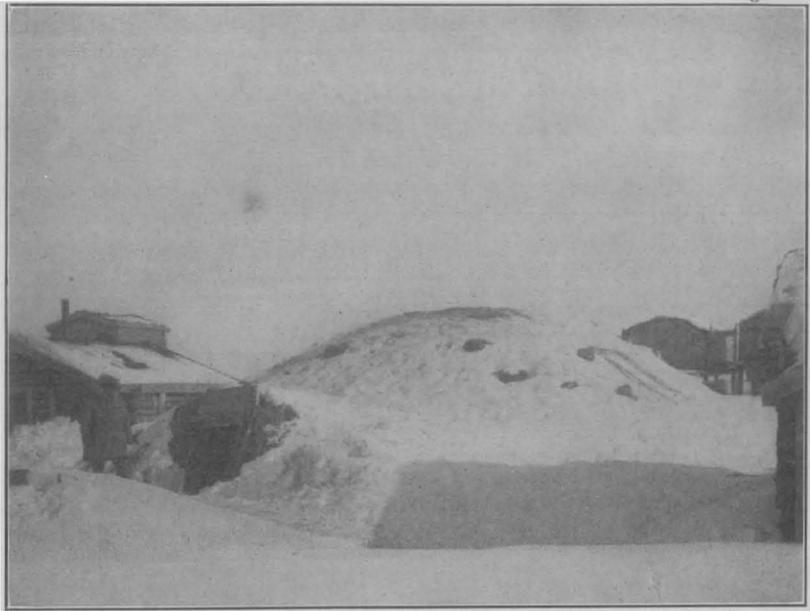
The culture of the natives in contact with the Eskimo is more affected by the observances of the latter than that of the groups farther north, at Nulato, Tanana, Fort Yukon and elsewhere; but all observe the feasts for the dead, when presents of food and clothing are made to living representatives of the deceased, with the idea that the latter receive a corresponding benefit. All, too, have their potlatches, where expensive presents are made to invited guests. Whole communities are included in the invitation, with the expectation of a return invitation to even the score. There is much formality about these affairs. It is a style of entertainment that combines the advantages of social intercourse—a welcome variation to the monotony of a long winter—with the excitement of a gambling game, and too often with the disappointment of one. Whoever else loses, the medicine men are winners.

With the lower river people there is a feast in mid-winter for propitiating the spirits of animals, and even of inanimate things, that success may attend the hunting and the other business of the coming season; and there is a "feast of masks" in early spring, which may have the character of a thanksgiving. It may on the other hand, be hardly more than a joyous festival, affording an opportunity for the exercise of much ingenuity and for the expression of the artistic faculty that resides, in some form, in every people. This feast likewise enhances the prestige of the medicine men.

All these feasts have been observed with greater or less regularity up to the present time; but there are indications that they are losing their hold. Most of them were the expression of an unaffected belief in things that the people can no longer continue to hold; and there are signs of revolt on the part of the

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\*A succinct account of this is given in Dr. Tylor's "Primitive Culture," and it may be traced through a dozen volumes of Dr. Frazer's "The Golden Bough."



THE OLD STYLE HOUSE IN ALASKA

An old fashioned Kashime, or Council House, at Shazelnk. These buildings served for all gatherings—also as work shops, guest houses (for men) and sweat houses. They are falling into disuse, or undergoing such modifications resulting from the use of stoves, as makes one like this something of a rarity.

younger generation who, as wage earners, feel the burden of their maintenance. No system organized and maintained under the direction of the medicine men could be anything else than oppressive. The system was based upon fear of occult powers, and it was hedged about with a multiplicity of taboos. There was constant appeal to "the traditions of the elders." For many years there was an undercurrent of resistance to the influence of the missions and the schools, from an instinctive feeling that it was hostile to the old institutions. This has broken down to a great extent. One reason for this relates to the treatment of disease. The missionary or the school teacher has, usually, a more or less intelligent apprehension of the principles of medical practice: less, that is, than the regular physician, but far more than the native medicine man. This is quickly apprehended and the prestige of the latter is undermined. When the medicine men themselves come for treatment they can hardly hope to maintain their influence unimpaired.

Again, the taboos break down. For example: There is an annual run of lampreys, late in the fall. The catch, however, is uncertain; and doubtless for this reason there were a great many restrictions regarding the methods of taking them. No one who



A NEW STYLE HOUSE IN ALASKA

A modern cabin, with the proprietor and his family on the mission premises at Anvik. All these buildings were removed from a former site and set up as they appear, after the summer fishing had been done before the snow came. The man worked single handed. These removals are very frequent.

had lost a relative during the previous year was allowed to go upon the ice. Iron was not to be used upon any of the implements employed in the fishing. Young women were not allowed upon the ice. It was not permitted to make shavings on the ice, in the probable direction of the approaching run. All these restrictions are now disregarded. There is an occasional murmur from some exponent of the old school; but it produces no effect, and the younger men open the fishing holes with the miner's pick with a total indifference to the supposed disastrous results that may ensue.

There is a notion that the Indian is naturally reverent. It would be quite as true to say that he is naturally superstitious or to say that he is naturally deceitful or lascivious. He is naturally very much like the white man under similar circumstances. The problems of the missionary in Alaska are not essentially very different from those of the pastor in the home church.

The chief difficulty of the missionary who does not expect to compromise his religion, is to get into sympathetic cooperation with the people for the welfare of the whole. This is no more difficult, however, in Alaska than in New York.



AN OLD TIME INDIAN OF ANVIK

A RECORD OF THIRTY YEARS  
PROGRESS

The first permanent mission founded among the Indians of the Yukon valley by representatives of any society in the United States was opened at Anvik, on the lower Yukon, in 1887, by missionaries of the Protestant Episcopal Church. A reconnaissance had been made the previous year by representatives of the Roman Catholic Church, and the same site had been selected for beginning operations. In the following year, 1888, they established a permanent mission at Koserefsky, forty miles below Anvik. This mission has grown into a flourishing establishment, with a farm, cattle and horses, a staff

of about a dozen missionaries and a boarding school reporting one hundred and four pupils in 1916.

The missions of the Protestant Episcopal Church have been extended to the Tanana and Koyukuk rivers. Doubtless the majority of the Tinneh in the valley of the Yukon and its tributaries acknowledge this Church and look to it for its ministrations. It maintains a boarding school at Anvik and one at Nenana, on the Tanana river, with a total of fifty pupils. It has, also, a large hospital at Fort Yukon and another at Tanana. It maintains day schools at Anvik, at three points on the Tanana and at the mission on the Koyukuk.

The Russian Church established a mission at a point some eighty miles below the first of the Indian villages met as one ascends the Yukon. Some of their missionaries became familiar with the Eskimo language, but their work among the Indians was done by means of interpreters. The Russian missionaries were held in reverence by the Tinneh, who accepted their baptism; and had their initial advantage been followed by a vigorous effort to enlighten and educate their converts, the history of Christianity

in the Yukon valley might have been different. But their influence has declined, and there is no indication that they expect to undertake serious work among the Yukon Tinneh. English has entirely supplanted the Russian language as a medium of communication.

In 1887, the missionaries of the Church of England had already made a deep impression upon the Tinneh of the Upper Yukon. They had taught the natives on the Porcupine and at Fort Yukon, and had established a station as far down the river at Tanana. This was taken over by the representatives of the Episcopal Church in the United States, soon after their entrance into the field.

The Tinneh of the Yukon are Christians in name, at least.

They desire baptism for their children and have definite views as to their religious affiliations. There are encouraging instances of devotion on the part of individuals. There are discouraging instances of unfaithfulness. But evidences of widespread and profound influence of the Spirit are sadly wanting. One hears of whole communities having been debauched, and of the efforts of those who would have befriended them having been rendered futile. On the other hand, other communities during the trying period of adjustment, have maintained their self-respect and their community life has been characterized by sobriety and industry.



A YOUNG INDIAN GIRL WITH NUBILE ORNAMENTS—ANVIK



AN OLD INDIAN WOMAN

A remarkable Christian Indian. At her death in 1918, she was "the oldest inhabitant, having reached the age of 78-79 years. She was our first communicant at Anvik

## REASONS FOR ENCOURAGEMENT

Looking to the future, there are some grounds for a hope that it will be brighter than the past. That a new country like Alaska should have passed a stringent liquor law, reveals a state of public sentiment that is a cause for thanksgiving. Again, the administration of justice through the medium of the courts, and the interests of the judiciary in the progress of the native races gives the native a new incentive to pursue higher standards. Signs are not wanting that this kindly interest is appreciated. All over Alaska the formation of local native councils has begun and is making progress. These councils may be able to act only in an advisory capacity; but they exercise a great deal of influence, nevertheless. They give tone to local sentiment and furnish an education in the art of self-government. Instances are not lacking where members of a local council have called their own relatives to account for practices that were harmful to the community. The friendly cooperation between the natives and the white population, that has been brought about through these councils, promises to become one of the most beneficial and far reaching means of helpfulness that has been brought to light. It involves self-help, effort and sacrifice; and where these are present success is by no means a vain expectation.

A word in conclusion, as to the relation of the American Government to the Indians of Alaska.

Interference with the old manner of life of the Indian is inevitable, but two or three things are a source of confusion to the Indian mind. He is required, by the existing law, to procure a marriage license before he is permitted to marry. As things are with us, this involves a winter journey of two hundred miles for both parties and no favors from the weather, as one of the amenities of the courtship. Are we trying to put a premium on immorality?

Game laws in some form are necessary; but is a blanket law for the whole of Alaska necessary, and might not the Indian himself properly be consulted as an authority as to its necessity in his own locality? He knows as much about local conditions as anyone else, and more than the men who make the laws. The native councils might very well be permitted to have something to say about such a matter. Again, lax or partial administration of the game laws must have the effect of making the Indian contemptuous and tricky.



SOME OF THE CHILDREN OF ALL NATIONS—A CLAIM ON CHRISTIAN AMERICANS

## A Church of All Nations

THE STORY OF THE MORGAN MEMORIAL IN BOSTON

BY REV. E. J. HELMS, BOSTON, MASS.

**T**HE Rev. Henry Morgan, an independent Methodist preacher, founded the Morgan Chapel some sixty years ago. While Mr. Morgan was converted at a Methodist altar and for the most part believed in Methodist theology and discipline, in two particulars he differed so radically that he could not be received into the New England Conference of the Methodist Episcopal Church. First, Mr. Morgan insisted on immersing all his converts, and second, he insisted on staying in one charge as long as he pleased. He was therefore ordained an independent Methodist preacher. He felt called to the poor and sinful of the city. When the Church of Disciples, of which Dr. James Freeman Clarke was pastor, was leaving the south end of Boston because of the incoming of a lower type of citizens, Mr. Morgan, with the help of Governor Claflin, purchased the old place of worship on Indiana Place and sought to stem the tides of sin. Other churches and helpful institutions moved away, and the community became the notorious red light district of the south end.

Mr. Morgan died, but his church could not be moved, for in his will he had left it to a Unitarian Board of trustees on condition that they should maintain the work in charge of a Methodist preacher of the New England Conference. In case Unitarians or

Methodists should fail, the property was to revert to the Boston Y. M. C. A. For more than a quarter of a century religious services of the conventional order were carried on in the building, but without any visible results.

More than twenty years ago a new pastor was put in charge of the work and came with a burning desire to save the community. For ten years his chief contest was with organized vice. In time, righteousness won and into the houses where licentiousness and gambling had reigned there came multitudes of poor foreigners.

To deal with the abounding childhood a children's settlement was organized, with day nursery, kindergarten, industrial schools, music school, gymnasium and many social and educational clubs and classes. Work for children could be carried on in English, but to reach the adult community other languages must be used. A survey of the community showed that over 93% were foreigners. Twenty-eight nationalities were registered in the children's settlement. The leading people were Russians, Italians, Syrians, Greeks, Negroes and Irish.

Sixteen years ago the old chapel had become unsafe and the Unitarian trustees erected a new building, which was soon overfull with many activities. The expense of the work was greater and the character of the industrial mission was not such as the Unitarian trustees cared to continue, so that they allowed the property to be sold under the mortgage and the trust was brought to an end.

A new Board of trustees was formed under the Methodist Episcopal Church, the property was taken over and soon freed from debt. The progress during the past ten years has been remarkable. The children's settlement has been greatly enlarged and now ministers to more than 1200 children weekly. The industrial work occupies two large buildings containing seven floors with 8000 square feet on a floor in addition to several smaller buildings. About 4000 destitute persons are given work every year and those capable are taught trades. They also make over discarded shoes, furniture, clothing, etc., contributed by the public. Last year these poor folks were paid over \$75,000 in wages. All come asking for work. This department has been adopted by the Board of Home Missions and Church Extension of the Methodist Episcopal Church. Other great cities of the world are to have Goodwill Industries on this order established in their midst. Missionaries in China, Korea, India and South America are also asking for similar enterprises.

Three years ago the pastor was allowed to carry out a long cherished plan for rescue work. The plan grew out of years of experience with the outcasts of society. As a memorial to the late Sheriff Seavey, his sister, Mrs. David Floyd, has made it



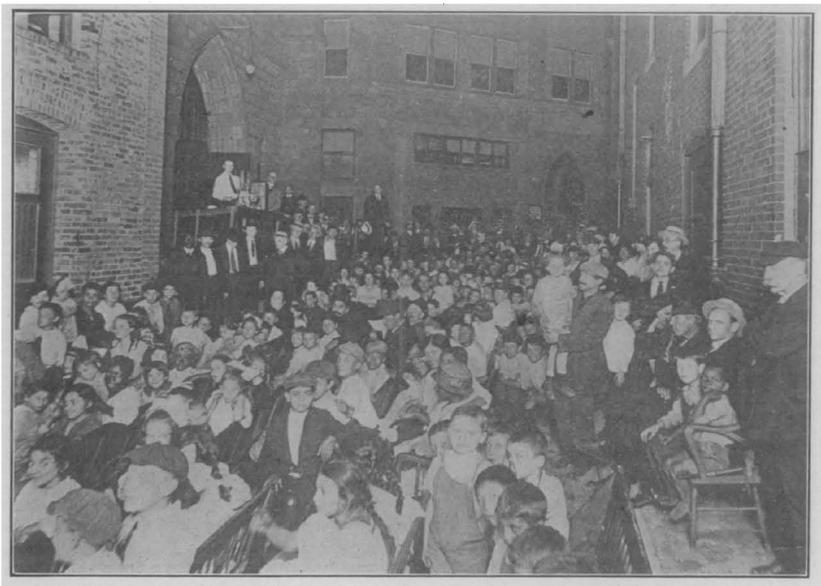
WHERE THE PEOPLE OF ALL NATIONS LIVE IN BOSTON



KEEPING THE CHILDREN OFF THE STREET AND TRAINING THEM FOR LIFE



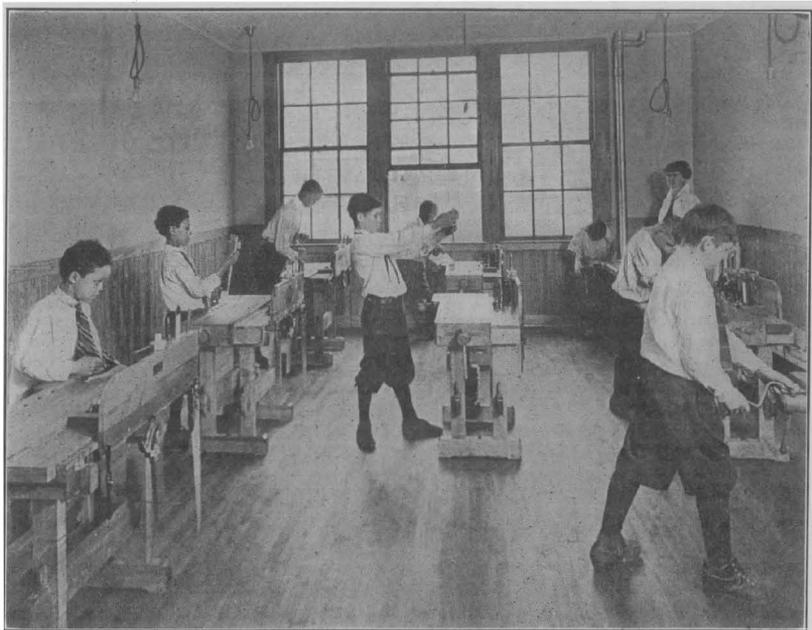
WHERE PEOPLE OF ALL NATIONS WORSHIP—INDOORS



A COMMUNITY MEETING OF ALL NATIONS—OUTSIDE THE CHURCH



TEACHING THE GIRLS OF ALL NATIONS TO BE AMERICAN HOME MAKERS



TEACHING THE BOYS OF ALL NATIONS TO BE USEFUL CITIZENS

possible to erect a seven story building known as the Fred H. Seavey Seminary Settlement. On the two upper floors married students of the Boston University School of Theology live with their families. Three floors below are used to lodge rescued men in different grades of development. A library and social room occupies the second floor, and a dining room is on the first floor. In the Mission Hall in the basement Gospel meetings are held every night.

In charge of this work there is a carefully selected staff. A social secretary gives an understanding welcome to the "down-and-outer." He was a bartender in Boston four years ago. He is assisted by an industrial director who finds work for unfortunates and places them at the right jobs. The resident physician examines and prescribes for every man; a dentist looks after the teeth and a psychologist gives to each one before promotion a careful test, such as the government has been giving to its officers during the war. A minister from the Church of All Nations also is on the staff at Seavey Settlement, and no man can be there long without coming into helpful contact with every one of the staff. The results are phenomenal.

Last summer the new \$200,000 "Church of All Nations" was completed and dedicated. It is a beautiful Gothic structure on Shawmut Avenue. The exterior front contains the identical stones used in the Second Unitarian Church of Boston when Ralph Waldo Emerson was its pastor. When that structure was being demolished on Copley Square an admirer of the English Gothic front purchased it, had every stone marked and stored until the Church of All Nations was built.

The interior is even more beautiful than the exterior. Every part of the auditorium speaks of worship, and appeals to the religious instincts of the people who live in the neighborhood. Pastors who use the various tongues are being installed to work among their people. In the chapels, classes are held during the week for groups who are taught English and are trained for American citizenship. All join the one democratic Christian "Church of All Nations." Two services are held in English for all who can understand. Holy Communion is observed every Sunday morning.

The results are most encouraging and the work is filling a manifest need. Its ministry is constantly sought by the community for spiritual as well as for material and social needs. It seeks to make American democracy Christian.

# Is Tithing Worth While?

BY HARVEY REEVES CALKINS, NEW YORK CITY

Editorial Director of the Stewardship Movement in the Methodist Episcopal Church

**I**S worship worth while? Does loyalty pay? And fellowship, and character, and honor, have they abiding value?

Slowly, very slowly, the principle of the tithe is emerging out of the mental mist that has obscured it. Without question this anciently designated portion is being reinstated in the working program of the Kingdom, from which it was severed in past centuries by a legalistic interpretation. But, before the tithe can come back in its primal simplicity and strength, it must be freed from a modern incubus that has been laid upon it—that it is “God’s financial plan for maintaining His Kingdom.”

Granite is an enduring foundation, but it makes an indifferent grindstone. When the foundation principle of the tithe is pressed into a financial campaign, in order to turn money into depleted church treasuries, or provide for a missionary budget, it is an act of violence against the whole structure of Christian doctrine. Nevertheless, in spite of petty notions concerning it, the tithe still abides. When a minister preaches the tithe for the sake of the budget he has cheapened a great message. It is for this reason that many ministers will not preach the tithe at all, and many laymen will not accept it. Even truth, when proclaimed for revenue, awakens suspicion.

First of all, our view-point must be Christian. Jesus Christ did not teach merely the words of a Book; He taught the heart and spirit of things hidden in the depths of the Book. Hate in the heart is murder; a lewd look is adultery; love is the fulfilling of the law. Such teaching gets into the marrow of things. Christian doctrine is not confined to the letter, it is the Spirit that gives life. Therefore when an intelligent Christian speaks of “the law of the Lord,” he means that hidden but vital element of truth which proceeds from the nature of God Himself. The form of it may be expressed in words, but not the living heart of it. For this there is no speech nor language; its voice cannot be heard.

Whatever may have been the Old Testament requirements concerning the tithe of Jehovah, and whatever may be the New Testament suggestions concerning this same separated portion, we are to seek with knowledge to discern the wide meaning of it all. If the tithe is to have any place in Christian propaganda there must be found for it spiritual depth and permanency.

To set apart and administer a tenth of one’s income, as an acknowledgment of God’s ownership, is fitting. It is God’s “way”

and to the intelligent Christian this is final. The legalist looks for a statute, the verbalist runs his references, but the Christian, with whom is the mind of the Master, seeks a principle of life.

The principle of the tithe springs from two root theses in religion and ethics and from a single corollary in historic criticism.

1. *The Fact of Divine Personality.* Divine ownership, in which the whole program of Christian stewardship has its rise, in meaningless apart from divine Personality. Pagan and semi-pagan theories, in place of God, crowd impudently—"universal reason," "natural law," "cosmic force," "divine principle," and the rest. But Christian thinking is not to be caught in a Stoic or pagan interpretation of God—"the Supreme Person in a world of persons."

2. *The Nature of Property.* Property is value related to personality; that is what makes it "property." Human dominion, which may be called derived ownership, postulates human personality. In a high and exalted sense, as between God and man, the nature of property remains unchanged because the basis of it remains unchanged. It inheres in the fact of divine personality. In the Stoic, or Greek conception, which disastrously has influenced Christian ethics, property is a human institution, because in the Stoic conception Deity is conceived in terms of impersonality, and "ownership" is an impossible postulate. Christian stewardship insists that the Christian basis of property, divine ownership, shall be made the practical basis of a Christian program. Only thus shall be erected social justice and human brotherhood.

3. *The Corollary of the Separated Portion.* God's ownership must be acknowledged. How? In any way that the sovereign Owner shall determine. The simplest way and easiest for the "other person" to understand—the way God ordained ages ago—is for the Owner to designate a certain portion of the possession and say, "Do not touch this, it is intended for a special purpose." The reason is perfectly apparent. Unless the dominion of the Owner constantly is kept in mind, the "other person" will confuse possession with dominion. The doorway of the mind constantly must be guarded.

The corollary of the separated portion is illustrated perfectly in the old Eden story. The separated portion, the portion named by God, is the Father's memory token to safeguard the man whom He has made. To confuse possession with dominion is to obscure the fact of divine ownership, and thus to become unaware of the divine Personality. The fogs and mists of paganism—thinking of Deity in terms of impersonality, with idolatry as its inevitable accompaniment—will close round the spirit created for comradeship with God. But the Father safeguards his child. It is not the value held, it is the value withheld, that challenges attention

and proclaims ownership. Every day, conscious of the portion that he may not touch, the man remembers God the Owner of all—until, one day, he abused his trust and separated himself from the heavenly communion. The old Eden story is majestic and changeless in ethical and religious teaching!

The corollary of the separated portion is illustrated further by the fact that the tenth of income, as a uniform portion to be set apart for religious use, was recognized by several of the ancient nations and suggests a common tradition. The tithe of Jehovah definitely was commanded at the beginning of the Jewish nation and was observed throughout the history of the chosen people.

Now, in naming the tenth, there is no suggestion of legalism, that "eternal triangle" (the law, the curse, the blessing), which always is the same hard and pagan thing no matter whether it is found in a Hindu temple, or a Mohammedan mosque, or a Christian church. "With freedom did Christ set us free." No compulsion, as of the law, shall entangle us again in a yoke of bondage. Nevertheless, while a Christian must be free, he is not at liberty to look away from reasonable evidence.

The case is this: A Christian man holds in possession certain values which he recognizes to be the Lord's. To him Deity is not a philosophic conception but is the personal and living God. He desires to acknowledge God's ownership and is familiar with the principle of the separated portion. As to the amount which he shall separate he asks with open mind, "What amount would be fitting?" The history of Israel enables him to set down certain facts that bear upon his inquiry. Because Christian intelligence seeks to discern the loving desire of our Father, and Christian loyalty leaps to perform it, the tithe emerges as the basis of his acknowledgment and the beginning of his stewardship. This is the realm of high spiritual ethics.

Two conclusions seem unavoidable. First, if a man omits acknowledgment of the divine ownership, except in such amount as may suit his present convenience, he has committed the sin of presumption and is entitled to the stinging rebuke of the prophet, "Will a man rob God?"

Second, if, in the face of God's revealed will and of voluminous human testimony, a man insists that he has received special illumination to set apart some other portion, rather than a tenth, he is fairly entitled to ask himself if he be not self-deceived.

In the case of those kingly souls who say, "I should give a fifth of my income, or a half; a tenth does not represent my ability to give"—they simply have confused acknowledgment with stewardship. The former is an obligation of honor, the latter is a program of partnership. If a man is poor in substance, though rich in faithfulness, the living Lord will make up to him whatsoever he

shall lack. Let him therefore pay his tenth ungrudgingly and thus humbly challenge the faithfulness of God. If a man's material wealth increases, a tenth still is his acknowledgment; after this is rendered, let his gifts be according to his partnership. But let poor and rich together acknowledge the sovereignty of their common Lord.

In the furtherance of the Christian Stewardship Movement, it is possible that enthusiastic tithers may have pressed Old and New Testament teachings farther than the Scriptures warrant. Surely such enthusiasm may be treated with indulgence, especially when we remember the abysmal indifference against which stewardship principles must make headway. No demand is made concerning the separated portion, except this: That the Christian shall, after study and prayer, have reasonable assurance in his own mind that the portion set apart as acknowledgment is one that is pleasing unto God.

It is here that the tithe "bites," as Robert Speer trenchantly remarks, and the preaching of it compels attention and sometimes disquiet. The non-tither is required to state clearly to his own mind his reason for withholding the portion definitely recognized to have been the will of God in other centuries and suggestive of our Father's desire for His children. It will not do to beg the question and say, "Some men can give much more," and "Some ought not to give so much," for this is not a question of "free will offering" or beneficence but of *acknowledgment*.

At bottom the difficulty is this: most of us, though we talk largely of "democracy," have not yet learned the democratic principle of team-work under majority rules. We carry our protestant insistence on private judgment to an autocratic and destructive conclusion. We insist on private signals though we spoil the game! But to men who are accustomed to take counsel, and who study God's dealings with other men "by way of example," it comes as a compulsion of Christian loyalty to set apart the portion which they are sure God *did* name until they are very sure that God has named for them another.

The Church has no call to separate a man *from* his money. To attempt it under whatsoever name of human betterment, or in furtherance of any so-called "financial plan," is to commit violence against a righteous human instinct, the instinct of possession. But the Church *has* a call to set forth the profound and intimate relation which exists *between* a man and his money. That relation constitutes a trust. The terms of the trust already are established and the trust itself is defined and developed in the Christian law of stewardship. The rendering of the tithe is the acknowledgment of the trust and the beginning of its administration.

Is tithing worth while? If the foregoing paragraphs are cor-

rect in principle and clear in statement, then it is superfluous to revert to the question which stands as a caption at the head of this article. The tithe will take care of the Kingdom—that is plain, although church support is not the basis on which the tithe is builded. The tithe is one hundred per cent efficiency—that has been demonstrated, times over, although efficiency is not the keyword of this life-giving program of the Lord. Tithing is “worth while”—not the results of it, but tithing itself—as worship and honor, and loyalty are worth while.

Christian testimony has established two facts of general experience—tithing, as a financial plan, brings personal prosperity and church efficiency. But these facts of experience should not be over-stressed. Habits of thrift, care and accuracy, encouraged by tithing, would tend to produce these results, in any case, without claiming for the tithe a special or divine sanction. It does not require mathematical genius to “cipher” the sum total that would be brought into the Kingdom if Christian people would set apart a tenth for this purpose—the average of income in America is known, and church members have their equitable share.

It is quite possible to produce an argument that tithing is worth while purely as a financial expedient. Unhappily such arguments frequently present the tithe as a painted jack-in-the-box, quoting Scripture, in order to cajole unintelligent and unwilling church members into supporting the Kingdom, and yet with scant reference to spiritual and Christian ideals. For the sake of reverence let such arguments be built up—for they can be—without *ex parte* quotations from the Word of God. With the principle of the tithe recognized in Christian ethics, its efficiency and expediency readily will appear. From any large Christian viewpoint the tithe is “worth while,” as in ancient days, because it is the acknowledgment of God’s ownership, of His sovereignty—lest a man fall into the easy mistake of thinking that he “owns” what he is given only to “possess,” and sin lift its head of pride in God’s own presence.

But the tithe is worth while for a different reason, a more human reason, than any we have named. It is the “heaven side” of a majestic sphere. The tithe reveals the goodness of God. The purpose of it is to enlarge the man himself. The blessing of obedience enriches the Kingdom only because it enriches the man. The tithe is God’s memory token. It is the Father’s sweet care for a man when most the man needs caring for—when he is making and spending money.



SOME ARMENIAN REFUGEES COMING DOWN FROM MT. ZION, JERSUSALEM  
(Note old woman carrying her grown daughter)

# Stories of Liberated Armenians

BY MAJOR STEPHEN TROWBRIDGE, ALEPPO, SYRIA

Member of the American Red Cross Commission to Palestine

A BIG British transport steamed slowly through the Suez Canal, approaching Port Said. The decks were covered with men in khaki returning from Mesopotamia and along the rails of the lower decks were crowded 586 Armenian refugees from Baghdad. Scarcely a man was to be seen among them and very few middle aged or old women. The majority were young women and children. Here was one of the waves of the war, started upon its course by the tempest of cruelty which raged in Asia Minor, Armenia, Kurdistan and Northern Mesopotamia. The Turkish Government, with calculating malice and brutal effectiveness, had driven southward and eastward into exile hundreds of thousands of the Armenian race. The British forces entering Baghdad and Ramadieh found many fragments of these Armenian people shut up in Arab huts and tents and city houses. Orders were issued to liberate every refugee and gather all in Baghdad. The widows and orphans were placed under the care of Dr. Lavy, American Consul and representative of the American Committee for Armenian and Syrian Relief. In seven or eight months thousands of the deportees were set free from their humiliating bondage in the plains of Nineveh and Babylon and many found employment in the market of Baghdad or in the camps about the city. But the girls and young women had been through such an odyssey of suffering, and so many of the little children were orphans, without even a relative to volunteer to care for them, that the British authorities decided to send these 586 down the Tigris and around Arabia to the refugee camp on the sands at Port Said—a name meaning “the Blessed Haven.” Scarcely any of these Armenians wish to emigrate to North or South America. From every corner of the provinces of Turkey have these people come and they are intent upon returning to their home towns. This is the desire, although they know that their houses have been looted and occupied by the Turks or have been burned to ashes. They look to the British to protect them and have strangely bright and persistent hopes that they will find at least some of their men folk still in the land of the living.

The tragic narratives of these people show what a shame it would be if America and the Allies should compromise with the Turkish Government or deal leniently in the final terms. It is not a question of restricting the Turks. They should not be allowed to maintain any fraction of power, for they do not govern and do not know what government is. The Turks, the Circassians and the



DISTRIBUTING BIBLES TO THE REFUGEES

The Gregorian priest is distributing Bibles of the British and Foreign Bible Society to the school children at Port Said

Kurds wreck and ruin everything they touch. They are never constructive, but only destructive and their alliance with Germany has made them worse than before. The Arabs, too, have used the dreadful opportunity to violate and steal. Let the Armenian women and girls give their own statements. And I who have seen their scars and have watched their faces and their eyes as they speak, can vouch for the veracity of the witness they bear.

Aghavni came from Solos in the province of Brousa. Aghavni means "Dove" in Armenian. Solos was an entirely Armenian village of more than eight hundred families.

"All of us were driven out in the deportations of the summer of 1915. My husband was drafted and sent to the Dardanelles. Whether he was killed or not I do not know. I have lost him completely. Chazar was his name and he was a stonemason by trade. I was still counted a bride though we had been married three years. My little boy could not stand the marching in the summer heat and he died on the road from sunstroke. My father, mother and sister were ordered to stay for a time in Konia. I was told to move on. Later I heard that my father had died at Masken near Aleppo. My older brother, twenty-two years of age, died of hunger, and my little brother, a lad of ten, perished from the cold in December in the foothills of the Taurus. My third brother, age eighteen, was seized by the Circassians at Dier Zoar on the Euphrates and cut to pieces. I was made a servant in an Arab hut. From that house I was roughly turned out and taken by another Arab to Ramadieh, far to the southeast. When the British advanced from the direction of Baghdad the Arab locked me up, but I knocked and called and at last they heard me."

"What is your idea of the British" I asked.

"God bless them one and all. They saved our lives, and had they come sooner they would have saved thousands more. I can never express to you how very kind they were. They took us to a large comfortable house in Baghdad where *each of us was given a bed*. The American Consul, Dr. Lavy, took care of us."

"What are the scars on your forehead, your cheeks and your chin?"

"The Arabs had tattooed me with indigo, after the manner of Mohammedan women and when I was set free I felt the shame of these marks so keenly that I persuaded a British doctor to cauterize each spot. I would rather be disfigured than branded as I was before."

The story of Kronik, the wife of Toros Karasarkisian of Bilejik near Brousa is as follows:

"My husband was a carpenter and was sent by the army to work at Kerkuk, near Baghdad. Then our family made the long journey and joined him. My brother-in-law, who was a sergeant in the Kerkuk garrison, was taken to Bitlis. One night he was strangled, then slashed to death, as I know from eye-witnesses who escaped. A telegram was sent to his wife to say that he died in hospital." (Note the craft of sending this telegram to avoid any punishment after the war, if the British should make an enquiry.) "My little girl Anna was scarcely two when the Turkish mounted police came and tied my husband hand and foot and dragged him



ARABIAN WOMEN REFUGEES FLEEING ACROSS THE DESERT

off to Mosul. They charged him with being a spy. This was utterly false. He always stuck to his trade and never mixed in political affairs. I have never since heard a word from him.

"Beautiful young girls, even some five and six years old, were violated by the Turks, especially the Army officers, and were then passed on to the Arabs, Circassians and Kurds. They dragged the girls by the hair and arms. *Every one over eight* was violated and they were then thrown out, in a terrible condition, crying bitterly and were left to wend their way into the towns to beg for bread. We were tattooed by force, our arms and feet being firmly bound beforehand.

"The English sought out every house in Baghdad and freed the women and children. They opened an orphanage and Consul Lavy, who was put in charge, cared for us with gifts from America."

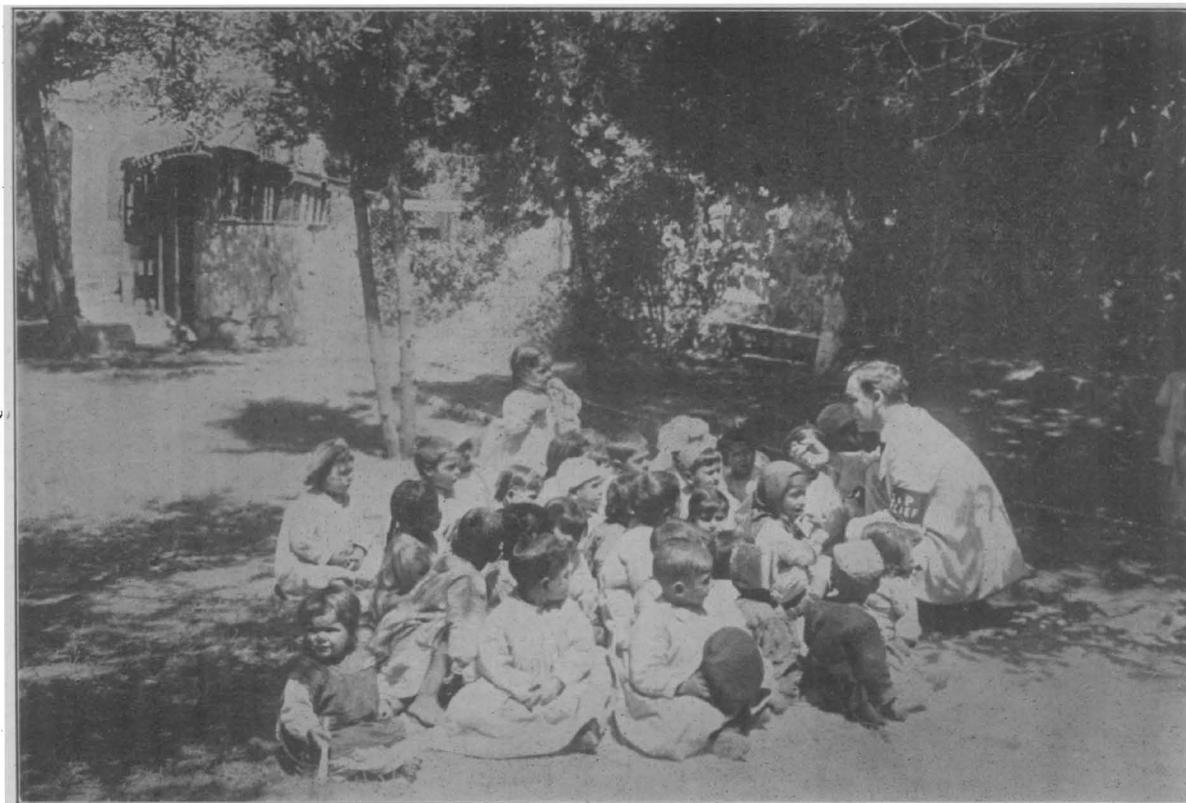
Santoukht of Sivas is a most attractive girl, fourteen years of age, with an inexpressible sadness in her face. Her father died of typhus before the deportation. Her brother, twenty-five years of age, was drafted into the Turkish army and has not been seen since. Santoukht and her mother were ordered to take the road to Aleppo. They were driven purposely by waterless routes from Aleppo to Deir Zoar and the mounted police kept them away from the wells so that they were obliged to drink foul water. Her mother became exhausted and was just able to drag herself along. After two days without water they came to a filthy greenish pool, into which a corpse and a camel had been thrown the day before. The mother was so weak and so parched that she bowed herself down and drank of this awful water and soon afterward died in great pain.

Santoukht had a sister with two babies, and on the way to Aleppo the soldiers separated the sisters saying, "Let whoever will have these two." At Kerkuk (near Bagdad) a Turk sent his wife to the bath one day and dragged Santoukht into his house. For nearly a year he kept her secretly as a slave. When the English entered the town she escaped, pregnant, and appealed to an English officer who rescued her and took care of her like a father.

Angele of Akshehir, province of Konia, fourteen years old, is a large plump rosy girl with blue eyes and soft brown hair, a good evidence of Dr. Lavy's generous care during the months of convalescence. She told me this pitiful story:

"My father by paying a £45 tax according to Turkish law had been let off from military service, so when the deportation orders came my mother and father, my sister eighteen years old, my two brothers and myself all went off together. Most of the Armenians leaving Akshehir had to walk or hire wagons, but by paying one pound each through a brakeman on the railway we managed to board a cattle car as far as Bozanti in Konia province in the Taurus Mountains. Thence we marched to Osmanieh and Mas-kanieh. By paying two pounds each we secured a raft and floated down the Euphrates, for our orders were to proceed to Deir Zoar.

"From there we went on foot to Moadin where the Arabs tortured my father until he died of fever and fear. The Turkish guards now drove us off into the Eastern desert, a fearfully hot waste, with no trees or grass, or inhabitants. The guards picked out all the boys above ten and shot them.



MAJOR STEPHEN TROWBRIDGE TELLING BIBLE STORIES TO RESCUED CHILDREN  
IN JERUSALEM

My big brother was also dragged off in this way and put to death. We were withdrawn by the Circassians one hour from the village, to a certain hill, twelve or fourteen were taken at a time, heads cut off and the bodies thrown into a large hewn tank which had served as a reservoir or well.

"When my group was taken the well was full. The Circassians had become tired of the horrid work and they threw me unwounded into the reservoir where I fell in the midst of the bleeding corpses. By and by some Arabs of the worst sort came and dragged out the bodies to steal the clothing. They stripped off my dress and threw me back again. I was too nauseated and too terrified to speak or to resist. The cries of the living were awful. Some were suffocated by bodies thrown in by the Circassians. When I cried for mercy an Arab came and slashed my arm, and as he climbed past me he struck me on the head. Then a Circassian noticed that I was slowly crawling out and he fired, wounding me in the foot.

"For six days I was in that terrible place, without food or drink. My lips became cracked and parched from thirst so that I rubbed blood on them to moisten them. I longed to die and prayed to God mercifully to shorten my agony. After the first day there was an awful stench. The Circassians, looting and reviling, ordered the Arabs to gather brushwood and burn the bodies in the tank. We who still survived dragged ourselves to the farthest corner. Brush was thrown in and then splashed with petroleum and set on fire. There were piteous cries as the smoke and flames spread in our direction.

Here the girl broke down and it was some time before she could continue her narrative.

"Finally an Arab came and found me and declared that he would take me to be his wife. An Arab woman standing at the mouth of the tank said, 'Leave her alone. She is smeared with blood and she is deformed by her wounds. She will die anyway.' But the Arab replied, 'If she lives she is ours. If she dies what do we care? I am going to take her.' He carried me to a stream, utterly exhausted and nauseated. Here he brought me some water to wash, and some coarse bread. But I could not eat it that day. For six months I lay sick and wounded, outside the Arab's goats' hair tents. My wounds festered at first but slowly began to heal. An aged Arab took pity and bound them up and changed the rags once in a while. At last I recovered.

"These Arabs migrated and sold me for three lean sheep to people of the town of Ramadieh. A small Armenian boy went and told the British soldiers that a Christian girl named Angele was held as a servant in a certain Arab house in Ramadieh. The British came into the house and gave me medical treatment and set me free. They put me in a lorry and sent me to Baghdad. And now God has given me strength to recover and to make the journey to Port Said."

Seranoush Ghazarian of Tokat is a beautiful girl of thirteen, with clear skin and dark eyes and curly brown hair. She bears conspicuous tatoos upon her forehead, nose, cheeks, chin and wrists. By nature she is a graceful, gentle girl, and through her experiences an infinite sadness has come into her face. It was with an effort that she controlled her sobs and told of her experience in the deserts. She was nine years old when set out on the march with her mother, aunt and cousins. Her father was bound and carried

off to Sivas where he was killed. Her aunt died of thirst in the mountains.

At last they came to a stream and drank and drank. The Turks commanded them all to become Moslems but they refused to deny Christ.

The Turks took the young cousin by force, after beating the mother for objecting. One of the Arab women seized Seranoush by the arm and threw her into the stream, but afterwards dragged her out and made her a slave. She was so ill from exhaustion that she could not eat and was so wasted and thin that the Arabs counted her as good for nothing and abandoned her. Then an Arab from a different tribe found her and an Arab woman took care of the child after a fashion. Later she was given in marriage to a certain Arab who sometimes petted her and again he beat her. He was forty years of age and kept the ten-year-old wife for about fourteen months.

An Armenian steward from Dr. Lavy's orphanage came to buy dates and discovered Seranoush and several other girls. An Armenian young man was sent from Bagdad on horseback to rescue her, but as she was dressed in ragged Arab clothes and her skin was tanned and tatoed, he did not know that she was an Armenian girl when he passed her in the market-place. As she walked by him a second time she quickly made the sign of the Cross and in a moment he had her with him in the saddle and galloped away. This young man rescued perhaps forty young girls. The older girls had Arab babies and for utter shame they dare not go to the home provided by the American Consul. So they remained in Felluja for some time and refused to disclose their identity.

Among the 586 survivors who have reached the shelter of the



SAVED AT LAST!

One of the rescued Armenian girls who had previously studied in a mission school in her old mountain home

refugee camp at Port Said there are 200 women, five infants, six men, 186 girls and 189 boys. The American Red Cross Commission to Palestine and the Near East maintains a diet kitchen where 1,235 convalescents and young children are provided for daily. A group of industrial shops have been started where embroidery, refugee garments, army shirts, wooden combs, blue cotton cloth, woolen rugs and many other useful things are made. The Red Cross has also provided baths and school tents, and has built a children's ward as part of the camp hospital. In a large tent near the Suez Canal eighty lively children have the happiest kind of a time in their day nursery. The camp is administered by British officers serving under General Allenby, but much of the actual relief distribution and the employment of more than one thousand of the refugees is entrusted to the American Red Cross. Captain J. A. Brown, formerly of the faculty of the Syrian Protestant College, Beirut, Syria, is the Red Cross officer commanding. He is ably assisted by Lieutenants Loehr and MacQuiston and by Miss Kinney, Miss Putney, Miss Blake and Miss Campion. There is a good team spirit, and America has, through these representatives, won the esteem and affection and fervent gratitude of these eight thousand homeless Armenians.

## A Christian Service Program for Europe

BISHOP THEODORE S. HENDERSON, DETROIT, MICHIGAN

Executive Secretary of the War Emergency and Reconstruction Department of the Methodist Episcopal Church

**M**ILLIONS of people in every country of Europe have no connection with any church. These people should be included in the reconstruction program of the American churches. The idea of social service also has been omitted from European religious systems, and this should be interpreted to them from a definitely Christian angle and put into practice with common sense.

An investigating committee of the Methodist Episcopal Church went to Europe recently and were received by both the president of France and the king of Italy, as well as by many local officials. Marshal Joffre, himself a Protestant, expressed his personal joy that the American Church was going to aid in reconstruction. In speaking of the needs of the French people, he said:

"They will need not merely material assistance. Moral help will be required also, for there is bound to be a tendency to let down morally in the face of such great losses and destruction."

Both the French and Italian governments furnished official



RESULTS OF THE WAR AT NOYON, NORTHERN FRANCE—THE BIRTHPLACE OF JOHN CALVIN

cars and guides so that the deputation might go through the devastated areas and form some idea of the physical needs of the people. What we saw, we can never make the people at home realize.

In restoring the villages and relieving the population, we must in many cases help existing agencies rather than establish

additional work. For instance we are helping the Committee of Rehabilitation of the French Protestant Church, and are contributing to Signor Bergamini's hospital for the care of Italian tubercular children.

As the result of the recent studies in Europe, the Methodist Episcopal Church has decided to engage in three main lines of service; namely, work among the orphans, in large cities, and rehabilitation of devastated areas.

Care for the orphans was naturally one of the earliest forms of relief work. As the children came across the Swiss border or down from northern France, Dr. Bysshe, of the French Methodist mission, made a home for them in an old chateau at Grenoble.

One typical case is that of an eleven-year-old Alsatian girl named Katherine, the eldest of five children. At the beginning of the war a bomb struck their home and killed her father. Later, the mother aided a French soldier by giving him some of her husband's clothes and for this the Germans shot her as a spy. As the head of the family, Katherine gathered her brothers around her, took the baby in her arms, and joined the throng of refugees who were hurrying toward Nancy. Just before they reached the city, one of the little boys died of fatigue. The others reached Nancy and a French Protestant chaplain sent them to the Grenoble home.

At the close of the war there were four of these orphan homes in France and one in Italy. What shall be done with regard to these institutions? The problem of the children is, fortunately, only temporary. After a few years, they will be able to care for themselves, but foundations for other work have been laid and must be conserved. At Charvieu, near Lyons, orphan boys are cared for on a 250 acre farm, where they are trained and where the practical application of religion to agriculture is demonstrated. The old French methods of agriculture will have to be modified as a result of the war, and at this farm the people will learn to use machinery in place of the destroyed man-power. One orphanage is to be established on the Marne battle field to commemorate the victory won with the aid of American forces.

We expect also to establish a general trade school and a department to train some of the boys for leadership in rural churches. Another agricultural experiment and demonstration station is to be founded in Sicily, one in the Jugo-Slav state, and one in Bulgaria.

Naples is a type of the city work of the Methodist Church in Italy. The mission has been there for a number of years and has a four-story central building, two floors of which are being used for orphans. Signor Riccardo Santi a year ago took two children into his home and he now has eighty. The boys and girls should

be moved to the suburbs and the space used for other work more needed in the city. One immediate necessity is for a day nursery. A clinic will naturally follow the establishment of the nursery.

Since Naples is a great port, there should be work for sailors and emigrants and we are going to establish a sailors' home with gymnasium, shower baths, and a canteen. For the thousands of Italians who come to the United States we hope to open a bureau which will teach the beginnings of Americanization. We are going to have classes for teaching simple English so that when the Italians reach the United States they can be understood.

Much of the work of rehabilitation will be in the devastated regions of Italia Irredenta. The Methodist Episcopal Church has been established in Italy for forty years, and we can rely upon native leadership to carry on much of the work of reconstruction. These Italians are intense patriots and are eager to take up the work of rebuilding their country. More than a year ago during the darkest days of the war, when the Austrian army was occupying northern Italy, they expressed their faith in ultimate victory by voting to hold their 1919 Conference in Trieste. Another reason for working in Italy is that fewer relief agencies are operating in that territory although the need is equally great. Where the Austrians invaded Italy there are places where not one house is standing and others where there was not left a window, not a piece of furniture. The farms have been stripped of everything—live stock, implements, everything. How can a man rehabilitate his home when he has nothing to start with, no implements, stock furniture, or windows?

Naturally in regions like these the religious appeal must come first through milk and blankets rather than through sermons and tracts. Throughout the devastated country relief stations have been opened under the charge of an Italian pastor and, if possible, a district nurse. Later we may begin the organization of churches, but first we must relieve physical distress.



A FRENCH GIRL LEARNING AGAIN TO SMILE

# An Interview With Dr. Ebina of Japan

BY THE REV. WM. J. HUTCHINS OF OBERLIN

*Mr. Hutchins is on a tour of the Asiatic mission fields with Dr. Sherwood Eddy and sends this interesting item from Tokyo, describing his conversation with one of the leading Japanese Christian preachers.*

The day after Christmas Mr. Davis escorted us to the home of the able and eloquent pastor of the most important Congregational (Kumai) church in Tokyo. Dr. Ebina is a pupil of the elder Dr. Davis of the Doshisha. At the door of his dainty home, we took off our clumsy western shoes, and were welcomed to a room, in which were European chairs and table, a reed organ, and a revolving book-case filled with theological and philosophical books. The pastor met us with beautiful grace and talked in better English than we could command.

We asked him of church federation in Japan. He said, "We are getting along very well together. There are some laymen who would like to have one united Church of Christ in Japan, but I do not think that this will come." "Would you say that more missionaries were now needed in Japan?" "Yes; now more than ever. The old Japan died in 1868. Then came the new Japan of Father Davis's time, the Japan which welcomed the new material civilization of the West. Our statesmen went first to America, but found her too democratic. They then studied England, a monarchy, but soon discovered that she was a democracy. Then Marquis Ito went to Germany, and found what he wanted, and framed a constitution with Germany in view. Soon our educational and military systems were fashioned on the lines drawn by Germany. In reading German books, I have seen that our teachers have used German philosophy to support their ideas of government. Until last July, most of our leaders believed that Germany would win the war. They thought that Wilson and the English leaders were hypocrites. And now that Germany is defeated, they do not know what to do. The Japan of Father Davis's time is now dead, and there is a new Japan, with new ideals and new hopes. America began the work of enlightenment in Japan; but she has not kept it up. She has simply made good the losses by death and retirement. She must now complete the work which she began. If she does not, I dread to think of the developments of the next ten or fifteen years."

This prophet of the new social order has in his church a resident membership of 600, and ministers to many teachers and students of the capital.

# Some Aspects of Modern Mormonism

BY A RESIDENT OF SALT LAKE CITY, UTAH

**T**HE Mormon leaders having full authority in the church are able to launch surprises or to do unexpected things. In view of the whispering among certain members of the Mormon church that new plural marriages are being winked at by the authorities, and in view of rather outspoken surmises by free-thinking outsiders in the East that the war will open the way for a re-valuation and perhaps for the sanction of plural marriages in some quarters, the action of the leaders of the Mormon church at the last October Conference was rather sensational. At this Conference Apostle Penrose, speaking for the First Presidency of the church said:

"Any man who claims to hold the priesthood and who goes about whispering that it is all right to engage in plural marriage is a rebel against the church and the law of the state. He is an outlaw. Such marriages are not marriages at all. Advisors are equally culpable with actual offenders. Both are displeasing to the Lord, to the authorities of the church and are offensive to citizens by whom they are surrounded."

President Joseph F. Smith and others approved Apostle Penrose's denunciation.

There is here no repudiation of the principle of plural marriage and no renunciation of belief in its holiness in these outbreaks of counsel. The teaching and practice of the principle is discontinued, though not without hope that in good times to come, the eyes of the nations may be opened. Brigham H. Roberts unveils the attitude of the Mormon church clearly when he writes:

"If the labors and sufferings of the church for this principle have done nothing more, this much at least has been accomplished—the saints have borne testimony to the truth—and it is for God to vindicate His own law and open the way for its establishment on the earth which doubtless He will do when His kingdom shall come in power and when His will shall be done in earth as it is in heaven."

Roberts, who as a polygamist was refused a seat in the Congress of the United States, was appointed to serve as a chaplain in a United States regiment somewhere in France, though he has never severed his relation with his plural wives. Apostles Penrose and Grant have been polygamists, though now through death bereft by Providence of superfluous wives. Joseph F. Smith, the President of the church, lived until his death with three or four wives. It is evident that the leaders of the church are embarrassed by the disposition of some of their people not only to stand by them in theory but to follow their example. It is also probable that they

are beginning to realize that the polygamous repute of the Mormon church troubles the 12,000 Mormons boys in the army, as well as the Mormon missionaries who are sent forth to win proselytes. One Mormon zealot in the army complained that he had been called down when he wished to testify to the divine authority of Joseph Smith in a Y. M. C. A. meeting at one of the training camps. Complaint was made in a public meeting in Salt Lake City that several Mormon elders had been rejected as chaplains or Y. M. C. A. secretaries on the ground that the Mormons were not Christians. It is more to the point to say that they consider themselves as the *only* Christians and speak of non-Mormons as "so-called Christians." The American Government has been more than fair, it has been gracious to the Mormons. There are at least three chaplains of the Mormon faith in the U. S. Army,—Brigham H. Roberts, Calvin S. Smith, son of the late President Smith, and Herbert B. Maw. These Mormon chaplains are supposed to be assigned to Utah regiments.

One of the most aggressive sectarian movements of the Mormon church has been through lectures and reading advertisement articles in Eastern cities and Eastern papers. Apostle Talmage, a professor in the State University in Utah, has been set apart for such work. During August Apostle Talmage lectured on "Mormonism and the War" in Chicago, Milwaukee, St. Paul, Minneapolis and other cities of the Middle West. For some months he has been writing a column each week for a string of prominent newspapers. This they print, the Mormon church paying the usual advertising rates.

Despite the fact that the Mormons unchurch all outside of their own ranks, they are eager to be recognized as Christian by the various families of the Christian Church. A young Mormon, when he finds himself in a non-Mormon company is apt to say when asked his religious affiliations, "I am a Protestant." This is in spite of the fact that only Mormons believe that Joseph Smith was a prophet of God; that the Book of Mormon, and Doctrine and Covenants, including the chapter on plural marriage, were given by inspiration of God; that there are many gods and one may become a god, and that the president of the Mormon church is "the mouthpiece of God, Christ's vice-regent on earth," and His will as sent down through the Mormon priesthood is final in all matters of faith and practice.

There are in the world perhaps 500,000 Mormons. This includes Mormon children, the Reformed Church of Josephites, and all nominal Mormons. Of this number not more than 250,000 have close connection with Mormonism as a religion. At least four-fifths of this Mormon population is resident on a line extending from Alberta, Canada, to Colonia Juarez, Mexico. More than

three-fifths of the Mormon people are settled in Utah. In southern Idaho, where the Mormons are strongest outside of Utah, non-Mormon immigration is coming in like a flood, and even in Utah the two cities, Salt Lake and Ogden, which with their environs contain one-third of the population of the State, are more than half non-Mormon.

Conditions in Utah are changing, rather slowly perhaps, but changing in the right direction. The Amelia Palace of Salt Lake, built by Brigham Young for his favorite wife, is now owned by a Gentile, and is the headquarters of the Red Cross Chapter of Salt Lake County. In it Mormons and non-Mormons work together under non-Mormon leadership. Naogly Castle, in southern Utah, which was planned for a connubial corporation consisting of one man and some five or six women, when polygamy was disturbed, was used chiefly as a wine cellar, and now that "Dixie wine" is outlawed, it has been transformed into a cannery. There is an article prohibiting polygamy in the Utah state constitution and there probably will be an article in it before long prohibiting the sale and manufacture of intoxicants.

Only within the last few years has the Fourth of July, our national holiday, come to its own in competition with the 24th of July, the great Mormon holiday. A similar change is taking place in the celebration of Christmas. A generation ago more was made of the 24th of December as the birthday of Joseph, the Prophet, than was made of any celebration of the birth of Christ. Not only Christmas but Easter songs have now their place in the Mormon tabernacles and Sunday-schools. Until a few years ago "America" was sung to a hymn in praise of the Mormon priesthood and prophet, and "My Country, 'tis of Thee" was not found in the Mormon hymnbook. After the Smoot trial, this and other national hymns were added and now are sung with loyal zest. Within the last two years one might hear "Praise to the Man who Communed with Jehovah" a hymn in praise of Joseph Smith sung at the Mormon sacramental service. Now the leaders of the church are making some effort to make this service more reverent, and are giving more emphasis to the significance accorded to the Lord's Supper in their prayer of consecration which they have so long used merely as a form.

The Mormon is somewhat of a Moslem and a pagan and much at ease in Zion over his sins, but many of the people are better than their creed or get some moral and religious sustenance out of the Christian elements they find in that creed. They have inherited or have absorbed much of Christian truth through contact with Christian teachers and ancestors, to which many have been driven by the exigencies of bitter experience or attracted by the love of God's Spirit.

# Three Leading Questions Answered

A. MISSIONARY BIBLE STUDY BY REV. SAMUEL M. ZWEMER, D. D.

Acts 1:6 to 8

**T**HE apostles were slow of understanding, dull of hearing and narrow in vision until after Pentecost. And blindness has in part fallen upon some of their successors to-day. In the upper room in Jerusalem they crowded into one short sentence their threefold misconception of the Kingdom and its character, based upon false premises, and then capped it with impatient interrogation marks. Who? When? What? Lord wilt *thou* not do it? Has the time not come *now*? Is the restored Kingdom not to be Israel's possession and prerogative and glory?

To each one of these questions Jesus Christ gives a corrective, contradictory answer and one that is prophetic as well as didactic. It is a rebuke and a challenge for us as well as for them,

I. *WHO?* Apart from Christ we can do nothing, but without us He can not carry out His program for the world. Not the Incarnate Son of God alone, but the sons of God energized by His Spirit are to carry the tidings of the Kingdom and bring it in.

(a) *Ye shall receive power for the super-human task.*

(b) *Ye shall be my witnesses—in My bodily absence—for My Holy Spirit will come upon you.*

Men have often tried to escape their own responsibility by casting it on God. Mr. Ryland at Northampton in 1791 said to William Carey "Young man sit down! When God pleases to convert the heathen He will do it without your help or mine!"

Theoretically we have passed beyond this attitude, but our personal response to His command and our *per capita* gifts are still an apology for our apathy rather than an index of our enthusiasm.

II. *WHAT?* Not a Temporal Kingdom for Israel alone but God's Kingdom for the whole world; the Gospel for all humanity. "These words" says De Wette, "contain the whole plan of the Acts." They go beyond it and include in their scope all the centuries and all the unoccupied mission-fields today. The task in Jerusalem itself is not yet completed. Allenby's army ushered in a new era. We must still bear witness on the Gold Coast of Africa and also on "the Gold Coast" of Chicago, New York and other cities, to the remotest parts of the earth and to those who are furthest from the Good Tidings.

The words of Christ may well be interpreted to include:

(a) City Missions—"Jerusalem."

(b) District Missions—"Judea."

(c) Missions to Aliens—"Samaria."

(d) Foreign Missions—"unto the uttermost part of the earth."

III. *WHEN?* "It is not for you" He replied, "to know the times and seasons is a warning that God holds these in His own authority." Like impatient children we dig up the seed sown overnight to see whether the blade has appeared. Christ tells us here and in the parable (Mark 4:26-29) "The earth beareth fruit of herself." The processes of nature and of the Kingdom are secret and gradual. Not peering or prophesying but patience wins result. The church has often spent more energy in calculating the times and seasons of the harvest than in ploughing and sowing the fallow ground. God has arranged the time-table of coming events Himself. Those who thought they knew have again and again proved the futility of human arithmetic when it concerns the epochs of the Eternal. The only time that concerns us is *NOW*. "This Gospel of the Kingdom shall be preached in the whole world first; then shall the end come. But as to that day and the exact time no one knows—not even the angels of heaven, nor the Son, but the Father alone."

The apostles were to be less prophets of the future than witnesses of the past. The very obscurity of prophecy as to exact times and seasons is a warning that God holds these in His own power. These words of Christ therefore put all the emphasis on personal responsibility, *YE*; and on the urgency of the task because of its colossal dimensions; and our insufficiency in ourselves. *HE CAN DO IT IF HE WILL*; not "we can do it if we will." We must not only watchfully wait till He comes but we must mercilessly work that He may come.

## Patience in Moslem Evangelization\*

BY GEORGE SWAN, CAIRO, EGYPT

Secretary of the Egypt General Mission

**T**HE Biblical conception of patience differs considerably from our modern use of the word. Influenced, perhaps, by centuries of monasticism, we are inclined to connect the thought of patience with that of a quiet passivism, slowness to anger, a patient forbearance. Patience in the New Testament is a word full of virility. It is the patient endurance of the soldier that gives him the fruits of victory, just as it seems almost beyond his grasp, by what has been so aptly called "stick-at-it-ness."

There can be no doubt that this virtue is the great need not only of missionaries to Mohammedans and their Home Boards, but of those that support them in prayer and with their substance. Compared with other mission fields, there is little encouragement from

\* Condensed from the *Moslem World*.

the visible results of the work. It is essentially a work of faith, though we must not forget that faith reacts on sight, opening the eyes to see and understand God's wonderful workings amongst Mohammedans, and His preparation of them for the reception of our glorious message.

For all who seek the evangelization of the Moslem world, there comes the message "Ye have need of patience"—patient, virile, courageous endurance, coupled with diligent faith and free from sluggishness, faint-hearted flinching and drawing-back. A most valuable study with this end in view can be made of the Epistle to the Hebrews, taking *Patience* as the keyword.

First, look at some of the marks of those who had drawn back, of those who had gone far and then fell away, and who were to be a warning to those who were in danger of doing so.

(1). They had been so long under instruction that they ought to have been teachers, yet they had become children in intelligence.

(2). They had been slothful, sluggish, slack about inheriting the promises, not steadfastly believing them and making them theirs.

(3). They had been neglecting true Christian fellowship and so failed to provoke one another to love and good works.

(4). They had neglected the Word of God, "spoken to us in a Son," and had been consequently carried away with divers and strange doctrines.

(5). They had cast away their joyful confidence with its great recompense of reward.

Now apply some of these warnings. It is not an easy matter to become an intelligent teacher of Mohammedans, understanding their mentality and applying the great truths of the Gospel to them in an effective way. Time should be ever bridging the mental gulf between the Mohammedan and the would-be Christian teacher. Are there not many who, having started with confident assurance that they were called of God to this work, have grown more effective in their power of presenting the Gospel to Mohammedans? They seem to have become satisfied with the routine work of a missionary's life, becoming less and less effective as the years have gone by. This is not only a loss to the Mohammedans to whom God intended them to be the messengers, but is fraught with spiritual danger to the missionary.

The Word of God is full of promises for the worker among Mohammedans, and has some especially bright promises for particular fields. Are missionaries laying hold of these promises, making them theirs, and receiving from them a full assurance of hope? Or are they allowing so called modern scholarship to present them with a Bible that is emasculated of the revealed truth of God that is intended to be "a light that shineth in a dark place, until the day dawns?" Then there are other promises, of spiritual endowment,

without which all the mental bridging of the gulf between Mohammedan and teacher will be of no avail. Are we being diligent in laying hold of these? And again there is the spirit of wisdom and revelation that enables us to look right past the present and to get a vision of the hope of our calling, to get a vista of the wonderful purposes of God in gathering to Himself a people of all nations, and kindreds, and people, and tongues.

Do we realize the importance of Christian fellowship, a real Christian fellowship, not a mere perfunctory coming together of Christians, but a meeting together with purpose of heart to meet together with God? "I thank Thee, O Lord, that Thou hast placed so many lights in the upper chamber—so many and so varied. I thank Thee that I do not need to take my rule from *one*, that each can see his own star in Thy Sky. And yet I thank Thee still more that I do not need to *nest* in my own star. Thou hast ordained many lights, not only to prepare a place for me, but to prepare for me many places. Thou wouldest have me, not merely to keep my own glow, but to get from others the color which in me is dim. Thou hast put Peter beside John that the impulsiveness of Peter may be moderated; Thou hast put John beside Peter that the slowness of John may be quickened. Illuminate me by my *brother's* light. Give to my love the quality in which it is not strong. Let me catch the impress of the opposite star. Let me press toward the gate by which I have *not* found Thee, but by which my brother *has* found Thee. Help me to sympathize with those who have entered by another door of Thy temple. Reveal to me that my song of praise is not complete till it blends with a counterpart in the great symphony. I shall know the meaning of the many voices when I learn the need of Thy manifold grace." So prayed Dr. George Matheson.

Surely it is unnecessary to emphasize the supreme importance of a continuous devotional reading of God's Word that we may learn to know Him who is the Living Word of God, the Son in whom He has spoken to us. If through the pressure of work we neglect this, how soon will we lose the buoyant confidence of a sure and steadfast hope. Surely we have need of steady patience, so that after doing the will of God we may get what we have been promised.

From one cause and another during the years of war, reinforcements have not been coming to the field. Some who were ready to come have drawn back on account of the long wait caused by restrictions on travel. Every missionary society working amongst Mohammedans is on this account faced with a grave crisis. Ranks need filling up. Front line troops need relief. Reinforcements need rapid and specialized training. These are matters that call for urgent prayer and faith. The present is no time for drawing back, no time even for letting organizations that have been started in the past to "carry on" with what is left them their initial momentum.

# The Danger of Strong Drink in China

BY AMOS P. WILDER, NEW HAVEN, CONNECTICUT

Former Consul General to Hongkong and Shanghai. Secretary of "Yale in China"

**T**HE four hundred millions of China naturally present an alluring field to American alcohol producers. They propose to bring their great facilities—their manufacturing, advertising, selling organization—to bear on the big task of making China drunken.

It is an era of great projects. In the last fifty years, Americans have been schooled to conceive and execute plans on a continental scale that affect millions and the destiny of races. It is not surprising therefore that China should look attractive to the distilling and brewing magnates. The millions of people have money with which to buy; it remains but to build up an appetite for alcohol in the Chinese people. The cigarette precedent encourages them.

The proposal of the liquor trade to go into China in this large way fills friends of the Chinese with terror. It is one of those "Works of the devil" that refutes those who insist that all's well with the world. It is a reminder of how unsleeping are forces of evil. Nothing less is proposed than the debauching of a nation. Thus far alcohol has played little part in Chinese life. When it is said that men "must have a stimulant," I think of the Chinese. A chair bearer will make thirty miles a day and at night ask only two or three bowls of rice and plenty of weak tea, when he goes to wholesome slumber.

About 1908, Honolulu interests at large expense put up a brewery in Hongkong. They made a modern product, but the natives did not take to it as was expected and the business was not successful. Doubtless the cost of a bottle of beer was a factor. Recently the persistent efforts of European makers and sellers of drink have been rewarded among the Chinese. Even casual observation of the native streets of the coast ports shows an increasing number of liquor stores, the windows crowded with bottles of fancy shapes most gaudily be-labelled, and containing the cheapest and most poisonous concoctions, on which the profit is enormous. The work of introducing alcoholic drink into the life of the Chinese is already underway and much progress has been made. Unfortunately the foreigners in the ports are themselves hard drinkers and the higher class Chinese, being imitative, conceive that an infinite supply of varied drinks is necessary to public functions.



A CHINESE ILLUSTRATION OF THE ROAD TO RUIN THROUGH STRONG DRINK  
 The careless and prosperous young profligate (on the left) becomes the degraded beggar (on the right).

The war has reminded us that the men, the money, the brains and organization for big projects lie at hand for those who can rouse them into action. The American people can be challenged to save China from drink as they have been organized to battle for the French nation in peril of destruction, and to aid their brothers in England with backs against the wall. Let the splendid energy and aspiration of America be directed to this new war to save China from alcoholism. Let committees be formed headed by men of affairs to whom the world war has provided spiritual arenas commensurate with their abilities. Jesus attracted able men to his standards. Mediocrity is not a Christian virtue. The assets of influence and effectiveness should be organized to save China from a new peril.

One concrete thing can be done: our American consular service can be detached from the business of forcing drink on China. The resources of this highly organized service are used to promote American trade in alcoholic drinks. The mails are forever busy carrying information as to what beverages will sell; what districts offer the best opening; how the American brewer and distiller can get "into the market." This has been going on for years. It is not the wish of the American people that governmental machinery should be thus active in debauching the Chinese.

# BEST METHODS



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

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

## MISSIONARY METHODS FOR PASTORS

"What are your best methods?"

This question went to a number of pastors and Mission Board Secretaries who have had success in developing missionary congregations. Here are some of the answers:

### ASK GOD AND TELL PEOPLE

*"Never ask people, but ask God and tell people."*

This is the message that comes from Pastor D. M. Stearns of Germantown, whose small congregation of about two hundred and fifty people, together with his Bible Classes, gave \$83,722.00 for missions in 1918. "We make no appeals, and do not solicit funds, but at church and classes we state the needs, present the opportunities, and leave it to Him whose we are and whom we serve to accomplish His pleasure. Like Manoah and his wife, we look on while He doeth wondrously (Judges 13:19) for He is surely the Doer of it all. The results of this method have been gifts of \$1,045,-598.65 for missionary work in thirty years."

### RELATING A WHOLE CHURCH TO THE MISSION STUDY PROGRAM

*A very practical plan for telling the people.*

Dr. Guy L. Morrill, pastor of Carmel Presbyterian Church, Edge Hill, Pa., arranged and carried out a three weeks' program for Mission Study for his entire congregation.

On the first page of his striking announcement, sent to all members, two questions appeared:

"What do you know about the social and industrial conditions in the Orient?"

"What has missions to do with

Bolshevism, I. W. Wism and Socialism?"

Below there stood out suggestively,

**"The Mission Study Program  
March 9-April 2, 1919**

**Christianity and the World's Workers."**

The inside pages of the folder announced:

*Dates and Topics*

**Sunday, March 9**

Morning Sermon, "Missions and Bolshevism."  
Evening—Illustrated Lecture, By Hammer and Hand

**Sunday Evening, March 16**

Illustrated Lecture, "Our South American Neighbors."

**March 17-22**

**Week-Day Study Groups**

"South America"—"Japan"—"China"

You are invited to join one of these groups in the study of World Industrial Life. These groups are organized in various sections of the community for your convenience. See the Schedule of Groups and Group Leaders and choose your group.

**Sunday Evening, March 23**

Illustrated Lecture, "Our Philippine Wards."

**March 24-29**

**Week-Day Study Groups**

"Philippines"—"India"—"Africa"

Every group has special plans. Join the group whose program will afford you the most pleasure and help. See the Schedule of Groups and Group Leaders and plan for your study.

**Sunday Evening, March 30**

Illustrated Lecture, "Reconstruction Work in India."

**March 31-April 5**  
**Week-Day Study Groups**

"Missions and Social Regeneration"  
The groups have been so organized as to include all of Carmel Church in this Mission Study Program. Enroll with your Group at once. See Schedule of Groups and Group Leaders.

*Groups and Group Leaders\**

- Group 1.** Glenside Reading Group.
- Group 2.** Glenside Study Group.
- Group 3.** Young Women's Group.
- Group 4.** Edge Hill Group.
- Group 5.** North Glenside Group.
- Group 6.** Men's Group.
- Group 7, 8, 9.** Carmel Teacher Training Study Classes.
- Group 10.** Christian Endeavor Group, using text book Burton's "Comrades in Service." Meets for four Sunday evenings, beginning March 9th, at 6:45.

**Group 11.** Roslyn Group.  
\* Titles of text books and names of leaders are omitted here. Error.

**Group 12.** Roslyn Christian Endeavor Group, using as text book Burton's "Comrades in Service." Meets for four Sunday evenings, beginning March 9th

*Notes*

THESE THREE WEEKS OF MISSION STUDY should attract the attention of everyone. They afford a splendid opportunity to become acquainted with the underlying conditions which are giving rise to the world wide social unrest. Will Bolshevism capture the world? These studies will help you answer that question.

The fourth page of the announcement gave some facts about the Benevolent Budget for the Church, suggestions for securing an attendance for the classes and services, an announcement of a poster and an essay contest, a pageant, and suggestions for week-day Mission Study Work in Sunday School Classes.

A plan similar to this one has been used in Carmel church three times with success. Dr. Morrill says: "It is entirely practical and with yearly modification could be made a permanent scheme of organization of the Church School of Missions."

**INDIVIDUAL WORK FOR INDIVIDUALS**

This is one of the methods of Dr. John Timothy Stone, of Chicago, who says:

"One of the best methods we

have found for interesting young people in the mission field has been through personal conversation. When we have found a boy or girl, young man or young woman, beginning to think along serious lines for the church, we have made it a point to talk with such an one individually as to the great world opening in far reaching fields, suggesting some interesting book or biography which would help. We have then kept in touch with them, taking for granted their growing interest in the world field and giving them certain missionary tasks to perform, such as reading or reviewing a new book, or going to hear some missionary speaker, always emphasizing it by a personal note, sometimes taking them to such a lecture.

There is no method like the individual method. Jesus Christ said to His apostles, "Follow Me." He did not say "Follow the plan" or "Follow missionary activity," but "Follow Me." If others become interested in our individual and personal relationship to them, in any great cause, they are far more likely to come to us for counsel or advice, and we lead them naturally. There is no method like the personal method. The pastor who sees the future in the individual boy and girl in his church is bound to have young people going all over the world for Jesus Christ."

**A THREEFOLD PLAN**

Dr. Newell Woolsey Wells of Brooklyn suggests the following:

"It has long been a conviction with me that a church that is not a missionary church cannot long survive. A condition of vigorous health is exercise, and the kind of exercise which a church requires is that to which Paul encouraged Timothy; 'Exercise thyself unto Godliness.' Godliness is God-likeness, likeness to God; and our God is a missionary God. So only that church is God-like that possesses the missionary spirit. That, I think, is good logic.

As to methods, I fear I am old fashioned, even in this dawn of a new era. The time may have come when I should be substituting aeroplanes for carriages, but somehow I have felt that slow with safety is better than fast with accidents. And so the "methods" pursued by me hitherto have been these:

1. To saturate myself with missionary literature. No church will be a missionary church whose pastor does not keep in touch with, and feel the inspiration of, the victorious advance of Christ and His cause in the world.

2. To endeavor to communicate the inspiration by conveying the information to my people, in sermons and in monthly concerts of prayer for missions.

3. To encourage the formation of missionary organizations among my people, and help to the extent of my power, in their development. We have such organizations

(a) Among our women who are pursuing a regular course of mission studies.

(b) Among our young people who are doing the same.

(c) In our Sunday-school as a whole. We are helping through it to support one of our missionaries in Korea, while giving a part of our time regularly to the study of missionary developments throughout the world. I cannot say that I favor the limitation of one's missionary interest to a particular field, which is apt to be the result of confining one's gift to the support, exclusively, of one or more workers in that field."

### THE MISSIONARY WEEK

Another plan is suggested by Dr. Frank Montague Swaffield of Pittsfield, Mass:

"Organization is one of the watchwords of the modern church, and is depended upon in almost every department of its activity. The exception, if there be any, is usually in the missionary enterprises of the church.

Our Missionary Boards are splendidly organized and their work is carried on with a rare degree of efficiency. But when we reach the local church we seem to come to the end of missionary organization. Churches systematic and progressive in every other department of church activity often are found limping here. Somehow we have overlooked the fact that, humanly speaking, the advancement of the missionary enterprise depends upon the intelligent interest of the Church in action. Someone has said that the missionary spirit is an essential factor in that well-rounded Christian character which is the aim of religious education. The spirit can best be developed by contact with the missionary enterprise, hence the suggested program that follows. Definitely set apart the second week of each month and call it, "Missionary Week." Following is an outline of activity and instruction as indicated which I have found very valuable: Sunday morning a sermon having missionary foundation. If the pastor delivers a sermonette to the little folks, a missionary story is acceptable to them and suggestive to the older folks attending the service. At this service have your ushers ready to distribute the latest leaflets obtainable from your denominational rooms, giving up-to-the-minute snap shots of "Field of Activity." At the Bible School hour arrange with the Superintendent for a period in which a class or individual presents some missionary incident. (The little tots no doubt have their missionary story at the same time.) The Young People's Society meeting before the evening service, hold their regular monthly missionary meeting in charge of the Missionary Committee, using topic assigned by State Committee. At the evening preaching service nothing of special missionary character, except on rare occasions when a returned missionary is asked to tell his or her story.

Monday evening the Young

Women meet for mission study and sewing.

Wednesday afternoon the Women's Missionary Society meets for the study of lesson book suggested by denominational Board.

Wednesday evening the Church prayer meeting—Special intercession for the work of the Kingdom. At conclusion of the service the pastor's mission study class, open for all.

Thursday evening is reserved for missionary programs, dramas, stereoptican lectures, visits by denominational secretaries, exhibits and manifold other activities that come into a year's program.

Friday afternoon the young folks meet for their monthly study of the children of other lands.

Friday evening is set aside as an open night for any special feature that may be presented by an organization. This is also the night in which the missionary committee of the Church meets to discuss the program for the next month's Missionary Week. This committee is a very important one and should have in hand matters of the denominational movements and be ready at all times to assist any organization in securing material and preparing programs for this week of activity.

It is needless to say that the great benefit derived from such concentrated effort is that for that period the entire Church is thinking "Missionary." Personally I have discovered that such an effort greatly increases the missionary gifts of the Church. I feel that should this program be given a thorough trial the Church of the future will be an intelligent Church, ignorance, prejudice, opposition, indifference, prayerlessness, selfishness, love of ease, and many other hindrances will be eradicated. The Church of the future will be truly benevolent in spirit and will be highly responsive when it is necessary to call upon it to make a sacrifice. Obligation is thrice potent when it is reinforced by an

inward impulsion. "The love of Christ constraineth us!"

#### MONTHLY CONCERTS OF PRAYER

Dr. A. W. Halsey of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., says:

"I have been wandering up and down the Church. I have spoken in literally thousands of churches. I have talked with leaders everywhere. I think I have read most of the books on missionary methods, certainly those that have been published in the English language, and I do not believe that any method has yet been devised that is better than a well conducted Monthly Concert of Prayer for Missions. Within a few days it has been my privilege to speak in a church of another denomination. I was asked to speak by a parishioner of mine who was a faithful and loyal attendant for seventeen years in the old Spring Street Church, and was rarely absent from the missionary meetings. This good woman desired me to speak in the church of her denomination, stating that it was in the missionary meetings held once a month that she obtained the knowledge, the inspiration, the outlook for foreign missions which had been a constant source of blessing to her during all these years. She intimated that in the various churches she had been in, many of them having modern plans of missionary endeavor, nothing had ever been given to her that presented in a systematic, consistent and persistent way the great work which the entire Church was doing for the extension of the Kingdom in the regions beyond. If this were a single isolated case it would amount to nothing, but now, after twenty years, once and again I am asked by former parishioners to come to their churches, often large churches, and present the cause of missions, since the methods in use failed to supply what these good people obtained in the Prayer Meet-

ing in the Old Spring Street Church.

By a well conducted Monthly Concert of Prayer for Missions I mean first, a meeting once a month with a definite subject, well advertised, definite objects of prayer clearly stated, and a variety of presentation that takes in the whole work of the whole Church for the whole world in the course of the year or of the years. If I were asked at the present time what I would present for the remaining months of this year and the method I would pursue, I should state,—

For the month of July I would take up the subject of the Interchurch World Movement and kindred movements. I would go into details as to the origin, development and present status of united missionary effort at home and abroad. I would prepare personally an address giving the origin of this movement and of kindred movements like the ter-centenary of the Congregational Church, the New Era of the Presbyterian Church, the Centenary of the Methodist Church and others. I would ask some prominent women in my church to give a five minute talk on the relation of woman's work to the Interchurch Movement. I would ask a Sunday School Superintendent to give a five minute statement from the point of view of the Sunday School Superintendent. I would have singing and specific prayer and a meeting full of life and vigor.

Or another appropriate topic for the month of July would be the question of Uncle Sam and his dependencies, giving special stress,—

(a) To the Philippines. Group of them in the United States asking for independent government. Magnificent opportunity to show what the United States has done and what the missionary has done.

(b) Cuba.

(c) Porto Rico

(d) The whole question of the Chinese and Japanese in the United States. A splendid subject. Get a

good lawyer to present certain legal aspects of the immigration question. Get a member of Congress or of the Assembly to present a phase of the Philippine question. A great meeting could be held.

*August.* Hot month. I would discuss the League of Nations and the relation of China. The whole question of Japan's seizure of German territory and what is to be done with it. Here a fine meeting could be had discussing the League of Nations from the point of view of a huge republic like China that needs guidance.

In September or one of the previous months the pastor may be away. Let the meeting be conducted by the leaders of the various missionary societies; men's organization, women's, Sunday School, Young People's. Let the church itself present the work that the societies are doing at home and abroad.

*October.* Make it a book meeting. Take such a book as that written by the Rev. Arthur J. Brown, D. D., "The Mastery of the Far East." Get three or four people to review certain chapters of that book, the one on Korea and Japan. Not at all necessary to agree with Dr. Brown's conclusions. It opens a whole series of questions which are just as live as any questions now before the world. A missionary meeting should be a live meeting, for it deals with live things, not dead.

*November.* Discuss what is to be done with Africa. A whole million square miles taken from Germany. By November some definite decision will have been reached. Discuss it from the missionary point of view. Run over the big mission activities in the Congo, in Kamerun, in Rhodesia, in Uganda. Speak of the African uprising. Discuss the whole question of the guardianship of Africa by European powers and the development of the African. A large question.

*December.* The rehabilitation of mission lands devastated by war and

famine; India, Persia, Syria. Get the story of Syrian and Armenian relief up to date. Study what has been done for the rehabilitation of Persia and of Syria. Tell of what India has suffered through plague and famine in 1919 and point to the manger cradle at Bethlehem.

Material for everyone of these subjects is abundant. He is a dull pastor who would not be able, if he is willing to expend the gray matter, to make such meetings as above indicated, fresh, invigorating, inspiring and a spiritual blessing to the Church and to the world."

#### **IT COULDN'T BE DONE, BUT MR. FEGLEY DID IT**

A group of men walked out from the great auditorium of a Summer Conference. Said one to the others:

"Sounds well from the platform, but it can't be done. I'd like to see some of these professional lecturers and church reformers tackle the real proposition of real mission study in a real congregation. It's easy to theorize, but I'd just like to see one of them get *my* Church Council in the Mission Study Class."

"Well, I'm going to do it," quietly remarked one of the group, and he did.

He was the Reverend Charles K. Fegley, Pastor of St. James Lutheran Church, a mission congregation in Allentown, Pa., and the thing he did was to get every one of his church officers in a Mission Study Class.

He went home after the Conference, called his Church Council together and put the matter squarely before them as necessary to solid foundations in the mission's organization and development. Every man on the Council responded and signed up for the Class. They felt very deeply their responsibility in getting hold of the missionary program, which they as officers were to make effective in the work of the congregation. The Class met on Sunday afternoon for ten weeks. It

was not easy for them to arrange to attend all the meetings. Among the men were laborers, carpenters, store managers, salesmen, plumbers and business men. Some of them made maps and prepared papers, and all entered very interestingly into the discussions. The results were very apparent in the missionary and general work of the Church, and in the determination of these officers that this mission congregation should be a missionary organization.

#### **THE PASTORAL PROTECTORATE**

A Home Mission pastor whose congregations, wherever he has gone, have soon developed an active missionary interest sends this word:

I would that we could abolish the Pastoral Protectorate with which some of our pastors feel called upon to encircle their folds at the approach of Mission Board secretaries or missionaries who may be abroad in the land, even though they are the authorized representatives of the authorized causes of the Church.

This desire to shield their people from challenging facts regarding world conditions, lest they exhaust themselves in missionary offerings and so leave the coal bins of their own churches unfilled and the salaries of their own pastors unpaid is really one of the productive causes of "starvation salaries." My experience has been without exception that a widening of horizon always means a better support of the work at home.

I know of one small congregation in a cotton mill suburb of a southern city. The members had been given little missionary information. The pastor's salary was far below "the living wage," and it was necessary for him to supplement it in many ways. It seemed very evident to the non-missionary contingent that charity should begin at home. However, home charity persistently delayed its beginning until a missionary campaign was begun in the church, during which literature was distributed,

addresses were made, and an Every Member Canvass was conducted. The missionary offerings were increased from \$39.66 to \$183, and with the broader outlook the congregation saw their pastor's work in a new light and increased his salary 66%.

I have a friend who is a Mission Board secretary. While visiting one congregation a layman gave him the names of fourteen wealthy men and women in his church. When the secretary went to the pastor for his advice about the best means to employ in approaching these people the Pastoral Protectorate immediately appeared in the caution: "Don't approach them at all. They are not interested in missions and would not give you one cent should you call upon them. It would be an utter waste of time to interview them. Leave them alone."

Somewhat discouraged he took heart at a message that came from one of the men that he should not fail to see every one of these people and present to them the facts about the work. He went to see all of the fourteen and received contributions from twelve.

From the standpoint of a pastor I want to urge the abolition of the Pastoral Protectorate, when the authorized causes of the church are to be presented.

Mission Board secretaries and missionaries are in no wise to be regarded as prowling wolves going about seeking whom they may devour, but should be welcomed as heralds of opportunity, and bearers of blessings.

I have found that the more my people hear of the need of the world, and the more they give to meet it, the broader outlook they get and the better support they give to the home church. Aside from the direct results in missionary gifts, I welcome the visits of missionaries and Mission Board secretaries for their by-products in my own work."

### THE ACCURATE STATEMENT OF FACTS

It is not quite so easy to make missionary addresses and write missionary books as it used to be in the days when no man from the land about which we have been wont to learnedly discourse was at hand to contradict, and no Chairs of Missions in great Universities had yet been established, to meet our impressive eloquence with disconcerting facts.

Welcome the day when accuracy is demanded! Prof. John Clark Archer of the Yale School of Religion, Chair of Missions, in answer to a request for "best methods" sounds a note that is going to become more and more insistent in the coming days:

One of the 'best methods' for furthering the cause of missions is the use of reliable materials of missionary instruction. Mission lands were once very far away and their peoples moved as vague, indistinct shapes in the dim distance. Then we could say almost anything we chose about lands and people, could indulge in generalizations and even inaccuracies without fear of confusion. Now those lands are near and their peoples walk in our midst, sensitive to our attitudes and critical of our interpretations. These may be minor, but none the less real considerations; they serve to throw into bold relief our constant duty to take great care with regard to the descriptions which we apply to mission lands and peoples to be sure we are rightly representing their practices and mental attitudes.

No missionary address should be given on any aspect of a mission field without allowing for the presence in the audience of at least imaginary natives of that field. No instruction in missionary subjects should be ventured upon without close scrutiny of the materials of instruction. A most attractive program or a most interesting course of study may be productive of wrong impressions by reason of questionable statements. The literature of missionary education might well be censored. Let a few citations illustrate the situation.

"The first is made from a recently

published book of stories for 'the presentation of missionary fundamentals to children.' Some of the things Achmed read in the Koran would seem very absurd to us, although he believed every word of them. Here are two of them: 'If a fly falls into a dish of food, plunge it in completely, then take it out and throw it away, for in one of its wings is a cause of sickness, and in the other a cause of health; and in falling it falls on the sick wing; but if the fly is entirely covered by food, then the healthy wing will do away with the bad effect of the sick wing' \* \* \* 'This man who wrote the Koran also told what to do to keep a bad dream from hurting you \* \* \* 'To spit three times over the left shoulder.' These things are not found in the Koran at all! And even the statement that Mohammed 'wrote' the Koran is likely to create a false impression. Further on in the same story appears the statement that Mohammed said that anyone who did not believe in his new religion should be killed at once. This, of course, is not true of Mohammed. The whole story is very inaccurate and misrepresentative, and it is not the only one in the same volume which might be thus criticised. Those who are intent upon missionary education cannot countenance such materials.

"In a more pretentious book, one intended for senior students, appears the statement that Mohammedanism 'arose as a heretical Christian sect,' and the discussion is almost as faulty as this error. The same book makes an indiscriminate mention of 'soul' in connection with Buddhism. The word is used ill-advisedly if original Buddhism be meant.

"A third citation is taken from a missionary magazine, from a special program on India for March. This illustration is not at all offensive as the above illustrations were, but there is something innocently incongruous in the treatment. It is suggested that the hymn 'We plow the fields' be

sung and the text, 'The time of the singing of birds is come' be recited. As far as India is concerned the impression thus made is the opposite of reality, for that season!

"There is likely no need of further illustrations; the point must be clear. We have been somewhat careless at times in our earnest efforts. Materials which cannot be questioned will serve all our purposes and impart the knowledge needful for the prosecution of the missionary enterprise. We must take the matter of missionary education seriously, use reliable materials, and do intensive work! The necessary instruction cannot be imparted in short courses. Our very brevity makes us at times inaccurate. There is one Sunday School course which presents all the religions of the world, including those of primitive peoples, in thirty-five pages! Let us adopt large programs for this tremendous field of study, the study of the non-christian faiths. And for the still larger fields of mission study that program alone will do which represents patience, abundance and precision."

#### FIFTEEN THINGS FIFTEEN PASTORS HAVE DONE

1. Preached few labelled missionary sermons, but gave the missionary interpretation in all of his sermons, with frequent missionary application and illustration.

2. Made it a policy to read a denominational and inter-denominational magazine regularly. Also at least one new missionary book a month.

3. Conducted a Mission Study Class which actually enrolled every church officer in the congregation. This was an annual class which met weekly for about eight weeks. One of the new text books was studied.

4. Led a Bible Class which met on week days to study the Bible as a missionary book.

5. Bought up-to-date missionary books and loaned them systematically to members of the congregation,

calling attention to paragraphs which would challenge the attention of certain individuals.

6. Enclosed a missionary leaflet with each letter mailed.

7. Enclosed a missionary leaflet with each copy of his parish paper.

8. Went to a Summer Missionary Conference and took with him some of his most promising leaders for training.

9. Mapped out each year with his Missionary Committee a program for Mission Study and Missionary Service for the entire congregation and helped to make it effective.

10. Opened the door to every authorized missionary representative of the church. Found that the presentation of the various needs of the fields by people who knew them resulted in greatly increased contributions; and that instead of making it harder to secure local support, the more his congregation gave to missionary objects the more willing they were to give to the church at home.

11. Arranged for visits of missionaries on furlough to speak in the church and Sunday-school and in various societies. Had them entertained in homes where they might influence young people to make gifts of life, or older people to make gifts of money or of service.

12. Conducted a Reading Contest. Boys and girls secured over 1000 readers for a missionary pamphlet by taking it to members and securing autograph of each one who read it.

13. Presented to congregation the opportunity of providing the support for native workers in the foreign field. One hundred native workers were thus provided for by individuals in addition to the other work already being done.

14. Organized a Missionary Cabinet in his congregation which consisted of one representative from each society or organization in the congregation. This cabinet held quarterly meetings to outline and co-

ordinate the plans for missionary education in the entire church.

15. Conducted a survey to discover needs in the community and outlined with his officers a program for community service, including the establishment of a mission Sunday-school, arrangements for religious services at some overlooked institutions, visitation and relief work, and a Day Nursery for the children of working mothers.

## HERE AND THERE METHODS

### Red Letter Days

A good program calendar suggestion comes from Mrs. C. A. Evans of Utica, N. Y. Her society issued this year a small calendar. On the front and back of the brown card to which calendar pad is fastened, are given names of officers and items of information about the society. On the calendar leaf for each month, the day on which the meeting is to be held is printed in red ink. The hour of meeting is given, also the topic and the leaders. One woman is appointed to be responsible for the program for each meeting and is given the privilege of choosing two other members for her program committee. More time is secured for the program by having a monthly meeting of the Executive Committee, together with the committee chairmen, just preceding the meeting of the society. At this business meeting many items can be disposed of and others shaped up so that they may be presented to the society expeditiously. Time is given at this meeting of officers for prayer for the meeting of the society which is to follow. The work of the various missionary societies in the church is co-ordinated by having an annual "federation" meeting at which all the societies are represented. Annual reports are given for the missionary development of the whole church and are discussed. The Girls Guild serves a buffet supper at these annual federation meetings.

# The Woman's Home Mission Bulletin

Edited by MRS. O. R. JUDD, Brooklyn, N. Y.

Representative of the Council of Women for Home Missions

## COUNCIL OF WOMEN FOR HOME MISSIONS

By IDA W. HARRISON

### *Executive Secretary*

The work of the Council of Women for Home Missions has grown so greatly, both in the publication of study books and other departments, that it now involves too large a contribution of time to ask of volunteers; it has, therefore, been found necessary to engage an Executive Secretary, who could give her whole time to the task.

The Council has been fortunate in securing the services of Miss Florence E. Quinlan to fill this important position, and she was unanimously elected at the April meeting of the Executive Committee.

Miss Quinlan had hoped to serve on the Foreign Field, and went to Japan in 1910, under commission of the Presbyterian Board of Foreign Missions, but was forced to return to the United States for personal reasons. Since then, she has been actively engaged in missionary work in New York. For four years she was Secretary of Missionary Education for the New York Synodical Society; for seven years, she was a member of the Presbyterian Woman's Board of Home Missions, and of late she has been doing literary and editorial work for the same Board. Her fine catholicity of spirit embraces all forms of missionary and educational work, and a whole-hearted belief in Christian cooperative work of all kinds; to this she adds a "passion for perfection" in all matters of detail, which is the crowning test of conscientious efficiency. Her address is 156 Fifth Avenue, New York City.

### *Home Mission Survey*

Another interesting feature of the April Executive meeting was the presence of Mr. R. E. Diffendorfer, Director of the Home Mission Survey of the Interchurch World Movement of North America, who spoke on the relation of Woman's Boards of Home Missions to his department.

He stated that the general object of the Survey was to make such a study of religious needs and conditions in our country, as would be the basis for a great, united, constructive program. He expects to ascertain from this study what the problems of the home fields are, and what the work needs to bring it up to an efficiency basis. As he understood that no official survey had ever been made of all the Women's Home Missionary enterprises in the country, he asked the Council of Women for Home Missions to undertake this work with its affiliated societies.

In response to this request, the Executive Committee of the Council of Women for Home Missions agreed to direct a survey of the work of the Women's Home Missionary Boards affiliated with it.

### *Interchurch World Movement*

At the Interboard Conference, held by the Interchurch World Movement at Cleveland, Ohio, April thirtieth and May first, the Council of Women, and Women's Home Missionary Societies showed their interest in cooperative work by a large attendance. Nine members of the Executive Committee of the Council were present, though some of them were delegated from their denominational Boards; more than one-half of the large number of women en-

rolled represented Home missionary interests. The President of the Council of Women, Mrs. F. S. Bennett, is a member of the Executive Committee of the Interchurch World Movement, and was present at all the sessions of the Conference. She presided brilliantly at the Woman's Luncheon, at which seventy-seven women delegates were present. The delightful fellowship of the hour was enriched by brief addresses from Miss Elizabeth Goucher, Professor of Sociology at Ginling College, China; Miss Mary Ashby Cheek, Student Secretary of Women's Home and Foreign Boards of the Presbyterian Church; Miss Margaret Hodge, Executive Secretary of the Presbyterian Women's Boards of Foreign Missions; Mrs. John S. Allen, Chairman of the Home Mission Study Course of the Council of Women; Mrs. William H. Farmer, brilliant speaker, writer and mission worker; Mrs. E. C. Cronk of the Interchurch World Movement; Miss Anna A. Gordon, President of the National Woman's Christian Temperance Union; and Miss Mabel Cratty, General Secretary of the National Board of the Young Women's Christian Associations. These fine speakers represented many phases of organized work among women, and other lines could have been presented, if the time had permitted. But the most significant thing was, that great departments of home and foreign missions, education, literary work, and social service in many ways, for many classes, all were gathered together for united effort at this unrivalled hour of responsibility and opportunity. While all these agencies have done splendid work in the past, it is but an earnest of the greater things they can accomplish in the days to come; for the secret of putting people at their best is giving them a great constructive program—and such a program is presented to them by the Interchurch World Movement of North America.

### SAVE THEM FOR THE NATION

Christian, dost thou see them,  
Coming to our shores;  
Men from every nation,  
Knocking at our doors?  
Christian, up and meet them,  
Meet them ere they're lost;  
Save them for the Nation,  
Save them by the Cross.

Christian, dost thou know them;  
Brothers, by His Grace;  
Clothed in dark-skinned bodies;  
Of another race?  
Christian, up and save them;  
Save them, ere they're lost,  
Save them for the Nation;  
Save them by the Cross.

Christian, dost thou hear them;  
Children in the night;  
Crying for their birthright;  
Toiling, day and night?  
Christian, up and save them;  
At whatever cost,  
Save them for the Nation;  
Save them by the Cross.

Christian, dost thou feel them;  
Souls weighed down by sin;  
Living in the darkness;  
Where no light comes in?  
Christian, up and save them;  
Save them ere they're lost;  
Save them for the Nation;  
Save them by the Cross.

—J. R. PADDOCK.

\* \* \*

Americanization is two-fold, and is interwoven and inseparable. It is the *Americanization of the alien in a new country* and the *Americanization of Americans in their own country.*

This war has pitilessly revealed the fact that we need both.

From *Americanization War Service*, pamphlet published by National Americanization Committee.

\* \* \*

If we as religious societies do not see that the immigrant and the children of the immigrant are raised up, most assuredly the result will be that our children and children's children are pulled down. Either they will rise or we shall sink.

—Theodore Roosevelt.

### In the Highlands

BY ONE OF THE ORGANIZERS OF THE CONFERENCE

The *Southern Mountain Workers' Conference*, which last convened in Knoxville, Tennessee, April 1-3, 1919, for the Seventh Annual Meeting, is a gathering of unusual interest. It is the outgrowth of a need felt for better acquaintance among those engaged in work in the Southern Highlands.

The first Conference met in Atlanta, Georgia, April 24, 1918, in response to a call issued by the Chairman of the Department of Mission Work of the Southern Baptist Home Mission Board, officials of the Executive Committee of Home Missions of the Southern Presbyterian Church and of the Northern Presbyterian Board of Home Missions, and the Secretary of the Southern Highland Division of the Russell Sage Foundation. Others concurring heartily in the call were the Bishop of the Protestant Episcopal Missionary District of Asheville, North Carolina, the American Missionary Association, New York City, and representatives of the Southern Methodist Church and Christian Church.

Since the second Conference in Knoxville, April, 1914, John C. Campbell, Secretary of the Southern Highland Division of the Sage Foundation, has acted as Chairman and Rev. Isaac Messler, formerly principal of the Academy of the Reformed Church at McKee, Kentucky, as Recording Secretary.

Early in the life of the Conference, national, state and philanthropic agencies were invited to participate; and as a result, since the first meeting, the mountain states and the Federal Government have been generally represented through Departments of Education, Health, and Agriculture, as have some of the mountain counties. National agen-

cies and philanthropic Boards also are represented officially in its organization. In addition to the Church Boards already named, which are represented upon the Executive Committee, the Executive Committee includes also the United States Commissioner of Education, and representatives of the Nursing Service of the American Red Cross, the Associate Presbyterian Board of Home and Foreign Missions, the Woman's Missionary Council of the Methodist Episcopal Church, South, the Missionary Board of the Brethren Church, the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, the Board of Home Missions of the United Presbyterian Church, and the Methodist Episcopal Church. Independent mountain institutions represented are Berea College, Berea, Kentucky; Lincoln Memorial University, Harrogate, Tennessee; Pine Mountain Settlement School, Pine Mountain, Kentucky; Hindman Settlement School, Hindman, Kentucky; and Nashville Agricultural and Normal Institute, Madison, Tennessee.

Conference is the keynote of each session. The scope of discussion is indicated by the following topics, selected from this year's program: Present trend of mountain work. Is the work adapted to the life of the mountain people? What are church schools doing to promote public schools? Discussion of bill for six months' schooling for all mountain counties, by so adjusting taxation that strong counties help weak. A practical mountain health program. Making a living in the mountains. Possibilities of economic cooperation. Right of mountain communities to self-determination in matters of religion. What should the work of a denomination be in a community (a) without a church, (b) with several churches? Provision for rural recreation. Practical effects of prohibition in mountain communities—more or less illicit distilling?

### In New Mexico

By HARPER C. DONALDSON  
Superintendent, Menaul School, Albuquerque, N. M.

For the last eight years there has been an interdenominational conference of the workers in New Mexico. Each year we try to have one main speaker from the outside, mainly for inspirational talks, and some special talks from educators in the state. The rest of the program is discussion of mutual problems by the workers in the different fields. This is usually very helpful, giving new ideas as to how to meet the many questions that arise.

Last fall the Conference met at Menaul, with an attendance of sixty. Some excellent papers and talks were given and quite a little time was allotted to the discussion of new methods in teaching and the necessity of keeping the curriculum of mission schools up to the standard.

The Conference next fall will meet at the American Missionary Association school, Rio Grande Industrial School, at Albuquerque. We are hoping to have a good session, and in order to do so need closer cooperation on the part of the Boards. We asked last year that each Board send us a speaker each year, so that our Conference could last a little longer. The usual time consumed now is three or four days. I sincerely hope that the Presbyterians will give us a speaker next fall, as we have had no one from that Board for three years.

The different denominations in the district work very harmoniously. There is a verbal agreement among the principals of the schools in and near Albuquerque that they will not enroll a student from one of the other schools without the consent of his former principal. In accepting new students we try to adhere to our own territory as much as possible, though there is no agreement on this point. By "our own territory" I mean the districts where we have plaza schools.

### BROTHERHOOD

Make then this message understood—  
One universal brotherhood  
Through Jesus Christ, to East and West;  
One sure relief for men oppressed,  
One cleansing blood, one source of grace,  
One vision of the Father's face.

—*Lavinia E. Chester.*

### WHAT WOMEN CAN DO FOR AMERICANIZATION

1. Be neighborly with immigrant families. Take at least one immigrant family and be a friend and neighbor and an interpreter of America to it.
2. Make every national holiday Americanization Day by asking immigrants to your homes.
3. Give up a part of each day to getting acquainted with your immigrant neighbors.
4. Teach the language to a class of alien women, getting your introduction from the schools, settlements or Americanization workers.
5. Discourage in your children the use of immigrant nicknames.
6. See that the sanitary conditions of the stores, houses, streets and vacant lots in the immigrant sections receive equal attention from the authorities.
7. Get together. America is a weak nation so long as class and racial lines prevail.
8. Help alien women in industry to make right adjustments and see that they receive such protection as they need.
9. Encourage aliens to become citizens, and help introduce them to our political life, if you live in a state where women vote.
10. Provide special protection, care and guidance for the immigrant mother, as regards unlicensed midwives and objectionable lodgers. Help her to keep pace with her American-born children.

From *Neighborhood Americanization*, pamphlet published by National Americanization Committee.

Earth's races look to thee:  
The peoples of the world  
Thy risen splendors see  
And thy wide flag unfurled.

Float high and be the sign  
Of love and brotherhood:  
The pledge, by right divine  
Of power, to do good.

—*Venable.*

# NEWS FROM MANY LANDS



## EUROPE

### With the Army of Occupation

**D**R. MAITLAND ALEXANDER, pastor of the First Presbyterian Church of Pittsburgh, is now serving as Religious Work Director for the American Army of Occupation. He sends a glimpse of his activities, of which the following are extracts:

"We are putting on in the Army of Occupation about one hundred and fifty religious addresses every week. This is quite a job, as we have to provide the speakers, the music, the special music, the advertising and all the things which make them a success. These are all announced as religious meetings, and are not part religion and part movies, or religion and a sparring match, so that the thirty thousand or more men who attend go because they want to go.

"We have over four hundred men and women working in this army. We have fifteen amusement units that give shows. We have about six movie outfits in each division. I have religious speakers making about four addresses every day, and have distributed a hundred thousand hymnals, ten thousand Testaments, five thousand single gospels and tens of thousands of pieces of miscellaneous religious literature.

### A Vatican Decree

**I**T is a noteworthy announcement that the Pope has permitted the Gospels and Epistles at Mass in Italy to be read in the vernacular. This means that for the first time large numbers of Italians will hear the Christian Scriptures read in their own language. It is well known that in the Latin nations only Latin is used in the Mass, and this means that the Bible is practically an unknown book to those who hear Mass. A desire to know what the Gospels and Epistles teach has led some priests

and even secular papers to publish weekly vernacular translations. This will undoubtedly lead many to read the Scriptures for themselves, and we rejoice at every development that opens the way to the study of the Word of God, which we believe will be the means of leading many to a living faith in their Saviour.

*Evangelical Christendom.*

### Portugal and her Students

**T**HE Student Christian Movement in Portugal has scarcely yet emerged from the experimental stage. It has been misunderstood and even opposed by some elements in the community, but appreciation of its service is growing. Some of the professors have argued that their interest in the student should not exceed the bounds of the class room, and that a university is not responsible for the physical and moral welfare of its students. But there is evidence that the leaders of the future in Portugal will not be satisfied with purely intellectual attainment. Many of the students frankly confess the need of a dynamic which shall give them the solution of moral issues.

There are three centers of learning in Portugal, Coimbra, Lisbon and Porto. The first named city is the seat of the National University, founded in 1290. The first Students' Christian Association to be organized in Portugal was founded at this University in 1915, after some preliminary work by Dr. John R. Mott and Robert P. Wilder. A new and modern building was dedicated in June last year, and has every equipment to fill the needs of Coimbra's students. Before the construction of this building there was no provision for physical education or recreation. Students spent their leisure hours in gambling resorts.

**Evangelical Influences at Work in Italy**

**E**VANGELICAL Christianity in Italy has greater opportunity in larger access to the people than before the war, says Signor Ernesto Giampiccoli, Moderator of the Waldensian Church, who is now in the United States. For the first time in history, Protestant preachers have been placed on a par with Catholic priests as chaplains. After a Waldensian preacher had addressed a regiment at the front, the colonel hastened to say: "That's fine. If only our priests could talk like that. But they can only say Mass." Then as if debating with himself he added: "See here! Why can't you talk to all the boys that way after the Father has said Mass?" So it was arranged, the relation continuing most cordially.

The Waldensian Church has 25,000 members in its 200 organizations in Italy. Throughout the war, all their missions were kept up, in spite of inroads upon the working staff. Places of rest and refuge were maintained, with distinctly religious activities.

**MOSLEM LANDS****The War and Islam**

**Q**UESTIONNAIRES sent to 40 missionary workers in Egypt have led Dr. Zwemer to the conclusion that the war has convinced the Mohammedans that politically they are losing out. It has brought the claims of Christianity to their attention more positively than ever before. Where formerly the Koran was referred to as authority as against the Scriptures, Mohammedans now seek to use the Scriptures as against Christianity and read Mohammedan teachings into them. There is less hostility than formerly and greater appreciation of the missionaries and their work.

*United Presbyterian.*

**Teaching Street Waifs in Cairo**

**S**UNDAY-SCHOOLS for children of the streets in Cairo are meet-

ing with great success. Miss Jeanette McCrory, of the United Presbyterian Mission, goes every Sunday afternoon with her Egyptian teachers to the slum section of the city, gathers the children about her and teaches them Bible stories and texts. She gives them picture cards, supplied through the World Sunday School Association, Surplus Material Department, and prays with the little waifs. Some are boot-blacks, some are beggars, and most are Moslems. Now they go down the streets singing, "Create in me a Clean Heart," instead of quarreling and swearing. More of such street schools are soon to be opened in other centers.

**The Syrian Protestant College**

**I**T would be difficult to exaggerate the critical situation that faced the Syrian Protestant College during the war, but its unswerving policy of uprightness made even Turkish government officials eventually its supporters. The faculty believes that this fiery furnace of trial has proved the right of the College to continue as a means of advancing the Kingdom of righteousness in the Near East. The severance of connection between the College and the Johanniter Hospital (German) in July, 1917, has put an additional burden upon the management. To balance the loss will require new surgical and medical facilities and a new laboratory. A policy of expansion is vigorously advocated by the Faculty, as its present scope of operations is not commensurate with the need of the great reconstruction period. Schools of Agriculture, Law, Theology, Archaeology and Biblical Philology should be established and research work undertaken, if the great spiritual purpose of the College is to be realized.

**Turks Throw Women out to Starve**

**A**TRAGIC situation has developed from the survey of the American Committee of Relief for the Near East. The Turks, alarmed by the thoroughness of the Committee's

methods, have thrown out of their harems the Armenian women they had enslaved, together with the children they had planned to bring up as Moslems.

Thirteen hundred of these children were set adrift in Constantinople from Moslem orphanages within a very few days. There will be not less than half a million destitute children thrown on the Committee for support. In some places typhus is raging among the women thrown out of Turkish harems. Homes have been started in fifteen cities of Asia Minor, and preparations made for industrial training.

#### Trouble Brewing in Afghanistan

**T**HE situation in Afghanistan has caused much anxiety in British circles, owing to agitation by Mohammedan agents. It is reported that negotiations have been going on between the new ameer of Afghanistan and the ameer of Bokhara for the establishment of a central Asian Mohammedan confederacy, intended to include India. Such a union would be a great detriment to the growth of Christianity. The former ameer, Habibullah Khan, who was assassinated last February, was a firm friend of the British, but there is more uncertainty about his successor, Aman Ullah Khan. The British are dealing with the situation with a firm hand and have already defeated the ameer's forces in several engagements.

#### Among Mesopotamian Forces

**A** RELIGIOUS worker among the British forces in Mesopotamia says that he can never forget the eager faces of the men in religious discussion groups, seated around a lantern out on the open desert at night. The men have proved that they will turn out for Bible study, even during sleep hours and with the temperature at 120°; and the fact that they were facing homeward gave unprecedented opportunity for evangelistic victories.

A few weeks ago at a mass meeting in a South Indian jungle, an educated Indian arose and asked, "Can the speaker tell us of any actual case of definite conversion to Christ with the Mesopotamian Expeditionary Force?" After the meeting Rev. Arthur Foster, an English missionary, expressed his pleasure at this straightforward question, and his further pleasure that the speaker was able without hesitation to answer it with stories of individual conversion, as well as a short synopsis of an evangelistic attempt in which three hundred and eighty soldiers pledged their allegiance to Jesus Christ as their personal Saviour. These were partly new conversions, the remainder cases of reconsecration.

*Young Men of India.*

#### INDIA

##### The Bible in Indian Villages

**N**INETY per cent of India is made up of villages, and missionaries tell how they unexpectedly find the Scriptures in these out of the way places. Colporteurs go from village to village, and usually find the people willing to listen for hours to explanations of the Bible. In one village, at the close of a meeting, the people stood round, evidently touched by what they had heard, and an old man, speaking for the others said, "These are good words, but they are new to us. You live so far away. It will be a long time before we see you again, and when you have gone we forget."

In another village where there were no Christians, a man brought out a very old worn Urdu Bible, tied with a string to prevent its falling to pieces. He told the following story: Years before he had been a Christian, and had studied his Bible for a year and a half before being baptized. The opposition aroused by his conversion was very bitter. He was badly beaten, his wife taken from him, and being unable to withstand the pressure he fell back. However, in his heart he still had faith in

Christ, and continued to read the Scriptures. Now he declares that he wants to preach the Gospel. He asked the missionary to take his Bible and have it rebound.

#### The Nestorian Christians of India

**A** CONVENTION of 30,000 Syriac Christians held recently in Travancore, South India, is described by Dr. G. Sherwood Eddy, who is now holding meetings there. A tradition, firmly held by these Nestorian Christians, is that the Christian churches were founded in South India by the Apostle Thomas. They were at first strongly missionary, but after a time wearied of their purpose and for hundreds of years "fell asleep."

About a hundred years ago, the Church Missionary Society of England sent out missionaries to revitalize this ancient body of Christians, and twenty-five years ago the Syrian Christians held their first convention.

During the week of the recent convention, Dr. Eddy addressed meetings day and night and the people were called upon to repent and put away their sins. Classes and conferences had occupied the mornings; and morning, afternoon and evening the main topics discussed were sin, conversion, the first principles of Christian life, and preparation for evangelism. In the huge palm leaf pavilion where the meetings were held the convention motto hung high above the heads of the seething masses below: "Personal Evangelism. The Greatest Work in the World; Winning Men One by One."

The final meeting was a dramatic culmination. "As the people united in intercession a wave of prayer swept the audience like the murmur of the sea." After the address fifty Nestorian priests scattered among the people, while hundreds of others spoke to their neighbors or prayed for themselves. Ten or twelve Hindus also arose and accepted Christ. Then the great crowd dispersed, re-

turning by river, canal or path to their distant villages. If once this ancient, formal, Oriental church becomes alive to its responsibility for India's evangelization, a mighty advance will be made.

#### Savara Mission Field

**B**ETWEEN the Aryan language zone of North India and the Dravidian of South India is a non-descript area, covering a little less than fifty square miles. Three distinct races dwell there: the Savaras, numbering about 200,000; the Paidis, an outcaste tribe, 50,000 and the Paiks, a caste people, 50,000. The Savaras are the serfs, the Paidis are traders while the Paiks are the land barons. The Canadian Baptist Missionary Society has long been interested in this field and in 1902 a full time missionary was sent. Recently a medical missionary has gone to share in the work of freeing these people from fear of demons, and show them what Christianity can do for them.

The past eleven years has seen the establishment of three Christian churches among the hills of that region. The first Paidi was baptized in 1907 and more than 450 have followed his example. Several of the earliest converts are now preachers, and eight or nine are teachers in the schools established. Several boys are studying in the Rajah's College and two have entered theological classes at Cuttack.

#### SIAM AND THE LAOS

##### Wild Folk of Siam

**I**N the mountain recesses not far from Tap Teang, Siam, there live a folk of negroid type, who wear no clothing, subsist on roots, tender leaves and nuts, and never have a roof over their heads. They have great skill in the use of poisoned arrows, blown through long reed pipes, and when they set out on hunting expeditions they dig a hole in the ground, leave their small children in it and cover the hole with

branches, knowing that wild creatures will give this apparent trap a wide berth.

A few of these strange folk appeared at the Presbyterian mission in Tap Teang one day at the close of a prayer meeting. When asked their names they answered in Siamese. One woman they called *Narok* (Hades) explaining that she was a terror when her temper was aroused. To the question, "What religion have you?" they answered, pointing to the sky, "We worship the Great Person up there." They were given shoes and clothing, but were thoroughly confused as to the usual conventions of dress, for the men arrayed themselves in dresses and the women struggled into the coats and trousers. There were only half enough shoes to go around, so they went away happily, "one shoe off and one shoe on."

*From the White Elephant.*

#### Chinese at Bangkok College

ONE of the strongest Chinese schools in Bangkok had an enrollment of nearly 200. In the foreground of the premises an idol temple served notice of the school's adherence to superstition. The institution apparently prospered, but other forces were at work, some of them 10,000 miles distant, and not long ago half the students and all the teaching staff of this school entered Bangkok Christian College. None are as yet Christians, but all are receiving daily Bible instruction. This hopeful course of events may undoubtedly be traced to the influence of an American College in Bethlehem, Pa., where a Chinese student became a Christian, wrote letters to his parents in Bangkok, earnestly commending them to the same decision; and they, proud of their son's attainment, developed an interest in Christianity, withdrew their support from the pagan school and transferred it to the Christian College. The outcome is that the Bangkok Christian College is now in posses-

sion of an adjoining property costing 41,000 ticals, purchased by the local Chinese. There are two residences on this ground. An additional building with dormitory and class rooms will soon be erected, costing approximately 50,000 ticals also covered by the Chinese subscription. Bangkok has an estimated Chinese population of 300,000.

*The White Elephant.*

#### CHINA

##### Christianization of Chinese Life

THE *Chinese Recorder* for April, 1919, contains a symposium on the type of work that should be undertaken by the Christian Church in China. One writer sees a danger that Chinese Christians may become "foreignized," thus shutting themselves off from natural fellowships in Chinese society and consequently render little help in improving the social order. It is pointed out that the Christian Church must openly and avowedly interest itself in all problems of social justice and in current movements to offset this tendency; and that more guidance on the part of the Church in remolding Chinese society would result in hearty support of the program of Christianity from large numbers now prejudiced against it. It is taking too much for granted to suppose that if a convert continues to study the Bible and attend church he will find out for himself what are the standards of a Christian business man, and how a Christian home is different from the non-Christian.

The sphere of the institutional church is forcibly outlined in the series of articles. Each church should study its own community and work accordingly, not according to Western models only, but with a view to adapting Christian principles to existing customs.

##### Revised Mandarin Bible

ALTHOUGH the resolution was passed in 1890 to secure an im-

proved version of the Bible in Mandarin, it was not until 1906 that the revision of the New Testament was completed; and the translation of the Old Testament required twelve years more, the tentative version being completed in 1918. The committee of translators was both representative and cosmopolitan. It was also international and interdenominational, and all were earnest in the desire to leave nothing undone to produce a version which should be worthy of its mission to some 300,000,000 of the human family. Every part of the work received individual and collective scrutiny. Like the Corinthians of old, each translator had an interpretation from his own viewpoint, but no rendering was adopted without agreement of the Chinese in regard to it. Thus many stumbling-blocks that would turn away educated Chinese from reading it were removed. Correspondents as far apart as Yunnan and Kansu, Kiangsu and Szechwan, write most cordially of the reception given the new version.

#### Missionary Agriculture in China

**W**HEN a Missionary society begins to teach agriculture one might wonder where the modern application of Christianity is likely to lead. Canton Christian College agricultural department is apparently of great potential value. The thoroughness of this "educational agriculture" does not stop with reading books about farming in the college library; the pupils grow crops and cattle on an ordinary Chinese hillside while the farmers look on in wonder because their own efforts are not so successful. The Chinese farmer has his rule of thumb and a farmer's instinct, but simple and scientific principles as to he has not learned many of the most how to prevent disease and how to select seed, or how to use machinery for irrigation.

The College has just issued the first scientific agricultural treatise published in China. It is based upon

actual experiment. The students and teachers have an Agricultural Society and are issuing a year-book in Chinese to make available to the Chinese people whatever valuable information they secure. The purpose of this department is to help Chinese Christians to develop strong character, self-support and a strong Chinese church and home life.

#### Union Language School in Peking

**M**UCH attention is now being given to language study in China and the North China Union Language School registers an attendance of 164, of whom 116 are missionary students, and the remainder from business houses and foreign legations. Every one of the staff has been put through a thorough series of psychological tests, and only those who are adapted to teaching are selected. The present staff of Chinese teachers numbers 45, and a group of foreign teachers supplement the work of native instructors. In addition to class work each student is visited at his home or office by a teacher, selected by the Director of the School, for an hour or two hours a day. This teacher has been present at the classes which the student himself has attended, so that he knows exactly what has been done and the whole work is thoroughly coordinated.

Outside the actual teaching of Chinese, the school is performing a very serviceable mission in the life of the community, and incidentally it has played no small part in bringing the British and American communities in Peking closer together.

#### JAPAN—CHOSEN

##### Chair of Christianity Proposed

**T**HE Japanese Government's special commissions on Education has recommended the establishment of courses of study in Shinto in connection with the Tokyo Imperial Universities and other schools. This adds interest to a recent gift of yen 50,000, made by Mr. K. Watanabe

to the Tokyo Imperial University for the study of Christian philosophy. The university has not yet accepted the gift, though it is not clear on what grounds it can be declined, since the institution has for many years given courses in Buddhist and other philosophies. In the department of philosophy at the Imperial University there are already two Christians on the Faculty, who probably contrive to say a good deal about Christian ethics in their lectures to classes.

#### Henry C. Mabie Memorial in Japan

**Y**OKOHAMA is one of the six cities in Japan cited by the National Christian Educational Association of Japan as imperatively needing a Christian School for boys. It has a population of 500,000 and is growing very rapidly. There is no Christian Boys' school in the entire province, and the two non-Christian schools are entirely inadequate. The Christian governor of the province has taken a keen interest in the matter, and urges not only a middle school, but also a commercial college, and insists upon an out and out Christian institution. The governor has induced the Provincial Council to sell to the American Baptist Foreign Mission Society a desirable site for a school which will be a memorial to the late Henry C. Mabie, a former secretary of the Society.

#### Buddhist Universities

**S**EMI-AUTHENTIC reports credit the Buddhist forces of Japan with a plan to unite in one strong, central university. There is also a report from the strong Honwanji of Kyoto that the leaders of that influential division of Buddhism are planning to establish a Woman's University in the near future. A few years ago when the Woman's Christian College was beginning to take definite shape, there was some talk of a Buddhist Woman's College and one report had it that already *yen* 80,000 had been pledged.

It is not clear whether anything will come of it, but in all such movements among the Buddhists of Japan one can see what a tremendous influence Christianity is having in this land, for in practically every case these activities are directly traceable to the Christian impact.

*Japan Evangelist.*

#### Korea Ready to Become Christian

**D**R. SYNGMAN RHEE, Secretary of State of the Korean Provisional Government, recently stated that Korea was tired of idols and would become Christian if she were freed from Japan. This would make Korea the first independent country in Asia to become Christian, but there is little prospect of political release from Japanese control. The Koreans have been trained under American missionaries and have imbibed from them democratic ideas. Seven of the eight members of the Provisional Government Cabinet are Christians. Hatred of idol worship increases the detestation with which the Koreans meet the Japanese requirement that they bow to the Mikado's image. Hundreds of the Koreans have been persecuted and severely punished for failure to comply with this order.

#### NORTH AMERICA

##### Church Membership in 1918

**L**AST year's gain in church membership aggregated only about 284,599 for all denominations, according to Dr. H. K. Carroll's statistics. There are several causes which may explain this unusual situation, the most influential of which was undoubtedly the taking of so many young ministers from their pulpits to serve as chaplains in the Army and Navy, and for welfare work under the Red Cross, the Y. M. C. A. and other organizations in the camps and cantonments in this country. The closing of so many churches during the epidemic of last fall may also have affected the number of accessions. The total number of church members now reaches

41,565,908, distributed as follows: Roman Catholic, 14,927,466; Methodist, 7,579,311; Baptist, 7,213,922; Lutheran, 2,443,812; Presbyterian, 2,259,358; Disciples of Christ, 1,511,160; Protestant Episcopal, 1,072,321; Congregational, 815,396; Reformed, 519,962; United Brethren, 367,996 Evangelical, 209,697; Evangelical Synod, 260,045; Eastern Orthodox Churches, 472,794.

*Congregationalist and Advance.*

**Aliens in a New Jersey Town**

ONE must hark back as far as the Tower of Babel to duplicate the confusion of tongues that exists in Perth Amboy, New Jersey. Witness the following statistics of nationalities: Hungarians, 1,074; Austrians, 908; Russians, 839; Slavs, 727; Danes, 651; Poles, 627; Germans, 247; Italians, 365; Jews, 98; Greeks, 73; Norwegians, 57; Canadians, 54. Individuals in smaller groups are divided by nationalities as follows: 6 English, 39 Scotch, 18 French, 10 Portuguese, 2 Cuban, 26 Roumanian, 8 Spanish, 4 West Indian, 15 Welsh, 1 Turk, 2 Mexican, 11 Swiss, 5 Bohemian, 4 Serbian, 2 Icelander, 3 African, 5 Lithuanian, 1 Finn and 1 Filipino. Nor is this the whole story. The aliens classified as Jews and Slavs include nationalities from Southeastern Europe not yet familiar to us by name.

English-speaking Protestant churches are doing little for these foreigners with the exception that the First Presbyterian Church maintains a Sunday-school, with occasional preaching services. All the aliens are clannish, having their own churches, their own amusements, their own newspapers, and they retain, so far as possible, the customs of the countries from which they came. Need one go farther to find a fertile field for missionary effort?

**A Plan of Americanization**

IT is said that there are about 150,000 persons in New York's East

Side who cannot speak English, and since the need is felt of one language for one great American people a campaign has been started to make English the universal language in that district. Placards have been placed in libraries, schools and other institutions, telling about the classes which have been started to teach the foreign-speaking people the English language. The New York Board of Education is behind the movement and is furnishing the teachers and classrooms. A display of posters, printed in various languages, pass on to the Greek, the Russian and the Pole information to this effect: "Learn English. Join the English classes nearest your home."

*The Congregationalist and Advance.*

**Pole Buys up Bibles**

A POLE recently called at the headquarters of the Bible Society in New York City and asked for Bibles in his native tongue. He was told at first that there were none available, but it chanced that at that very moment there were being delivered in the office a consignment of 125 copies. The Polish customer instantly said he would take them all, and paid for them in cash then and there. He was asked to what Church he belonged, but answered that he was not a church member at all, apparently implying that he did not profess even to be a Christian. But he said he had found that the Bible was a good book to read, and it did folks a lot of good to read it, and therefore he was going out to sell it among his people.

*The Continent.*

**Union of Neighborhood Houses**

THIRTY-SEVEN Neighborhood Houses of New York City have formed a union to increase their influence. The plan of the new organization means Americanization in the broader sense, in bringing together for mutual understanding the various forces that make up our city; Americanization for those who

through their point of vantage have forgotten or failed to comprehend what America really means, and Americanization for those who have sought this country in the expectation of having an opportunity to put in living form the hope that lies within them.

#### Federation of Missions to Immigrants

**A**MONG the steps taken toward more complete cooperation among Home Mission Agencies during the past year was the Federation of all missionary and immigrant aid agencies working at Ellis Island. The name adopted is the "General Committee of Missionary and Immigrant Aid Work at Ellis Island." Their purpose is to promote the spirit of cooperation, to keep on record plans of work, to study the social needs of the immigrants, to make the service more effective.

Twenty-four organizations are already members of the Federation and have appointed representatives. These include Protestants and Roman Catholics. Hebrews have been invited but have thus far not become affiliated. The chairman of the Central Committee is the Rev. Chas. P. Tinker, D. D.; and the Secretary is the Rev. William S. Beard. Meetings are held each month.

The work of these organizations consists in giving material aid to those in need, in developing a spirit of friendship, holding joint celebrations, as at Christmas, a discussion of problems at the monthly meetings and rendering various kinds of service to the immigrants.

#### Hampton's Fiftieth Anniversary

**T**HE Semi-centennial exercises of Hampton Institute, Virginia, May 1-3, brought together a large company of representative white and colored citizens, many of whom had won distinction in the political, professional, business and religious life of America. More than 200 Hampton Alumni returned, including all five of the first class that was gradu-

ated in 1871. Ogden Hall, a memorial to Robert C. Ogden, Hampton's senior trustee, a statesman who devoted his energies to bringing about a sympathetic understanding of the Negroes' problem was formally presented to the Board of Trustees, and addresses were made by Hon. William Howard Taft, Major R. R. Moton; and greetings were brought from the American Missionary Association, which in 1867 bought the tract of 157 acres on which Hampton Institute has been built. Gifts amounting to almost \$50,000 were announced.

#### Our Duty to Mexican Immigrants

**W**HEN the absorbing problems of the war demand less attention the Mexican situation will come again to the fore. Since 1910 Mexico has been in a state of volcanic eruption, hurling out thousands of refugees into the cities and towns of our southwest country; and there has been a "don't care" attitude toward them which has allowed anarchistic tendencies to thrive. The great mass of Mexicans in this country are peons whose lot before coming here was intolerable; long hours of toil were never rewarded with a wage which sufficed to pay their debt to employers, but in the copper mines of Arizona the humblest laborer receives at least five dollars a day. But money will not always transform a hovel into a home, and right here lies the secret of the problem. The social and spiritual metamorphosis of Mexican immigrants has not kept pace with their material betterment. They have not responded to America's best ideals because they have not come in contact with the best type of Americans. The Church must show these people what America has to offer in opportunities for right living.

#### The Shantymen's Christian Association

**T**HE missionaries of the Shantymen's Christian Association of Canada agree that the past year was

the best in their experience. One missionary was told by the foreman of the camp in which he had spoken the night previous that he would rather have that message than a present of a thousand dollars. The oldest missionary, Mr. P. A. Grandjean, had the privilege of preaching to many hundreds of French Catholics in their own language. In one or two camps individuals showed their antagonism, but hundreds asked him for Testaments, and when the supply he had was exhausted gave him their addresses to have them mailed to them. The eleventh annual meeting of this Association was held in Toronto, April 16.

*Evangelical Christian.*

## LATIN AMERICA

### The Call of the Carajás

**T**HE customs of the Carajás are as rudimentary as those of any people on earth. They live about a thousand miles from the coast of Brazil, a journey of four days by rail from Rio de Janeiro, followed by three weeks on horseback and several weeks down stream in a canoe; through country without the slightest trace of civilization, inhabited by people who acknowledge no other law than their own traditions. Unlike most Brazilians, they are not idol-worshippers, and are largely free from gross immorality and cruelty.

Interest in these savages took practical shape in the minds of a little group of New Zealand women, and last October their first missionary started for that lonely region, but unhappily he never reached Brazil. He died of influenza on the voyage. Mr. Frederick C. Glass, a missionary at Maceio, Brazil, is now on his way to visit the Carajás to study the situation, for to his mind the evangelization of this tribe is not only important in itself, but is a step toward reaching the four hundred other Amazon tribes, among whom there is not yet one Gospel missionary.

### A Union Graduate School in Uruguay

**A** GRADUATE School of Theology and Social Science is to be located at Montevideo, capital of the Republic of Uruguay, one of the most progressive of the South American cities. This school will be conducted under the auspices of the Protestant Missions cooperating in Latin America. The faculty are to be selected as men especially capable to present practical Christian truth and lives of service to the people of Latin America, especially the young men of the colleges and universities.

### Social Center in Buenos Aires

**A** SOCIAL service project recently inaugurated in the Second Methodist Episcopal Church of Buenos Aires is making an impression on the city. Adjoining the church is a vacant lot owned by the city, and the municipal authorities have granted the privilege of using it, under revocable license, for outdoor recreation. Tennis courts and other recreational facilities have been installed, and under the guidance and instruction of the young people of the church, scores of children enjoy the benefits of this playground; while the efforts made to bring them under Sunday-school influence and teaching are meeting with success. The church also has a dispensary; and medical, surgical and dental treatment, all free of cost, thus touching needy humanity on another surface.

### A Missionary Ranch in Chile

**A** NOTHER unique enterprise has recently been launched in South America by the Methodist Episcopal Church. As an instruction center of agriculture and industry for the many thousands of Chilean peons, scarcely above the status of serfs, a 3,700 acre estate at Angol, Southern Chile, has been purchased. This ranch was formerly owned by Manuel Bunster, an English land baron, and is ideal for this contemplated.

experiment in applied Christianity, with its extensive fruit orchards, well stocked barns and an abundance of modern agricultural appliances.

## AFRICA

### Unoccupied Fields in Africa

**I**N many parts of Africa there are large areas with no Christian missionary whatever. In the French Congo there are eight million almost untouched; three million in the Kamerun; a quarter in Portuguese Guinea and again in French Guinea a million and a half unreached by any missionary agency. In the Belgian Congo there are some mission stations, but immense areas absolutely unclaimed, and something like fifteen million people not touched by any program of any church whatever. There are vast areas in South Africa, desert lands for the most part and with fairly slender population, that have yet to be claimed; while in East Africa there are something like six and a half millions of people still unreached by any evangelizing agency. Summing up all these areas, with those of the Sudan, Nigeria, Egypt, Tripoli, Somaliland and the others, the aggregate number of people not yet claimed for Christ is more than seventy million.

### Raising the Status of Women

**A**BOUT the only commodities that have not advanced in price are girls in Inhambane, East Africa. One hundred and fifty dollars, or the equivalent in cattle, was formerly the amount required to buy a girl, but recently the price has been half that or less. Strange as it may seem, this buying and selling is in favor with the girls themselves, and the sum asked is a matter of no little pride to the girl. Christian missions, however, have reacted on this attitude. There is a manifest tendency on the part of many women, both in the missions and out of them, to assert their womanhood, and there is every indication that the status of women is gradually being raised. A

work has recently been inaugurated in Inhambane which aims to guide this awakening independence into the proper channels. The Hartzell School opened in April, 1918, with ten pupils, but enrolled thirty-three before the end of the month, and the average attendance is now about forty. The subjects taught are sewing, housework, arithmetic, reading and Bible. A special training class is held for candidates for church membership.

### War Sets a New Standard for Wives

**P**RACTICALLY every able-bodied man in the French colonies of North Africa saw service in the war. The sojourn of so large a proportion of these Moslems in Europe, in close contact not only with European troops but with the American "dough boys" is a fundamental factor in the breaking up of prejudice against Christianity. A changed attitude toward women is noticeable in the fighting men from North Africa as another result of the war's influence. A number of Moroccans and other tribesmen married French girls of the lower classes while in France. Although the lot of these girls is indeed a hard one, because of the primitive conditions under which they must live in their adopted country, they have opened the eyes of the men to the fact that a woman can be something more than a chattel.

Schools for girls in both Algiers and Constantine are beset at times by Moslem men seeking wives with more learning than those of former days.

### Bible Study in South Africa

**T**HE numerical strength of the Student Movement in South Africa can be gauged by the fact that 9,000 copies of its Bible Study course are circulated annually. Of these nearly 3000 go to members,—the rest to outsiders. About 10 per cent of the members are university students, the others normal stu-

dents, and boys and girls in the principal schools of the Cape Free State and the Transvaal.

*Record of Christian Work.*

#### **Liberia the Gateway to Africa**

**D**R. N. H. B. CASSELL, President of the College of Liberia, recently addressed the students of Hampton Institute and made a strong appeal to Afro-Americans.

"He who follows history at present, he who reads the signs of the times, must realize that Africa, in the readjustment which is now taking place at the world's great conference, is going to be assigned its proper place, that its people are no longer to be exploited; that international justice and international good will will be realized and exercised upon the same principle as personal justice.

"Think of Liberia as being possibly the great pivot wheel around which is to be evolved that great republic in Africa; that Liberia, having been established on the West Coast of Africa through American philanthropy, is going to be the gateway through which is to be established in Africa a great democracy. Liberia has stood for seventy years contending with tremendous odds while all of Africa except it has been divided among European peoples. Liberia stands for quite a different thing than the methods of the peoples who have been colonizing Africa. It stands for republican ideas in Africa. It stands for the establishment of the religion of Jesus Christ in Africa. It stands for the adoption of a national ideal."

Dr. Cassell urged upon young Afro-Americans their responsibility of going into Africa to carry the Christian ideals which will build a strong nation.

*Record of Christian Work.*

#### **ISLANDS OF THE SEA**

##### **An Industrial Experiment in Borneo**

**A**N interesting and successful experiment in establishing a colony of Chinese laborers is reported from

Sarawak, Borneo. What was formerly a wild jungle has been transformed into a prosperous farm colony by the help of the English Rajah of Sarawak, and Mr. Davis, an American Methodist missionary.

One of the colonies consists of about one hundred settlers, who came from Hinghwa, China, established themselves on the bank of the Egan River, and later moved up to the neighboring hillsides. After cutting down the trees and clearing the bush they began to plant their rice and to raise vegetables and other crops. Foreign agricultural machinery was introduced, but there were no horses to draw the plows, mowers and reapers. When they tried the water buffaloes, the frightened animals ran away. After harnessing men to the machines and finding this method impracticable they finally adopted the use of the steam tractor, and so solved the problem.

Churches and schools have been established, and the colony presents a very prosperous appearance. It is thus helping to solve the complex problems of how to reclaim jungles, how to establish colonies of settlers from over-populated China and how to develop self-supporting Christian communities in Malaysia.

##### **Former German New Guinea**

**G**ERMAN New Guinea will long carry the marks of German administration. Now that the colony is under the control of the Australians, it is curious and interesting to note some of the effects of the change. Mr. Thomas J. McMahon reports in *Chamber's Journal*, that the native, having long been treated with harshness, is inclined to regard his new freedom as absolving him from all obligations, and reacts to make him idle and useless. "Me no frighten of government" is his independent attitude; while his power of cunning is manifesting a new development.

New Guinea has great possibilities. Not one of the tribes, Mr. McMahon

tells us, is low in standards of intelligence. At the missions one can find natives capable of doing every sort of mechanical work; some even have literary potentialities, sufficient to make good teachers. At the missions, correct English is insisted upon, and the former outlandish dialect is not allowed. In that tongue one asks for a cross-cut saw with the formula: "Pull him, he come; push him, he go; all time eat tree." Or if one asks for a bottle of beer he says: "fight em bottle," a metaphor the "Drys" would approve.

#### Sumatra, Island of Superstition

**E.** R. HIBBARD enjoys the distinction of being the first white missionary sent to southern Sumatra. He has recently come from this island of superstition and relates some interesting facts about its people. Roughly speaking, the island is as long as from New York to Chicago and about 400 miles wide. It has a population of 5,000,000, but could easily support all the people in the United States, so great are its possibilities in trade and agriculture. It has a polyglot mixture of races. At a single service in Mr. Hibbard's church, held in the Malay tongue, may be seen Ambonese, Menadonese, Japanese, Malays, British, Indians, Chinese and Javanese, besides Dutch and English, not forgetting that the preacher is an American. Idolatry, witchcraft and animism, mixed with Mohammedanism, is their religion. Slavery is not yet stamped out, and polygamy is universal. The wealthy classes are Arabs and Chinese. Everything American is much sought after—one young Arab desired the missionary to bring him back an American wife—and there is the most intense longing to learn English. Palembang supports a school of 160 pupils and four teachers, where all primary and some high school subjects are taught. This city of 60,000 people has but one white doctor. All the other practice is in the hands of witches.

#### Dr. George Heber Jones of New York

**THE REV. GEORGE HEBER JONES**, one of the pioneer missionaries to Korea, died on May 11 in Florida after a protracted illness. He was born at Mohawk, N. Y., August 14, 1867, and was converted in a revival in his home church, Utica, N. Y., in 1883. He went as a missionary of the Methodist Episcopal Church to Korea in 1887.

His first five years in Korea were spent largely in the educational work in Seoul as professor and president of the Paichai High school and College. In 1892, Dr. Jones went to Chemulpo, to open up Methodist work on the West Coast of Korea, where he made his headquarters for the next ten years. When he went to Chemulpo, there were no Christians in all that region. Ten years later there was a presiding elder of the District, every church of which he had himself organized; every preacher and class leader was a son in the Gospel to him; and he had personally baptized every church member in the District.

Dr. Jones was a member, 1902 to 1905, of the Board of Translators of the Bible into Korean. He was Vice-President of the Korea Branch of the Royal Asiatic Society from its founding until his permanent removal from Korea. Dr. Jones' literary works include the following in Korean: "Studies in the Old Testament"; "The Korean Methodist Hymn Book"; "Korean-English Dictionary of Scientific and Technical Terms." He was Korea Correspondent of the London Times from 1893 to 1894, and editor of the *Korean Repository* from 1895 to 1898. He wrote in English: "Korea—The Country and People," one of a series of little books on Methodist Missions.

In 1916 Dr. Jones was elected Secretary of the Foreign Missions Conference of North America, and for a number of years was editor of the Annual Report of the Methodist Board of Foreign Missions.

# THE MISSIONARY LIBRARY



**The Mastery of the Far East.** By Arthur Judson Brown. Illustrated. 8vo, 671 pp. \$6.00 net. Charles Scribner's Sons, New York, 1919.

Korea, the thumb and Japan the fingers, extending from the eastern coast of the eastern hemisphere, are the subject of this important and fascinating volume. Dr. Brown has made special study of his subject for some fifteen or twenty years, has visited the lands of which he writes and by close contact with Japanese and Korean leaders, and with American missionaries has gained an intimate knowledge and viewpoint that would be impossible for many.

The first two divisions of this volume describe Korea and its strategic importance, its history, people, customs and religion. The Japanese annexation of Korea was in part the natural outcome of the war with Russia, but both the war and the annexation were due to Japan's desire to gain a foothold on the continent of Asia. Dr. Brown views sympathetically the Japanese national ambition and points out the material advantages to Korea in Japanese rule. The new regime has, however, crowded out the old without much reference to justice or mercy.

The third section of the book relates to Japan as a growing imperial power and is filled with valuable information. The chapter on Japan and America will be read with particular interest. Dr. Brown advises against arousing the antagonism of the Japanese, but thinks that with fair and courteous treatment the two countries should continue in friendly relationship.

The last one hundred pages relate to Christian missions in the Far East and are especially important in the present crisis. The influence of Christian missions is shown in all its

importance; the power of Protestant missions is described as the chief factor in Korea's awakening. The "politico-missionary" complication which has arisen from the annexation by Japan is disturbing to all Christians and distressing to Koreans. The problem is greater than appears on the surface and while many will be less patient with Japan than is Dr. Brown, it is worth while to gain his balanced viewpoint. Nowhere else can we find such an array of valuable information concerning Korea and Japan and their relations to the present crisis. Many may disagree with Dr. Brown as he endeavors to steer a course between the pro-Japanese attitude of Prof. George Trumbull Ladd and the anti-Japanese viewpoint by Prof. Jeremiah Jenks. The subject is a difficult one to treat, but this volume seeks to present the facts clearly and with justice. There is much here that prepares one to understand the Japanese and their system of government and the underlying causes of the present disturbances in Korea.

**Adventures in Alaska.** By S. Hall Young. Illustrated. 12mo. 181 pp. \$1.25 net. Fleming H. Revell Co., 1919.

Pioneering is always full of adventure and Dr. Young's experiences in Alaska—among the Indians and the miners and Eskimos—are full of exciting and dramatic episodes. Through them all Dr. Young proved himself a man and a Christian missionary. This volume describing his adventures will be of especial interest to young people. The narratives have to do with the stampedes for gold, with hunting bears and walrus and with the people of the Great Northwest. Every young boy and many old boys will find these stories of real life most fascinating and stimulating.

**A Pilgrim in Palestine.** By John H. Finley. Illustrated. 8vo, 251 pp. \$2.00 net. Scribners, 1919.

This is a most interesting account of Dr. (Col.) Finley's journeys on foot in Palestine just after General Allenby's recovery of the Holy Land from the Turk. Dr. Finley is not only an educationalist and an author, but is a poet, a famous pedestrian, and a Red Cross Relief Colonel. Several of his excellent poems appear interspersed with his descriptions of General Allenby, and his observations and experiences in his journey from Beer-sheba to Dan. The book is well written from a literary point of view and interesting reading, but does not add materially to our knowledge of the country and people, to our understanding of the present problems or to our information on Red Cross relief work in the tragic days of the Deliverance.

**India's Silent Revolution.** By Fred B. Fisher. Illustrated. 12mo. 192 pp. \$1.50. The Macmillan Co., New York, 1919.

India is in the throes of a revolution. Only faint echoes and pulsations reach America to indicate the disturbance. Some signs are cut out by the censors and others are weakened or disappear in traversing the twelve thousand miles. Nevertheless India is being revolutionized economically, socially, politically and religiously. The story is fascinating, though in some respect disturbing, and Dr. Fisher has written his own personal observations in a thought compelling fashion. As a missionary, a traveler and a mission Board official at home he has viewed the situation, the forces and the changes at close range and at a distance as to both time and space. This is a distinct advantage for perspective and for vivid impressions.

Dr. Fisher first describes the important position of India and the possible influence that her three hundred millions may exert either on the side of Anglo-Saxon culture or of lower

Asiatic ambitions. He shows the influence of the war on national spirit, education and caste; the economic improvement and its results; the many changes and reforms in customs and beliefs, the religious movements and results of education and the agitation for Home Rule. Transformations, however, are slow of operation and must be awaited with patience.

The chapters are informing and filled with striking facts. Dr. Fisher sees the difficulties, but is confident as to the outcome. While not primarily religious in its purpose and contents, the book is Christian in viewpoint and contains exceedingly valuable information for those who are interested in the Christianizing of India.

**A Crusade of Compassion.** By Dr. Belle J. Allen and Caroline Atwater Mason. 12mo, 240 pp. 50 cents boards; postage 7 cents. Central Committee on the United Study of Foreign Missions. West Medford, Mass., 1919.

Mrs. Mason, the capable writer of many volumes, has here turned her attention to editing the valuable material gathered by Dr. Belle J. Allen of India. Medical mission work is conceived as a crusade in which the forces of mercy and technical skill are marshaled and arrayed to overcome physical ignorance, neglect, and disease. The medical missionaries are described as a "Battalion of Life." Practically all non-Christian peoples are in the battalions of physical as well as of moral and spiritual death; 10,000,000 are ignorant, indifferent or neglected and only about 1,000 medical missionaries are seeking to serve them. As a result, the diseases of heathen lands spread to America and England.

After a general description of the problems and work of medical missions, the book takes up specifically the conditions in India, China, Korea, the Philippines, Siam, Moslem lands

and Africa. The detailed facts and interesting incidents add life and color to the story and its appeal. One lady, uninterested in foreign missions, was given the book to read. She assented rather unwillingly but when she returned the volume, she remarked, "Thank you for loaning that book; I have read it twice and want to get every other woman in our church to read it."

**Mexico—Today and Tomorrow.** By E. D. Trowbridge. 8vo. 282 pp. \$2.00. The Macmillan Co.

Mr. Trowbridge gives a concise history of Mexico down to the present day with detailed accounts of the recent presidents, the revolutionary parties, the new constitution and the present material needs. Little is said of the religious situation or of the outlook for evangelical Christianity. The author is an admirer of Carranza and hopes for a gradual restitution of order in Mexico.

**Captain Bickel of the Inland Sea.**

By Charles K. Harrington. Illustrated. 8vo. 301 pp. \$1.75. Revell, 1919.

Captain Luke W. Bickel was a unique character who did a unique piece of work. As a missionary of the American Baptist Foreign Mission Society he traveled for twenty years up and down the Inland Sea of Japan, helping the people and preaching the Gospel. He came especially into contact with Japanese who lived on small islands and remote from routes of travel. These islanders were ignorant and immoral—even to the extent of promiscuous sexual relationships. They greatly needed the message and the influence brought by Captain Bickel on the little "Fukuin Maru." The work was fruitful, as many incidents in the life story reveal.

Captain Bickel's many adventures make his biography of great interest. The work is of a type that might well be undertaken on many

other water courses. It is a story worth reading.

**"The Great Plan:—"** How to Pay for the War. A. E. Stilwell. 160 pages. \$1.00. Published by Hodder & Stoughton, London, New York, Toronto. 1918.

The author promises that if his great "Plan" is worked out after the war is over no country need fear conscription of wealth, too heavy taxation, or bankruptcy. His fundamental thought is: "If the world unites to secure peace and to limit armies and navies, this tremendous saving could be capitalized. It is perfectly feasible to use this world saving as a Sinking Fund, and if this be done, there is available at once as much wealth as all the gold and silver mines in the world could produce in 250 years, and those on earth to-day would derive the benefit as prosperity would at once ensue."

Mr. Stilwell, who was formerly President of the Kansas City and Mexico Orient Railroad, considers that the Sinking Fund will be, the most satisfactory and stable that has ever existed, as the whole world will stand behind it. This cash consideration, he believes, will also assure one hundred years of peace.

**The Religious Digest.** An Illustrated monthly. \$2.00 a year. 156 Fifth Ave., New York.

This new religious "Journal of Service" has recently been launched to do in the religious world what the *Literary Digest* does so successfully in the secular sphere. It is published by Mr. Theodore Waters, formerly of the *Christian Herald*. The first few numbers are attractive and exhibit editorial ability. The departments include Religion in Industry, Social Interests, The League and the Church, Religious Education, Community Centers, Views of the Denominations, The Church Abroad, News and Religion in Books.

# New Missionary Books You Need

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NYACK, N. Y.

OPENS SEPTEMBER 9th, 1919

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# FACTS WORTH QUOTING



Alaska has passed a stringent anti-liquor law. This reveals a high standard of public opinion. All over Alaska native councils have been formed which give tone to local sentiment and promote friendly cooperation between the native and white population. (See page 498.)

\* \* \* \* \*

A \$200,000 "Church of All Nations" was completed and dedicated in Boston last year. Its industrial department for the destitute paid over \$75,000 in wages in one year, and the Children's Settlement ministers to about 12,000 children each week. Other great cities are seeking to establish work of this kind, and missionaries in China, Korea, Japan, India and South America are asking for similar enterprises. (See page 500.)

\* \* \* \* \*

Scarcely any of the rescued Armenian refugees wish to emigrate to North or South America. All are intent upon returning to their home towns, though they know their houses have been destroyed. (See page 511.)

\* \* \* \* \*

There are about 500,000 Mormons in the world, more than three-fifths of them being in Utah. Of this number not more than half are closely affiliated with Mormonism as a religion. Many of them are better than their creed, having absorbed much of Christian truth through contact with Christian education. (See page 525.)

\* \* \* \* \*

Of the 336,000 Indians in the United States, 47,569 are without Christian education or an opportunity to hear the Gospel. Of the 29,173 Indian children, only 8,560 have religious instruction in school. The Home Missions Council proposes a vigorous policy of evangelization and education for these neglected wards of the nation. (See page 545.)

\* \* \* \* \*

An Intersociety Conference held in Edinburgh last April to promote greater cooperation among workers for Jews was especially timely in view of the present unrest among the 12,000,000 Jews in the world. The plans discussed include arbitration on points of disagreement, territorial division and cooperation in institutional work. (See page 485.)

\* \* \* \* \*

The Pope has permitted the Gospels and Epistles at Mass in Italy to be read in the vernacular. This will lead many to read the Scriptures for themselves. (See page 545.)

\* \* \* \* \*

A Chinese student from Siam became a Christian while attending an American college, wrote letters to his parents commending them to the same decision, thereby developing their interest in Bangkok Christian College, with the result that this institution is now in possession of an additional property worth 41,000 ticals. (See page 549.)

\* \* \* \* \*

Seven of the eight members of the newly proclaimed Korean Provisional Government Cabinet are Christians, and the Secretary of State recently stated that Korea would become Christian if freed from the rule of Japan. This would be the first independent country of Asia to become a Christian nation. (See page 550.)

\* \* \* \* \*

A graduate School of Theology and Social Science is to be located at Montevideo, the capital of Uruguay, under the auspices of Protestant Missions cooperation in Latin America. The faculty will be selected as qualified to present Christian truth. (See page 554.)

\* \* \* \* \*

### NEW BOOKS ON MISSIONS

- Albania, Past and Present.** By Constantine A. Chekrezi. 12mo. 255 pp. \$2.25. The MacMillan Company, New York, 1919.
- Christina Forsyth of Fingoland.** By W. P. Livingstone. 12mo. 248 pp. \$1.50. George H. Doran Company, New York, 1919.
- The War Romance of the Salvation Army.** By Evangeline Booth and Grace Livingston Hill. 12mo. 256 pp. \$1.50. J. B. Lippincott Company, Philadelphia, Pa., 1919.
- A Plea for Greater Unity.** By Seth W. Gilkey, D. D. 12mo. 378 pp. \$1.50. The Gorham Press, Boston, Mass., 1919.
- Japan and World Peace.** By K. K. Kawakami. 12mo. 196 pp. \$1.50. The MacMillan Company, New York, 1919.
- Fifty Years in China.** By Samuel Isett Woodbridge. 12mo. 231 pp. The Presbyterian Committee of Publication, Richmond, Va., 1919.
- Hadassah, (The Star of the Persian Court).** By Florette Truesdell Miller. 12mo. 83 pp. \$1.25. The Stratford Company, Boston, Mass., 1919.
- Fighting for a New World.** By Charles W. Dabney. 12mo. 108 pp. 75c. The Abingdon Press, New York, 1919.
- Madam France.** By R. Louise Fitch. 12mo. 189 pp. \$1.50. The Womans Press, New York, 1919.
- Unfolding in Romans: A Simple Exposition of Chaps. I to VIII.** By Robert Thomson. 12mo. 136 pp. 3/4 net. Morgan & Scott, Lt., London, 1919.
- Christ as a Teacher.** By John W. Wayland. 16mo. 70 pp. \$1.00. The Stratford Company, Boston, Mass., 1919.

### PAMPHLETS

- The War and the Religious Outlook.** By Robert E. Speer. 29 pp. The Association Press, New York, 1919.
- Christian Principles Essential to a New World Order.** By W. H. P. Faunce. 16 pp. The Association Press, New York, 1919.
- The Church's Message to the Nation.** By Harry Emerson Fosdick. 23 pp. The Association Press, New York, 1919.
- Indian Missions, Obligations and Opportunities.** By Home Missions Council. 9 pp. New York, 1919.
- Christian America, Bulletin No. 2,** by Home Missions Council. 27 pp. New York, 1919.
- ... ..** Report of the ... .. By Home ... .. pp. New York, 1919.
- The Christian Opportunity in Soldier Settlements.** By Lemuel Call Barnes, D. D. 9 pp. The Home Missions Council, New York, 1919.

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## MISSIONARY PERSONALS

*Continued from page 1*

PROF. SAM HIGGINBOTTOM, of the American Presbyterian Mission in India, has been temporarily transferred from Allahabad Agricultural Institute to Gwalior as Director of Agriculture.

\* \* \*

DR. CORNELIUS H. PATTEN, Secretary of the American Board, has sailed for Korea, China, Japan and possibly India to gather material for surveys of the Interchurch World Movement. Dr. Patton hopes to see a lining up of all the missionary forces representing the United States and Canada in the great cities of Eastern Asia.

\* \* \*

DR. HENRY CHURCHILL KING, President of Oberlin College, has been appointed one of two American members of the International Peace Commission to take a plebiscite in Syria, and to submit recommendations as to its disposition.

\* \* \*

REV. R. A. TORREY, D. D., Dean of the Los Angeles Bible Institute, has accepted an invitation of missionaries in China to spend several months in the Orient. He plans to sail this summer.

\* \* \*

DR. CHARLES W. DREES of the Methodist Mission at Montevideo, Uruguay, has recently been in Madrid, representing his denomination at the Jubilee Meeting of Spanish Protestant missions.

\* \* \*

MR. GEORGE GORDON KING, treasurer of the Protestant Episcopal Board of Missions, presented his resignation in May, to take effect October 1, 1919. Mr. King has given ten years of painstaking service to this honorary post.

\* \* \*

REV. ARTHUR W. PAYNE, an English worker among the Jews, has gone to Palestine to take charge of the Christian and Missionary Alliance Church in Jerusalem, an American Mission.

\* \* \*

DR. H. WATSON SMITH, physician in charge of the Lebanon Hospital for the Insane in Beirut, is in the United States to present the needs of that Institution, which was stripped of everything portable during the war, although the buildings were undamaged, and patients were cared for throughout the entire period.

MR. I. ... who has been studying in America, has been appointed to a professorship in Union Seminary for the current year.

\* \* \*

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