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THE MISSIONARY Review of the World

DELAN L. PIERSON, *Editor.*

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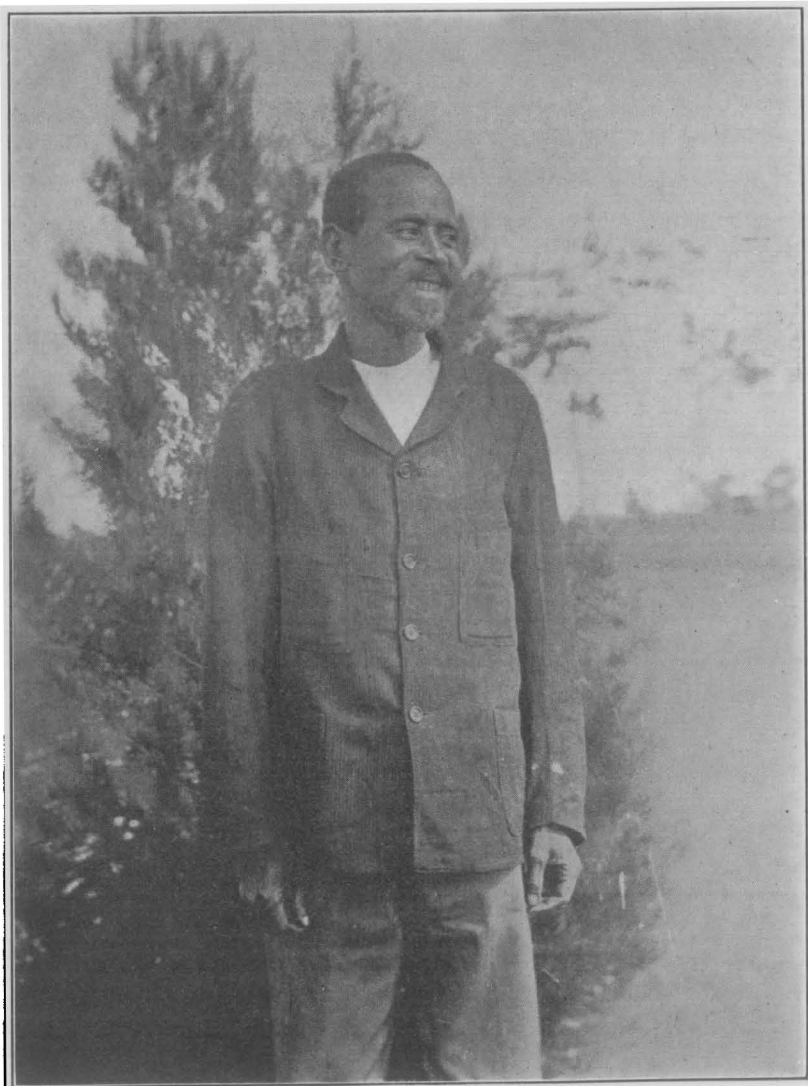
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DANIEL N. NHLANE—AN AFRICAN CHRISTIAN (See Page 603)

THE MISSIONARY REVIEW *of the* WORLD

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AUGUST, 1919

NUMBER
EIGHT

RELIGIOUS TOLERATION IN SPAIN

FIFTY years ago there was not even nominal religious liberty in Spain. Evangelical Christianity had almost disappeared and the Roman Catholics were in full control of State and Church. Bibles were not permitted in possession of the people. No church services were allowed except under the auspices of the priests and friars. Converts to Protestant Christianity were persecuted and imprisoned.

In 1868 religious toleration was proclaimed. Protestants were permitted to live openly according to their convictions and consequently many Spanish refugees returned from France, Gibraltar and elsewhere. The Bible Societies sent colporteurs and the American Board in 1872 opened a school for girls which has since developed into the "International Institute." Probably in fifty years the number of evangelical Christians have increased to fifteen or twenty thousand and the Protestant adherents and sympathizers to one or two million people. There are about one hundred and fifty organized Protestant congregations.

But still there is no complete religious liberty and no true toleration. The Roman Catholics exert such an influence that only recently have Protestant churches been allowed to build their houses of worship in ecclesiastical style and to have the doors open on the street. A Protestant soldier is still compelled to attend Catholic worship on festival days, and is required to kneel in the street when a religious procession passes. Converts to evangelical Christianity are boycotted and persecuted, and the priests bitterly oppose all Protestant work. But Catholics have much less power than formerly in the government, and Socialists, Protestants and Liberals are demanding the disestablishment of the Roman Church. If the League of Nations includes as one qualification for membership a more liberal and representative form of government, Spain may be

obliged to reform her constitution and proclaim full religious liberty.

Even under the present unsatisfactory conditions evangelical Christianity has made constant progress. Last year the sale of Bibles increased over thirty per cent; the Protestant churches have united in a Spanish Evangelical Alliance and Christian education is being emphasized. The war has awakened the Spaniards and has caused them to think more earnestly about democracy and freedom of conscience. In France, Spain, Portugal, Italy, Serbia and Austria the fate of Catholicism is bound up with the old order and new ideas in government and education mean new liberty in religion.

A Spanish newspaper shows the trend of sentiment in this direction when it reports that "refusal to kneel at Mass on the part of two soldiers and one sailor started a movement of opinion which resulted in a Royal Order exempting from attendance at Mass on festival days every one, who, on joining the army, declares himself non-Catholic." Another royal order exempts naval officers from attending the "Mass of the Holy Spirit," which always precedes naval councils of war. "We express our belief," continues this writer, "that religious liberty will be planted in Spain, not so much by irreligious people as by evangelicals."

WHEN THE CHINESE RETURN FROM FRANCE

IT would be impossible to take 140,000 Chinese out of their native surroundings and transplant them in France without producing a decided effect on the life and thought of the coolie laborers, and upon their people at home. These labor battalions were distributed in some 240 centers, helping to prepare camps, make roads, work on railroads, etc. Some forty British and one hundred and nine American and Chinese Christian workers connected with missionary societies and the Y. M. C. A. in China, were appointed to work with these Chinese laborers in France. They conducted welfare work, educational classes, athletics, entertainment and religious meetings. Only 20,000 of the Chinese have returned home, leaving nearly 120,000 in France to help obliterate the evidences of the war, and to reestablish French farmers.

Recently some sixty-nine of the Christian workers met to consider what phase of the work among the Chinese must receive the most emphasis, how the results of the work in France can best be conserved when the coolies return home, and how education can be given to the mass of these laborers in their own land. The effect of life in France has been in some cases to disillusion the Chinese, and cause them to feel that their own Confucian ethics and ideals are better than the form of Christianity they have seen

in Europe. As an evidence of this, many who cut off their queues on sailing for France have begun to let them grow. On the other hand, many have become Christians, and have asked to join some Christian Church. As the nearest approach to this in France was the Y. M. C. A., their names have been taken on cards and sent to the missionary workers nearest to their homes in China. The American Board has released one of their leading Chinese Christian workers to conserve the fruit of the Christian work in France. Some thirteen of the Chinese young men have declared their purpose to devote their lives to Christian service on their return to their native land. There is still a large opportunity to influence these coolies who remain in the war areas, and there is reason to hope that their influence will be to strengthen the Christian Church when they return home.

WORKING TOGETHER IN CHINA

A MISSIONS building is to be erected in Shanghai to house the China Continuation Committee, and to be headquarters for the various union agencies and denominational missions located there. A site has already been secured and the building will be a great help in enabling the societies to work together and to benefit by the research work of the Committee. Progress is slow, but much has already been accomplished in the line of comity, cooperation and united effort.

The Committee's "Statement of Comity" has been accepted by seventy per cent of the missionaries in China, and no group of them has voted to disapprove of it. Movements for both interdenominational and community cooperation have made steady progress, evidencing the general appreciation of the need for the work the Committee is undertaking. Its crowning work is the yet incomplete "Survey of China," which at least one hundred and fifty missionaries have already cooperated in preparing, and which is expected to be published in 1920. A conference is planned to consider questions arising from the survey, for the facts gathered prove the ignorance of the past as to the real situation which we face in China; and that conference will need to provide plans vitally affecting missionary effort for possibly fifty years, and inaugurating a period of real Christian statesmanship.

The work of the special committee on Work for Moslems is an instance of undertaking a national evangelistic problem. All along the line cooperation in evangelism is in progress; many specially trained evangelistic leaders are called for, and pastoral work is rapidly passing wholly into the hands of the Chinese Church; but while it retains large responsibility for training church members, institutional work and theological training are transferred to it much more gradually. It is reported to the Committee that the

Chinese Church is making social welfare a definite part of its program. Christian patriotism, equality for men and women, justice to all, and freedom of conscience are among the ideals which the report presents. Christians should reverence their parents in accordance with the Word of God, should raise the age of marriage and eliminate polygamy, base marriage on the consent of the parties, and end foot-binding and slavery, to make the Chinese home truly Christian. Industrially, the Church demands suitable hours for labor, adequate wages, suitable work for women and children, and a day of rest. The Chinese Christian Church opposes the social vice, gambling and the improper use of drugs, and should take part in the care of dependents and defectives. The adequate support of the Chinese ministry was discussed, and ample provision for this end was stated to be "true economy." "There is more danger of extravagance in continual foreign reinforcements and a large staff of ill-trained Chinese than in picking, educating, and adequately providing for more of these better equipped Chinese." For the further promotion of aggressive action in this general field, a Moral Welfare Committee was appointed.

The Continuation Committee also heartily endorsed the plan of the China Christian Educational Association for a five-year program to that end, which divides the country into nine educational districts and involves administrative secretaries, teacher training, institutes, summer schools, a teachers' magazine and text books. The expense of the scheme would be some \$16,000 a year for the five-year period, to each of the local associations.

The promotion of the new national language phonetic system is a new feature of the Committee's activities. To the missionary, the chief purpose of its use is to make the Bible known. Millions of pages of Sunday-school literature have already been printed in the script and sold, and it is now possible to place an open Bible in the hands of every church member in China. A diligent propaganda is urging that all Christians learn to use it.

A study of religious education with reference to the special needs of the Chinese children has been begun and the Committee expects to have in the near future a constructive program of religious education for the Chinese Church.

In Christian cooperation, evangelism, the social message and education there are plans projected and ideas under consideration that will bring about the most far reaching changes in mission work in China. The Christian forces in China are now studying their whole task, defining their attitude thereto, and seeking for adequate plans to meet worthily their responsibility. The secret of successful cooperation in the mission field is this united work of various agencies in each country—then the churches at home must come together in their program for world evangelization.

PROGRESS OF CHURCH UNION IN CHINA

SINCE the adoption last year of plans looking toward union in China of all the Presbyterian bodies on the one hand and the churches of the American Board and the London Mission on the other, there has been decided progress. When the committee met in January, representatives of the English Baptist Mission, the Foreign Christian Mission and the American Friends' Mission met with them. All Indian, West China, Western and other modern creeds were rejected, and on the proposal of one of the Chinese delegates the Apostles' Creed was adopted as an articulate expression of the great fundamentals upon which all were agreed.

The plan of church government adopted is essentially Presbyterian. The Congregational brethren confess that circumstances compel them to organize, and when they do, the most natural form for them is the Presbyterian form. The four church courts are to be the local church, the district association or presbytery, the divisional council or synod; and the General Assembly. The General Assembly is to meet once in three years. The name adopted is the United Church of Christ in China, and in Chinese "Kwei-I Kung Hui," although this is not fully decided upon.

IS ISLAM LOSING GROUND IN AFRICA?

WHILE Christianity and Mohammedanism are still contending for spiritual domination in Africa there are evidences that North Africa will never again be controlled by the decadent cults of Islam. The war and French rule have made great changes. Even before 1914 the French had rebuilt the old Roman roads. Irrigation is overcoming the desert, and olive orchards are springing up in the Sahara. Seven thousand miles of railroad have been built and there are plans for lines from the Mediterranean to the Gulf of Guinea.

Notice some of the results. Natives, who never before hurried, have learned that they must run to catch the train and to get out of the way of motors. Farmers, who had only scratched the surface of the ground, learn that Mohammedan spirits do not resent being disturbed by Christian plows.

The war has brought even greater changes. Arabs and Berbers were gathered from plains and mountains, and the Sahara. They came to the cities in flowing garments, without the first idea of order or discipline. They were put into military training and in Europe made good soldiers. When wounded, they were cared for in modern hospitals and came in contact with the women of Europe and America. Their horror at the unveiled faces of their nurses changed to grateful appreciation of the ability and sym-

pathy which these women showed. As these men return home, they will develop their homeland so as to make the land of Carthage again a factor in world civilization. These men cannot return to the apathy and formalism of Islam. Already Mohammedanism is breaking down in North Africa. The future may be either agnostic or Christian.

To combat the atheistic influences, Christians must strengthen their work. The Methodist Episcopal Church, the North Africa Mission and other Christian agencies have large responsibilities. The increased opportunity brought by the war, and the increased importance of North Africa in world trade, made it necessary that these evangelical forces shall be increased.

A UNITED NATIONAL CAMPAIGN IN CANADA

CANADA also is promoting an "Interchurch Forward Movement" for missions. The need is strongly felt for a spiritual awakening, for a clearer vision of the opportunities and obligation before the Church, and for more complete consecration of men and money to Christian service.

The proposed campaign is being promoted by a National Executive, appointed by the official representatives of the churches. This Canadian campaign is not to interfere with denominational policies or programs, and is not to involve the merging of funds. It is to promote interchurch cooperation in order to carry out more effectively the plans of each denomination for the benefit of the whole world.

The distinctive aim of the proposed campaign is spiritual. By means of prayer, by spoken and written messages and by conferences of ministers and laymen and women it is hoped to awaken the Church to renewed life and larger service. The campaign will also have an educative purpose to bring to the attention of Christians the unevangelized areas in Canada and in other lands, to awaken in young people the desire to enter Christian work at home and abroad, and to promote the ideal of stewardship through a clearer understanding of its principles and a deeper devotion to Jesus Christ as Saviour and Lord.

The plans of the campaign include a National Executive Committee, provincial committees for each province and a National Conference to discuss the whole scheme and to report its conclusions in a manifesto. The great needs are loyalty, vision, leadership, a program and power. Several committees are already at work outlining the tasks before the Church as a whole. When Christians unite lovingly and wholeheartedly and unselfishly in their loyalty to Christ and their obedience to His commands, the world will be impressed with the truth of the Christian message and the power of God to transform the world.

EDITORIAL COMMENT

THE MISSIONARY AND HIS MESSAGE

IS the "h" in the personal pronoun "his" to be a capital or a lower case letter? This indicates a fundamental distinction as to the missionary's teaching. Is it his personal message or His divine message? When Christ commissioned His apostles, (His missionaries), He told them to teach all things whatsoever He had commanded them. These first missionaries had a definite message to deliver—a positive Gospel to preach. The result was persecution and often death to the missionary, but it was Life to multitudes of hearers. As the Apostle Paul wrote to the Corinthian Christians: "Death worketh in us but life in you." And the life was communicated to others until it permeated and transformed the Roman Empire.

Today, men need no other message than that given by Jesus Christ Himself. There is no other remedy for sin or any other secret of life and power. Times have changed, but God has not changed. There is need for an interpretation of the Christian Message to meet the present day conditions, but this does not mean a new message. In view of the varied definitions of the "Social Gospel" and the study of the relation of Christianity to the physical, intellectual, industrial and moral needs of men, some teachers are formulating a new and human message. This up-to-date message emphasizes the material and temporal benefits of civilization, and too often omits the spiritual and eternal elements of life. In the praiseworthy effort to "save the world" collectively, these leaders neglect the prime necessity, the saving of the soul of the individual. In studying the appealing needs of the body, they overlook the more appalling needs of the soul. The value of schools and hospitals, of physical training and industrial programs is admitted, but these can never take the place of the essential work of the Spirit of God. There is a real danger that some laudable forms of service shall so absorb the attention of many missionaries and other Christian workers that the real message of Christ to sinners shall be relegated to an insignificant or subordinate place.

Rev. Charles Inwood, a Bible teacher and evangelist who has visited many mission fields of the world, reports that, in his opinion the greatest menace to the efficiency of Christian missions is found in the lack of conviction as to the inspiration of the Bible

as the authoritative content of the Christian Message. At home this means the shifting of the basis of the missionary motive from obedience to the command of Christ to a purely humanitarian impulse and purpose. On the mission field it means less study of the Bible as the Message of final authority as to the needs of man and God's way of salvation, and more study of man and his environment to discover his personal desires and human possibilities. Both missionaries and native workers lose in power when they look to men and money, to human organization and equipment for effective work rather than place their complete dependence on God. These modernized teachers have come to view many parts of the Bible as mythology and interpret miracles figuratively or materialistically. They consider modern teachers and preachers, even in the realm of Christian service and agnosticism, as prophets inspired in the same sense as were Isaiah, Hosea and the apostles.

Either the Gospel is a Divine message revealed through Jesus Christ and preserved in the Bible, or it is no Gospel at all. At the point where missionaries begin to depend on human intelligence to formulate a message and on material agencies and worldly methods to bring results, at that point Christian missionaries will lose their unique place of power and may well be classed with teachers of other religions and philanthropic agencies. As there is only one God, so there is but one Gospel.

WILL CHRISTIANITY INSURE PEACE

MUCH is said and written about making war impossible. There are many recommendations and programs that differ greatly, the one from the other. The Turkish program was to massacre or enslave their enemies—to bring peace by obliterating their possible opponents. The German program was to establish such a powerful government and such a formidable military régime that no hostile power would dare to make war. This program produced subjection at home and in the colonies. The inclusion of education and material improvements in the program made it seem acceptable to those who sympathized with the central government or who cared only for an opportunity to conduct their business, pleasure or household affairs. The British recipe for peace is a combination of strong military control and a winning of the governed by the blessings of peace. Her colonial government has been said to be the best in the world. In Egypt, South Africa and India, many Americans describe the blessings of British rule in the highest terms. The peace program of the League of Nations is to establish a common basis of agreement between nations, a common court of arbitration, and a united military and economic power to make peace advisable and war unprofitable.

Which of these programs, if any, is the right program, or has Christianity another remedy for war? All of the Turkish and half of the German method leaves God and His principles of justice and liberty out of account. They have failed. The British method is not a success from the standpoint of the governed. Africa is in a continual state of unrest. The Africans and the Boers are not satisfied; India and Egypt would drive out the British and establish their own less enlightened government if they were able to do so. Many natives are in favor of British rule because they are office holders, or because they see the material benefits, but large numbers would rise and proclaim independence, were it not for the British army and navy. In India riots have recently been serious and rather widespread.

The origin of the Indian trouble appears to have been opposition to a legal enactment known as the Rowlatt Bill, designed especially to provide a permanent means of dealing with sedition and anarchy, and taking the place of temporary legislation called the Defence of India Act. The riots have been not so much anti-Christian as anti-foreign, the fury being primarily directed toward the British, and the most disastrous feature has been the destruction of railway lines and the interruption of telegraphic communication.

In Egypt a similar spirit of unrest has been evident. "Egypt for the Egyptians" is the cry of the crowd, as they proceed to demonstrate their fitness for self-government by tearing up railroads, looting and burning buildings. The revolt is liberally financed, although the authorities are unable to trace the source. Mission work has been badly disorganized, and even in Cairo it was for a time unsafe for any European or American to go singly on the street.

Is it possible to adopt the principle of government by consent of the governed? It is not in a family, in an orphan asylum or in a penitentiary. In order to maintain a just peace there must be acceptance or enforcement of certain principles on which peace rests. These principles include righteousness, intelligence and benevolence. Christianity can only insure peace by establishing these principles in individuals and through them in communities. This is a part of the work that missionaries are doing by proclaiming the Gospel of Christ. No other basis gives ground for hope. Without these principles, Japan is a menace to Asia and to the world, and so is America. Christianity may bring war but it is a war against ignorance, selfishness and sin. Christianity will bring peace so far as the principles of peace and the Prince of Peace are accepted.

THE FEDERAL COUNCIL OF CHURCHES

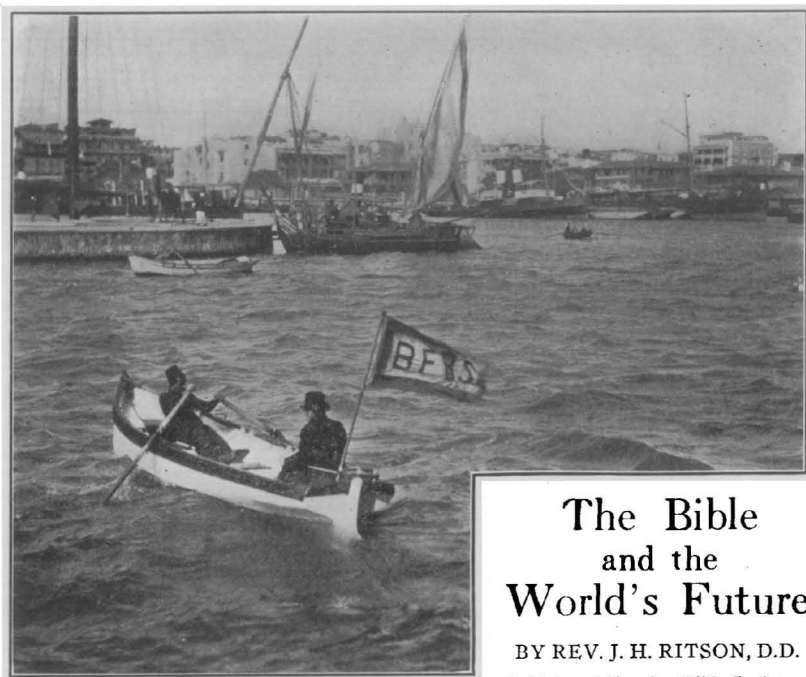
GREAT forward movements come slowly to full growth and fruition. An idea is born and under favorable conditions develops and extends. Church unity is such a movement. The idea is inherent in the Church and was expressed by Jesus Christ Himself. Division came because of corruption and separation of the members from the head. As men draw nearer to the Head the members must draw nearer together.

The denominations are not yet ready for organic union, but the spirit of unity is growing and that is most important. One of the movements in this direction is the Federal Council of the Churches of Christ in America. This is a federation of evangelical churches for the purpose of emphasizing the united faith and common task of all members. The executive officers and commissions represent the united evangelical force of over 30,000,000 Protestants in the United States. They publish literature, speak for the united Church and act as occasion demands to make the Church's influence felt in moral, educational, philanthropic, national and international affairs.

Recently (in May) the council held a meeting in Cleveland, Ohio, to discuss the responsibility of the churches in view of the situation resulting from the war. There were 211 delegates from 29 evangelical bodies. The Southern Baptist and the Episcopal Church have not become affiliated with the Council. Universalists, Unitarians and Christian Scientists are not invited, as they stand on different platforms in relation to the deity and atonement of Christ.

At the recent meeting in Cleveland the Council expressed sympathy with the plan for a League of Nations and urged the incorporation of a clause guaranteeing freedom of religious belief and practice, and equality and justice in the treatment of men of all races. On social questions the Council affirmed a belief in the standards of Jesus Christ as to brotherhood and equity in the management of industry and fair remuneration for labor; also co-operation between labor and capital in business management and ownership; a minimum wage standard, and government control of unemployment; abolition of child labor and of night work by women, and a maximum eight-hour day.

This and other pronouncements show that leaders of the Church are seeking to lead in industrial, material and international affairs, but they do not go to the root of the troubles they seek to cure. Every so-called remedy is merely alleviating ointment employed with temporary results unless it strikes at the heart of selfishness and sin, and brings mankind to the Great Physician of souls.



A BRITISH AND FOREIGN BIBLE SOCIETY
BOAT AT PORT SAID

The Bible and the World's Future

BY REV. J. H. RITSON, D.D.

British and Foreign Bible Society,
London, England

THE parable of the soil teaches us that what the seed brings forth depends not only on the seed, but also upon the ground in which it is sown. Given good seed and good ground, we can be sure of a bountiful harvest. There is no doubt about the seed with which we are now concerned. It has stood the test of time; it shows no sign of deterioration; "the words of the Word are eternal." The ground is the heart of man and of its quality we are not sure. We know not what is in man, even in our own day and generation. Much less can we foretell in what spirit men will receive the Bible in years to come. In speaking therefore of the Bible and the world's future, we dare not dogmatise on what will be, though we know what may be.

When during the reign of Josiah, Hilkiah discovered the Book of the Law in the Temple, and the religious life of Judah was conformed to it, there followed a period of national peace and prosperity. This chapter in history has so often repeated itself, that we doubt whether there has ever been, or can be, deep and lasting reformation apart from the Bible.

In times and places when and where the Holy Scriptures have been neglected, the spiritual good of the Church has waned, its doc-

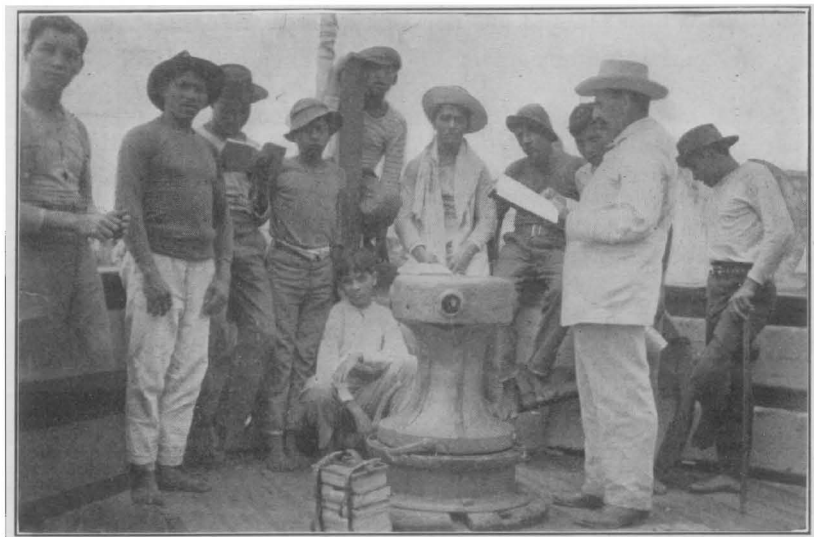
trine has been crippled, and its influence upon society has ceased to be wholly for good. The very life of the Christian Church has been intimately wrapped up with its treatment of the Bible.

Along the southern shores of the Mediterranean a great Christian Church was established in the second century, and linked with the western Church; but its Bible was in Latin, a foreign tongue, and not in the vernaculars of the people. The Bible was practically inaccessible to the ordinary church member. The Eastern Church also stretched out its hands to the nations lying on its threshold, and there grew up by its side or through its instrumentality the Syrian, Coptic, Ethiopic, Georgian and Armenian Churches, and each of these from its early days had the Bible translated into the language of the common people. The storms of Islam broke over all these churches, eastern and western. Its advancing tides seemed to sweep away almost every trace of Christianity in North Africa, but the other churches survived, and still survive, though for centuries some of them have been like little islands in a raging sea. Is it too much to say that no church without a vernacular Bible has ever survived protracted storms of opposition, and no church with a vernacular Bible has ever perished? It may be a bold generalization to make, but it certainly finds support from modern experience in the mission field. The Jesuits, and subsequently the Dominicans and Franciscans who did much heroic missionary work in the far East in the sixteenth and seventeenth centuries did not make a practice of translating the Bible and putting it into the hands of the people, and their work ultimately failed. Contrast Japan where Xavier had his greatest success with, for instance, Madagascar, where Protestant missionaries from the first made it a duty to put the Bible in Malagasy in the hands of their converts. In both islands persecution broke out. When Japan again opened its doors to Christian missionaries, they had to begin *de novo*, there were practically no fruits of the labors and lives of those who had gone before. In Madagascar on the other hand, during the times of suffering, the Malagasy Church was nourished on the Word of God, and not only survived but actually increased.

It is a significant fact that in such countries as Korea and Uganda, where present day missions have had extraordinary triumphs, special emphasis has been laid on Bible reading and study in every department of church life. It is not necessary to go to the foreign field to learn this lesson. It is written right across the history of churches at the home base. Churches prosper as they regard the Bible as inspired of God, and as the rule of doctrine and standard of conduct.

Apart from its direct influence upon the Christian Church, the Bible has largely shaped the course of our western civilization

in its broader aspects, in literature and art, in domestic, social and economic progress, and in national and international relationships. In the great cataclysms of human affairs it has often been the instrument in the Divine hands for the recovery and blessing of mankind. For instance the taking of Constantinople by the Turks in 1453, and the progress of the hordes of Mohammedans over Eastern Europe threatened to destroy the Christian civilization of the whole continent. The darkness however was not unrelieved, and it was from the Bible that light began to shine. The fall of Constantinople linked with the invention of printing led to the



A BIBLE SOCIETY COLPORTEUR ON A STEAMER

Reading and telling Scripture stories on a South American steamer at Guayaquil

renaissance of learning. Erasmus edited and published the Greek Testament, which was all but forgotten, and "laid the egg which Luther hatched." The outcome was the Reformation of religion, which not only gave liberty to the progressive countries of Europe, but also led to the evangelical revival of the eighteenth century, and the founding of missions to evangelize the whole world. It was the Bible which saved Europe in some of its darkest days.

Again, it was a tragic loss to Western Europe when three hundred years ago the very flower of its Christian life was banished and had to seek refuge on shores across the Atlantic, then uninviting and inhospitable. But the Pilgrim Fathers took with them the Bible in their hands and in their hearts, and God used them to build on the impregnable Rock of its teaching the founda-

tions of a mighty democracy, which is now stretching out a strong hand to help the very peoples from which they sprang to secure for the whole race good government, resting on justice and righteousness, and assuring freedom and peace.

The exile of the Pilgrim Fathers was an irreparable loss, but England was not left without its remnant, a remnant that held by the Word of God until, as T. R. Green shows, the English became "the people of the Book" and the Bible became "the Book of the people," and in the seventeenth century spiritual forces came into being which secured the strength not only of Great Britain and Ireland but of the great Empire that was to be. In the cotton famine in Lancashire during the American war, the splendid heroism and patient endurance of the great industrial population was due to the copies of the Holy Scriptures, which through the Bible Societies had found their way into the homes and hearts of the poor. It has been pointed out that in the **Indian Mutiny**, the bloodshed was greatest where difficulties had been put in the way of Bible circulation.

The tens of millions of copies of the Scriptures circulated especially since 1804, when the churches began to cooperate in Bible Societies, have been a mighty force in transforming human character, and raising the standard of civilization. The little "Gospel portions," each apparently insignificant, have been like snowflakes falling down from heaven; in the mass welding together into glaciers, and slowly but surely reshaping the surface of the earth and preparing the soil, so that it may be clothed with beauty and bring forth abundant fruit.

Are we not justified in believing that in the Bible lie potential energies which, if rightly directed, will lead to the solution of all our problems, and the establishment of righteousness and peace for which all faithful souls yearn and pray? "That which hath been is that which shall be; and that which hath been done is that which shall be done; and there is no new thing under the sun."

Since 1914 we have passed through one more cataclysm—perhaps the greatest in history. It has afforded a unique opportunity for a fresh distribution of copies of the Scriptures. The British and Foreign Bible Society alone has distributed between nine and ten million Testaments and portions in seventy-six languages among combatants and members of labor battalions. The American Bible Society, the National Bible Society of Scotland and other organizations have added millions more copies to the circulation. These volumes have been read and reread by the most virile men of the nations; read in camps and barracks and **hangars**, in trenches and dugouts, on minesweepers and submarines, destroyers and battleships; read amid the dangers and perils of actual fighting in the long months of weary waiting in prison, and in the



BIBLE WORK IN CENTRAL AFRICA

Dr. Ritson addressing through interpreter an audience of Basuto in Morija

midst of pain and suffering in hospital. The daily presence of death quickens the spiritual faculties and opens up new visions of interpretation. And now these millions of volumes are being scattered in demobilization, and carried to the ends of the earth. The seed is being sown over every continent. The bread is being cast upon all waters.

Will God, who is ever working out His redeeming purposes in Jesus Christ, use the Bible in the present world cataclysm, as He has used it in the past, as "a lever to uplift the earth, and roll it in another course"?

Certain it is, the Church of the future will have vitality and strength just in proportion as it gives to the people the Bible in their mother tongue, and itself honors the Book by making it the ultimate arbiter in faith and morals. Nations will rise or fall as they observe or neglect the teaching of the Law and the Gospel. "Where there is no vision, the people cast off restraint"—they perish through Bolshevism—"but he that keepeth the law, happy is he."

At present the hopes of many are fixed on the Peace Conference, and much is expected, but it can never accomplish the one thing essential. It can draw new maps, but it cannot create new

hearts. It can perhaps enforce its ideals by policing the world, but it cannot command the power of love which is the only force that ultimately secures righteousness. The Bible tells us how we may perfect and complete the work of the Peace Conference. We yearn for good government in all lands. When King George was crowned in Westminster Abbey, the Archbishop of Canterbury placed in his hands a golden orb surmounted by a cross, and said "When you see this orb set under the cross remember that the whole world is subject to the Power and Empire of Christ our Redeemer." We are witnessing at present the enthronement of the will of the people in Europe and Asia and Africa, and only by placing in the hands of men the Gospel in their mother tongue can we teach them to remember that Christ is on the Throne. The acknowledgment of His autoeracy is the foundation of good government.

We are hoping for disarmament and peace. Isaiah tells us that when "He will teach us of His ways, and we will walk in His paths," then the nations "shall beat their sword into plowshares, and their spears into pruning hooks." And with regard to peace, let us make no mistake. It is more than a relation between man and man. It is a relation between man and God. Man will not live in peace with man, until the peace of God is enshrined in all human hearts. When the heavenly host looked down on the Prince of Peace as He lay in the manger cradle, they sang "Glory to God in the highest, And on earth peace, *among men in whom He is well pleased.*" There cannot be peace among other men.

The Peace Conference may be followed by a League of Nations, but the real bond in any such League is a strong sense of the brotherhood of men. The supreme lesson of the Bible is "Thou shalt love the Lord thy God. . . . Thou shalt love thy neighbor as thyself." In Ambryn, one of the languages of the New Hebrides, the word "love" is rendered by a paraphrase "the heart keeps calling, calling for me," and the love of God is rendered "the heart callings of God." The Chinese call the Bible "the heart book." Mankind may have a thousand tongues, but it has only one heart. The Bible unifies because in its pages all men hear "the heart callings of God, calling, calling for me." The late Archbishop Temple once said "A man must read history with his eyes shut if he cannot see that one of the great instruments that God is using to prepare the way for bringing the whole human race together at the foot of the Cross is the work of the Bible Society."

We can only reap the fruits of the unparalleled sacrifices of the world war, if we follow up the decisions of the Peace Conference with the teaching of the Word of God. The Bible must be within reach of all that dwell on the earth—of every nation and kindred

and tongue and people. None are so insignificant that we can afford to leave them out, for in recent years the nations have become interdependent to such a degree that if one suffers the whole race suffers.

In order to further the distribution of the Holy Scriptures we must concentrate upon two objects—the removal of hindrances placed in the way of their circulation, and the strengthening of the hands of the Bible Societies in their difficult task. The hindrances are manifold. One of the greatest is illiteracy; but education is growing apace, and millions of new readers are being turned out from the schools of India and China every year. “Educate, educate, educate” is one of the calls of the Christian Church on the mission field, and in proportion as we respond, illiteracy will disappear. In Greece the circulation of the Bible in modern Greek, the only language understood by the common people, has been prohibited since 1901 at the instigation of political agitators and linguistic purists, but we have reason to believe that a day of liberty is dawning in the Hellenic Kingdom. In Central Europe the growing forces of secularism and socialism have set themselves bitterly and arrogantly against the Word of God during recent years. Has the war sufficiently demonstrated the bankruptcy of materialism that we may hope for a change in attitude? The most serious difficulty in the way of Bible circulation is religious intolerance. It is not to be found so much in heathen lands—in them there is liberty. In Moslem lands the opposition is often violent and has so impressed Christian rulers of Mohammedan subjects that they too are afraid of the Bible colporteur. The theory of Christian governors is neutrality in matters of religion, but they often try to demonstrate their neutrality by favoring those who differ from them at the expense of those who agree with them. All we ask—and press for—is that the Bible should be allowed to stand side by side with the Koran, for as Dr. S. M. Zwemer has said “The distribution of God’s Word is the method *par excellence* in all Moslem lands.” It is a strange paradox that there is no opposition to the circulation of the Scriptures, without note or comment, so bitterly hostile as that of the Roman Catholic Church, especially in its official circles. Among the priests there are exceptions; but clericalism as a rule is afraid of the Bible, puts a ban on the colporteur in many parts of Europe and still more in South America, and has persuaded the State in some parts of the mission field as in Annam to build a ring fence within which no Bible is admitted. How long will the growing democracies of the world allow their liberties and rights to be invaded by priestcraft and sacerdotalism, one cannot say. But freedom has made rapid strides since 1914.

It remains for the Church to strengthen the hands of the Bible

Societies in the work committed to them. Already some part of Scripture has been printed in 725 different languages. A few of these are obsolete, and some have only philological value, but 650 versions have been printed for religious use. These represent the languages spoken by seven-tenths of the human race. The remaining three-tenths who have yet no part of the Bible in their mother tongue, speak more languages and dialects than the seven-tenths who are provided for, so that a considerable task in translation alone remains to be accomplished, before there is no speech nor language in which the voice of the evangelist is not heard. Though seven-tenths of the human race have the Scriptures in their own tongue, it must not be inferred that there are sufficient copies to meet their needs. In spite of the colossal annual output of the Bible Societies, it can still be said that if all the Bibles, Testaments and portions which have ever existed through all the centuries were available for distribution today, there would not be enough volumes to go around among the peoples of India and China alone. This, after twenty centuries of Christianity, is a reproach to the Christian Church. It can be removed, and it should be.

The war has given us the supreme opportunity to improve the soil of every land, and to sow the seed beside all waters.



YOUNG SCRIPTURE READERS AT AMANZINTOTI MISSION, NATAL

The Demand for Unity in Missionary Work

Paragraphs from an address on cooperation

BY J. CAMPBELL WHITE, LL. D., NEW YORK

Secretary of the Commission on Life Work Department of the Interchurch World Movement

NO one can read the prayer of our Lord on His way to Gethsemane without being impressed with His ideal for the unity of the Church. There is a clear connection between the unity of His Body and its efficiency as a missionary agency. It is both dishonoring to Christ and disastrous to the work of the Church for His Body to be divided into inharmonious units.

The note of unity is generally the most popular note among laymen, and few other notes awaken such a hearty and generous response. Simultaneous with the growing missionary conviction, is the growing sentiment for the unity of the Church.

The contact between churches has bred a larger charity and a larger appreciation. Appreciation is half way to sympathy. I supposed that my denomination was almost the whole Church until I got out of it and was landed in the Free Church of Scotland over in India. The closer contact with many churches in India led me to see some great strength in other denominations. Afterwards I joined the Presbyterian Church, and was blessed in it for some years. Then I was with the Dutch Reformers in New Brunswick and found new blessing there. If we had rotary church memberships for a while, we would not find much reason for keeping these churches apart.

A second explanation for the deeper emphasis upon missions and deeper emphasis upon church unity, is that in the presence of the supreme duty of the Church, secondary things have been compelled to take a subordinate place. We have been realizing the Church's central duty in the missionary obligation and have therefore been compelled to make other matters secondary.

The third explanation is that evangelization is so enormous a task that no church can undertake the whole work alone. Therefore, the only hope of carrying out the instructions of our Lord to preach the gospel to every creature is that we shall trust our fellow Christians to do their part. If we do this abroad we will come to do it here in America.

The fourth reason is that by cooperative effort there are possible, both abroad and at home, results that are never secured where the denominations work separately and exclusively. Dr. Aitchison said, when he had worked as a leader of an interdenominational team, "I have discovered that it is possible for me to render to a Baptist church far larger service by joining with an inter-

denominational team and helping Baptists indirectly as part of the cooperative result."

The Missionary Education Movement, the Y. M. C. A. and Y. W. C. A., the Christian Endeavor Society and the Laymen's Missionary Movement have produced results which we would not have secured without union effort. We must emphasize the whole claim of Christ upon the whole Church to evangelize the whole world. Each denomination receives inspiration from the picture of what only the whole Church together can accomplish.

Comprehensiveness destroys narrowness. You cannot talk to a group of people about the evangelization of the world and give them an intelligent conception of the progress in world evangelization and the processes at work to its fulfillment, without at the same time giving these hearers a broad, deep sympathy with the other agencies that are working with them to accomplish that end. Furthermore, world wide missions drive us to Christ and Christ inevitably leads us to unity.

Active missionary interest also develops prayer, and real prayer always promotes unity. When we pray "Thy kingdom come," it is difficult not to mean, "May my church succeed." The larger conception lifts us from any narrow desire merely to have our own agency succeed. Dr. Charles Watson says: "I am not sure that God can afford to let any one church get far ahead of any other one in this missionary business. We so quickly become Pharisees that it is probably true that no church will ever far outstrip the others. God cannot afford to let any one go far ahead."

In the presence of the world's need, the overlapping and the friction and constant waste that has been due to inharmonious work, ought to be regarded as sinful. It involves leaving great sections of the world untouched, while in America there are enough superfluous teachers and pastors of small churches to evangelize the world in this generation.

There are reported to be over 200,000 Christian congregations in the United States and Canada. More than half of these have an average membership of less than 100. Unless such a church has an unusual chance to grow, it is not likely to have much missionary spirit. Those are the churches where we find it difficult to have a missionary outlook. If we could only induce some of these small neighboring churches to unite, every church could have a membership of two or three hundred, and could do something practical in the missionary field. That is one great problem.

It is our duty, in view of our Lord's teaching, and our convictions about this matter, to cooperate in united work. Since Christ is the Head and the Church is His Body we cannot be satisfied or successful until we work as a unit.



MARCHING WITH THE SALVATION ARMY IN JAVA

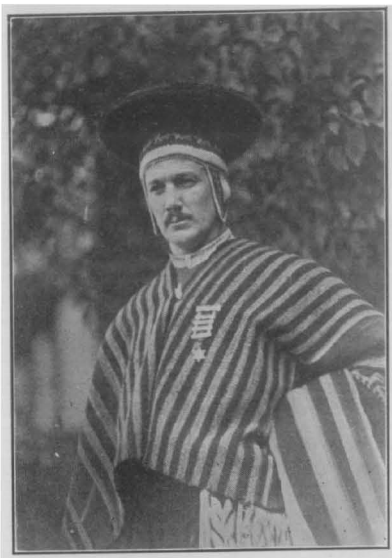
The Salvation Army Around the World

BY COLONEL WM. H. COX, NEW YORK

For thirty-three years an officer in the Salvation Army

IN a little over fifty years the work of the Salvation Army has penetrated to the uttermost parts of the earth and is being prosecuted in no less than sixty-three countries and colonies. The Army Flag flies and its drumbeat is heard in the farthest northern latitudes, within the Arctic circle, in fact, the "War Cry" is printed in Icelandic; also in the far South and in the romantic countries of the Far East, including Japan, China, Korea, India, Ceylon and Java; in revolution-torn Russia; in Finland, Sweden, Norway and Denmark; in South Africa among the Zulus and Kaffirs, as well as among the whites; in South America, in France, Belgium, Holland, Switzerland, Germany and elsewhere.

The Salvation Army preaches the unsearchable riches of the Gospel of Christ in forty different languages; its far-flung battle-line embraces 9,859 corps and outposts; its rescue and industrial homes, orphanages, and similar institutions number 1,231; its day schools 658; officers and cadets leading the work forward, 17,374;



A SOUTH AMERICAN SALVATIONIST

bandsmen (these must add considerably to the music of the spheres), 28,747; songsters (choristers and part-singers), 21,614; periodicals printed and published, 80, with a total of copies per issue well exceeding one million.

The Army's war work is well known. At the outbreak of hostilities it took a hasty survey of the situation, and at once proceeded to tax its resources to the limit to convey comfort and consolation, and to conserve and aid in building up the splendid morale of the boys who suddenly found themselves plucked up by the roots from business and home life and transferred to the armageddon across the seas. There were also thousands of Salvationists actually engaged in action on the various fronts. The

Army was among the first to send its representatives to the front, where both men and women were under shell fire on innumerable occasions. That their services have been deeply appreciated is well known, as one lieutenant revealed by the remark: "A Salvation Army bonnet will always look like a halo to me." He went on to tell how they had been served by the Army at the front and on their return to America. "I'll never pass a Salvation Army drum or gathering," he said, "without a devout thanksgiving for them and the great part they have played in that big game 'over there.' "

Not only were the boys regaled with creature comforts but much could be said concerning the religious services in which men were spiritually prepared for what they were about to face, and decisions reached that will be eternal.

The Salvation Army worked also among interned soldiers in Holland and recently added to the roll of Salvationists ten Germans, five Belgians and three Englishmen. No fewer than 100 Belgians interned in that country are members of the Sword and Shield Brigade—our League for Bible-reading and prayer. The work among Dutch military men has been extended to thirty different camps. In one place—Njmegen—twenty Dutch soldiers recently professed conversion.

In Japan the Army has met with considerable success since



SALVATIONISTS DISTRIBUTING FOOD IN JAPAN

the inception of its work there nearly twenty-five years ago. It has a remarkable man as its Chief Secretary, Lieut. Col. Gunpei Yamamuro, a Japanese, who is the author of a book entitled "The Common People's Gospel." It is printed in Japanese and has had a very large circulation. It has accomplished a great work in spreading the Gospel among the common people. Col. Yamamuro was mainly responsible for a great agitation in the underworld of Tokio. In the Orient, prostitution was for generations mistakenly looked upon as a social necessity, and poor parents would even sell their young daughters into this horrible bondage. The girls, with real filial regard for their parents' wishes, accepted their fate with true Oriental fatalism and their life-long degradation was consummated.

Colonel Yamamuro learned what the Army was doing for fallen womanhood in other countries, and his heart burned to do something to rescue his own countrywomen. First, he appealed to the moral sense of the community. Then he prepared a special rescue edition of the Japanese "War Cry" and secured its entree by thousands of copies into the segregated districts. In the meantime, Salvation Army reception houses had been prepared for the girls who wished to change their mode of life. It was clearly explained to them that there was no law holding them to their slavery. It



INDUSTRIAL RECONSTRUCTION

was a very difficult matter to handle. Opposition was encountered among the officials and the resort-keepers fought bitterly. But a start was made, sentiment was aroused, some of the best people of the city were won over, and by means of persistent agitation, with the help of many good Christian people, the door of this frightful prison-house was finally opened, and a way of escape was made for the unfortunate inmates. Whatever of the "social evil" remains in Japan, it is voluntary and not compulsory.

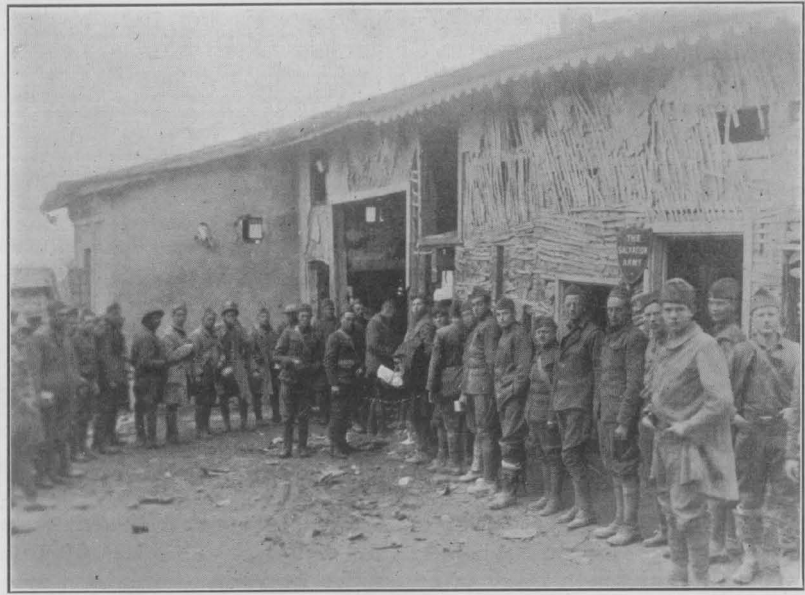
In India and Ceylon the Army has witnessed large success.

The territory is huge, the possibilities boundless. A romantic phase of the work here is the "boom marches," by which a brigade of Salvationists, in native dress (this is the custom with our Salvation missionaries), has gone into hitherto unmissioned villages and towns, and proclaimed with simplicity and force the Gospel of Christ to the head man and his associates. In many cases, sick and tired of the failure of their own religion, the villagers have asked for instruction in the Christian religion, have destroyed their idols and turned their heathen temples, after due cleansing, into Salvation Army meeting-places.

A phase of the work creating a great deal of interest today are the Army's settlements for criminals. The caste system of the country is responsible for entire tribes of criminals who intermarry so that their progeny must ever remain in the criminal caste. The depredations of these "Ishmaelites" were formerly a source of worry to the British Government, and it was a distinct recognition of the Army's ability to handle difficult problems when it was requested to take over the management of these criminal tribes. Salutary results are already apparent, although by the very nature of the work to be done, advance necessarily will not be rapid.

The work in India will forever be linked with the name of its pioneer, Commissioner F. de Lautour Booth Tucker, who, it will be remembered was with his late wife, the Consul, in charge of the Army forces in America some years ago. Judge Tucker was greatly influenced by Army literature while in the service of the British Crown in India in the early days of the movement, and

gladly gave up his position, with all it meant, to don the flowing robes of a native and to do pioneer work in the very heart of heathendom. After his command in the United States, he is once again at the head of his beloved Indian work, attacking its problems with his oldtime vigor and success.



IN FRONT OF A SALVATION ARMY HUT IN FRANCE

In the United States—the great international melting pot of the world—the work takes on various hues and aspects. There is a special colored branch in the Southern states. We work also among the Porto-Ricans, Portuguese, Chinese, Japs and Koreans in Hawaii and among the Chinese in San Francisco. In the list of officers' names may be found the following converted from among these foreigners in America: Envoy Pedro Avinon, Envoy Masuda, Capt. Yi Kin Yeun, Capt. J. C. Feliciano, Envoy J. K. Chun, (whose jurisdiction takes in the leper island of Molokai), Lieut. R. Barientos, Capt. J. G. Santos, and Cadet Kim In Kyung.

The organization has a strong Scandinavian work in America, principally among the Swedish people, but also embracing Norwegians, Danes and Finlanders. There are some eighty corps working amongst these descendants of the vikings, in addition to one or two institutions for mariners.

Many noted converts are being won to the Cross of Christ and to the Army's allegiance in America. The annual ex-boozer's

day in New York (usually at Thanksgiving) is a veritable revelation of God's power to deliver from the thralldom of the drink evil and its concomitants. Thousands of men in various stages of "down-and-outness" wend their way to our Fourteenth Street Hall to listen to the story of redeemed sin-slaves. Many decide to start life over again with the aid of a sympathetic and never-failing Christ. Numbered among the converts are former merchants, a military officer, a banker, the associate editor of a daily newspaper, a New Jersey politician and a court stenographer.

While it may be true that a certain proportion of these converts do not stand firm, it is the policy of the Army never to give a man up. On the other hand, it would stir the heart of the most stoically-inclined to hear the testimonies year by year of the men who come to the "Boozers' Day" meeting ragged, unclean and vermin infested, and are today restored to their families and to society, determined to do penance for "The years that the locusts have eaten," and to devote their future life to the service of God and man.

The old query as to the stability of the Army's converts brings me back to dear old "Ashbarrel Jimmy," our very first convert in America. His name was James Kemp, and to all intents and purposes he was a typical Bowery bum. It was within a few days of the landing of the first group of Salvationists, headed by Commissioner Railton and consisting of seven young women officers, and they were embarrassed by having no place in which to conduct their services. Christian people, through lack of understanding (how different things are today!) withheld their support, and the only offer of the loan of a hall was made by the notorious Harry Hill, whose dive on the Bowery at that time was one of the most shocking places in New York. Here at stated times during the day, the Army lassies were permitted to come upon the stage as an added attraction, to preach the Gospel, sing their hymns and make their appeal. One day old Inspector Alexander Williams (then a captain of police, but long since gone to his reward) was making the rounds of his precinct when he discovered a pair of dilapidated old shoes sticking out of an ash barrel on the sidewalk. Playfully, as is the manner of the gentle cop, he tapped the soles of the shoes with his club, with a most uncanny feeling that by the "feel" of the leather there was something attached to it. There was! And that something was a human body. It was winter-time. Jimmy Kemp, on the hunt for food-scrap, had bent over the barrel and in his besotted condition had fallen in. Being totally unable to extricate himself, he had remained there in repose until his hair had frozen to the barrel. The policeman tried to pull him out, but was unsuccessful; so, grabbing hold of the shoes, he pulled the old fellow along, ash barrel and all, over the cobble stones to the police station, where in due time he was

thawed out and with much jocularly was advised to "go to the Salvation Army at Harry Hill's." Jimmy thought it some kind of new entertainment, and thither he went. There the conscience of drunken James Kemp (or what remained of it) was touched by what he heard, his heart was reached, convulsive sobs shook his frame and he begged for a chance to commence life over again.



ON THE SALVATION ARMY CHERRY TREE FARM IN SPRING VALLEY, N. Y.

After "Ashbarrel Jimmy" was converted, he lived to bless the lives of many, as, in Salvation Army uniform, he went from town to town, giving his remarkable testimony to God's saving and keeping power. Jimmy fought a good fight and kept the faith, and when he died he was given a Salvation Army burial by his comrades in Boston.

Thank God! many thousands of others have been rescued since his day, and live to bless God for the work of the Salvation Army.

THE \$13,000,000 FUND

The Salvation Army has recently been successful in raising \$13,000,000 for its work in America. Of this amount (1) \$1,970,000 is to cover cost of operating 939 corps and outposts; (2) \$530,000 is to maintain thirty-four provincial and divisional headquarters in America; (3) \$1,270,000 is for the cost of operating twenty-five Maternity Hospitals, three Children's Homes, Eleven Slum Posts and Nurseries, for maintaining National and Territorial Headquarters; (4) \$400,000 is for the Pension Fund; (5) \$1,875,000 is to pay mortgages on National Headquarters and Social Buildings; (6) \$6,850,000 is to build new Corps, Divisional and Provincial buildings and (7) \$105,000 is to provide a contingent fund.

Men and Morals in Central America

BY P. CUIDANO, GUATEMALA

IT is said that once upon a time an American who knew very little Spanish was out walking in Mexico City, when he saw a funeral pass. He asked one of the bystanders who had died, and received the answer, *Quien sabe* ("Who knows"). Wishing to make sure, he asked various others and received the same answer. Fully convinced that he had found out the name of the dead man and judging from the magnificence of the coffin and large number of men that followed in its wake, that "*Quien sabe*" must be a gentleman of some importance, he announced in the American club that evening in a tone that was calculated to imply that he was an oldtimer, "'Quien sabe' is dead."

"Well, thank the Lord for that" remarked another American, who had immediately guessed what had happened. "Now if old Mañana would die too the country might amount to something down here."

The phrase "*Quien sabe*" has in it a good deal of the don't care, irresponsible spirit. Mañana "to-morrow," is a word that is worked to death in these countries and has come to mean the spirit of dilatoriness which might be expressed in a Latin-American proverb: "Don't do today what you can put off till tomorrow." These two attitudes are manifestations of the same spirit of irresponsibility,—a following of the impulse of the moment without reflecting on the consequences,—which is the secret to an understanding of the moral life of the Latin-American nations.

Everywhere in the world "race spirit" and "race psychology" are pretty much empty terms. There are no such things. Men are men the world over. Everywhere they are moved by the same varying motives of self interest, or fear of what their neighbors will say, or the desire to appear wise in the eyes of their fellows, or loyalty to a person or a cause. Everywhere there are honorable men and dishonorable men, men whose word is as good as their bond and men who even when they give bond "make a getaway." Nevertheless certain psychological tendencies sometimes appear to come to expression more often in certain parts of the world than in other parts, and we immediately brand the nation where these manifestations are seen as "religious," "philosophical," "commercial," "anarchistic" what not.

In general, the Spanish speaking people of Central and South America are very proud. They cannot forget that they are descendants of those who brought "civilization" to the igno-



DARKNESS

An Indian Snake Dancer in the country of
"Quien Sabe" and "Manana"

whom an accident revealed to be without socks, is typical.

This pride which demands that appearance must be kept up at all costs makes the people appear very generous and hospitable and breeds a courtesy in speech which cannot but have a certain beneficent effect upon the soul, a fact that the Anglo-Saxons too often forget.

As everywhere the world over, pride is by no means an un-mixed evil, though it works grievous wrongs. If pride were really the dominating factor in life many would have been much further along the road of civilization, but along with pride goes a certain irresponsible carefree attitude toward life. We are a fiesta loving people. We were not made to work hard, nor to grapple with the great problems of life.

rant Indians. Their pride in being civilized often leads to ridiculous expenditures and has bankrupted several nations as well as numberless individuals. It leads to the use of expensive ultramarine products instead of the cheap and substantial products of the country. It leads to an aping of the language of culture and of the forms of foreign governments even when these are utterly out of place. It leads to a showy exterior which often hides a host of "dead men's bones." The case of the government minister who attended a reception of foreign diplomats, dressed faultlessly to all appearances with his silk hat and his prince albert coat, but



AND LIGHT

A Christian Guatemalan woman and her
baby

Our pride in being civilized and progressive gives us the form of a Republican Government, but it is really too much work to inform ourselves on public questions and exert our influence to form an enlightened public opinion. So we let our "President" exploit us as much as he pleases so long as he tickles our pride. We would not change him because he has eaten his fill, and another man would be *hungry*. Our pride demands that we should make many public monuments and so we begin them with a whoop and a holler, but there is *mañana* to finish them.

The town in which I live is full of unfinished monuments, churches, schools and private dwelling houses. We also have started to make a railroad, but are tired of that now that it is about one-fourth finished. But in spite of all this we are laying the foundation for another monument to commemorate the 100th anniversary of our freedom from Spain and have begun work on a magnificent Temple to Minerva, the patron of the Schools. If we may judge by past experience these will be left half finished some day and we will run to begin some new enterprise. What we need is some munificent millionaire to found a Society for Finishing Unfinished Monuments, for supplying with teachers, schools whose equipment and buildings are rotting for want of use, and in general to put in practise for us all the magnificent ideas which are born into our immortal heads.

When it comes to morals in the narrower sense we are equally irresponsible. We are not naturally vicious, but if our pride is wounded we will shoot without a moment's notice or will take our own life or die "*de la cólera*," (in a fit of anger). We harbor no ill will against our neighbor, but his fair partner's eyes are just too much for us. What is a poor fellow really to do? We really don't like to be head over heels in debt, but we just have to keep up appearances and we must have sugar in our coffee, and if what we earn does not enable us to have it, so much the worse for the store-keeper who gives us credit.

The most dangerous factor in the moral life of Latin Americans is its superficiality. We are highly talented as a race and quick to understand and imitate, but we lack "depth of earth." The grain immediately germinates and springs up, but when the sun is up we wither and die because there is no root. We would prefer that you should visit our cities by moonlight or that you should know our people when they are out for a holiday. You will see us at our best in this way and why should you wish to see us any other way?

The Bahai Propaganda in America

BY REV. ROBERT M. LABAREE, D.D., LINCOLN UNIVERSITY, PA.

For some years a missionary of the Presbyterian Church in Persia

RECENTLY we met with a former university president, in touch with the great religious movements of the day, who confessed that he knew nothing of the Bahaist beliefs and missionary activity. It is nevertheless true that at the present time Bahaism is a vital issue in America. By word and pen and printing press, the followers of Baha Ullah are busy seeking to win converts to their religion. They present it in glowing colors as a universal religion of peace and brotherhood, and a panacea for all ills.

For more than twenty years there have been Bahaist missionaries and disciples in America; but it was not until 1912 that the movement attained any publicity. In that year the present head of the faith, Abbas Effendi, or (to use his official title) Abdul Baha, visited this country and received a remarkably cordial welcome and attentive hearing in many quarters. Most surprising of all (surprising even to him and his followers) was the reception given him in many Christian churches. Not only was he invited to speak from so-called "liberal" pulpits, but even from those whose pastors prided themselves upon being strictly evangelical. Some ministers introduced him to their congregations half apologetically, one of them explaining that Christian breadth and catholicity of sympathy with all religious aspirations warranted such a hearing. Others went further, like the Chicago clergyman, who, after a most effusive eulogy, turned to the venerable visitor from the east exclaiming, "I admire him; I adore him." In both England and Scotland Abbas Effendi was given an equally cordial reception. In Edinburgh he was introduced to the public by one of the most distinguished clergymen of the Presbyterian faith; and Dr. Reginald Campbell and Canon Wilberforce stood sponsor for him in London.

The effect of this reception was most unfortunate. It gave to Abbas Effendi a larger hearing than he ever could have won for himself, and it created an unwarranted presumption in his favor. The man himself made very little impression upon his audiences; what gave his message weight was the character of the men who introduced him. As one lady said: "There must be something in the movement, or Dr. ——— would never have admitted him to his pulpit."

But far more serious were the effects in Persia and the Near East. At the time of his reception in Edinburgh, Abdul Baha cabled his followers this laconic message, "Scotland is enlight-

ened." In Persia, Bahaists claimed that all England and America had been won to their faith. This lie was everywhere used by them in their propaganda among their own people. Here we have another instance of how the cause of Christ may receive an ugly wound in the back at the hand of His so-called friends.

While the effect of Abdul Baha in America was superficial and ephemeral, there are some who have been permanently enmeshed by Bahai subtleties, or rather sentimentalities. A few thousand openly avow themselves as followers of Baha Ullah; they have congregations in a number of places; and they carry on a more or less active propaganda under the auspices of what they call "The National Association of the Universal Religion." Among the disciples are some men and women of considerable wealth, who not only finance the missionary activities in America but actually send out workers to Persia, to strengthen the cause there. In America some are misled by this effort, in quarters that we should least expect it. Recently a professor in one of our well known Christian Colleges was found holding parlor meetings and making addresses in favor of this cult. In fact, the movement is misleading the public and cannot be ignored.

If the Bahaiist claims were true and the religion a blessing to mankind, we should bid the workers God speed, but if they are false, the falsehood should be exposed. A simple statement ought to be sufficient to dissipate any tendencies Bahaiward in minds not blinded by its errors and hypocrisies. No one who has any appreciation of the perfect life of Jesus or who has found the Way of Life in Him, could after knowing the unvarnished facts of Bahaism, become a follower of Baha Ullah.

In the first place, the *historical facts* regarding the origin and growth of this new faith dispel all illusion or delusion that it is from God.

In 1844 Mirza Ali Mohammed of Shiraz, Persia, announced himself as the "Bab," which being interpreted means the "Door." This claim has of course no meaning to any but those who are versed in Mohammedan, or to be more exact, Shiite Mohammedan theology. The Shiahs believe that there were twelve "Imams" who succeeded in turn to the position and dignity of Mohammed, as the leader of the Moslem world. The twelfth and last of the Imams disappeared centuries ago and is said to be in hiding, where he will remain until the fulness of time, when he will reappear as the promised Mahdi. For a season the occultation of this Imam was not so complete but that he had some connection with the outer world through certain chosen persons who acted as the *door* of access to him, and who were called therefore by the name "Bab." There were successively four of these Babs and then for a long period of time all messages from the absent Imam ceased. Mirza

Ali Mohammed in calling himself by that perfectly understood title of Mohammedan theology thus laid claim to have reopened communication with the absent Imam. Later he asserted that he was that Imam himself, and that the long expected and passionately desired Mahdi had arrived. Later still he climbed even higher in the hierarchy of heaven, indeed to the very highest position of all, and did not hesitate to assert that he was the "Nukta," or Point of Divine Unity; or to use more western phraseology, that he was very God himself. Certain elements among the Shiah gave him a hearty welcome. With the enthusiasm of a new faith his followers carried their gospel everywhere, and won many adherents, who were called Babis i. e. men of the Bab. The movement was accompanied by political agitation; and partly for that reason and partly because of the new heresies that he promulgated, the Bab was seized, and after a short career of only six years, much of which he spent in prison, he was executed. Then followed a severe persecution in which many Babis suffered as martyrs for their faith. But while many died bravely rather than renounce their new religion, others were moved by a spirit of revenge to raise the banner of revolt; and later still three followers of the Bab tried to assassinate the Shah, Nasr-ud-Din. These acts of violence reacted upon the whole body of Babis, making them objects of fear and hatred.

After the death of the Bab, his mantle fell, by appointment of the Bab himself, on Mirza Yahya, a young and enthusiastic disciple, who was given the high sounding title of Subh-i-Azal ("The Morning of Eternity"). This young man's half brother, older than he by several years, and a stronger and more aggressive personality, was known as Baha Ullah, ("The Splendor of God"). He served Subh-i-Azal as his right hand man for a number of years; and when at last he felt strong enough to assert himself, he put forth the claim that he was the promised one "whom God should manifest," in other words that he, not Subh-i-Azal, was the new "Manifestation" of Divinity. This declaration split the Babi society; the minority who clung to Subh-i-Azal were called Azalis; the great majority who followed Baha Ullah received the name of Bahais. So bitter was this controversy and so violent the spirit of its partisans, that the Government of Turkey, in whose territory the Babi leaders had taken refuge from the persecutions of the Persians, banished the two rival religious heads, Baha Allah to Acca in Syria, and Subh-i-Azal to Cyprus. In the heated strife that divided the new religionists, not only every form of villification was used, but it was freely charged by both sides that the other party was not hesitating to employ the weapons of assassination, poison and secret violence, against the rival leaders. To

say the least it was a disgraceful Oriental row, in which not principles but personal ambitions were the controlling motives.

During the remaining years of Baha's life he lived in Acca, nominally a prisoner, but in reality in comfort and luxury through the liberal support of Persian Bahais, and their many pilgrims to Acca. When he died in 1892, he left four sons, and at once there was precipitated another period of factional strife like that which had disgraced the older generation. Out of this conflict Abbas Effendi, the eldest of the sons, emerged victorious over his brothers, and was recognized as the "Center of the Covenant," the fount of all authority. He was however barred from appearing as a new Manifestation of Deity, inasmuch as his father had pronounced that no such could occur again for 1000 years. He had to content himself therefore with being a reappearance of Jesus Christ, and he has taken the apparently humble title of Abdul Baha, the "Servant of Baha."

This in briefest possible compass, is the history of the rise of the Bahai faith. The story of the Bb merits considerable interest and sympathy. Whatever we may think of the Babi creed, the Babi martyrs proved the sincerity of their faith. But in its later chapters it has been a sordid story of vile recrimination, disgusting intrigue and, as many believe, actual blood stained violence. Surely there is nothing uplifting in this Bahai movement. It is not a wisdom that cometh down from above, but is earthly to say nothing of the other two adjectives used by St. James.

In the second place *the theology* of the Bahais, if rightly understood, must be abhorrent to all Christians. Bahaism is a very different thing in its own home in the Near East, than when masquerading in western garb. Bahaism in America is camouflaged. Here it is put forth as a universal religion, whose chief tenets are the fatherhood of God and the brotherhood of man, doctrines that have a welcome place in all the humanitarian creeds of today. In addition it preaches an obligation to world wide peace. People who hear an eastern sage propounding truths that they have been taught to hold dear are inclined to welcome him as true prophet of God. But these doctrines are not true Bahaism, but are what Bahaism has learned from Christianity, and are garments in which it clothes itself for western approval.

The real theology of the Bab and of Baha Ullah is an outgrowth of Mohammedan thought, and has its roots in the doctrines of the Shiite branch of Islam. Its cardinal doctrine is that truth is progressively revealed, that each age or cycle must have a new revelation, and this can be had only by a fresh "Manifestation" or incarnation of God. There have been six such "Manifestations" in history, Abraham, Moses, Christ, Mohammed, the Bab and Baha Ullah. Each was divine, and each brought to his own age a true

revelation; but the system of each in turn was outgrown, that of Moses by that of Christ, and that of Christ by Islam. The creed of Baha transcends and therefore supercedes all others, even as his person outranks all other past "Manifestations" in fulness of divinity. Baha Ullah did not hesitate to claim absolute deity. "The one foretold by Christ has come among us" his son Abdul Baha declares. In the seventh chapter of Daniel the "Ancient of Days" is affirmed to be Baha, and the "Son of Man" Abdul Baha. He is spoken of by his followers as the "Lord of Hosts," and the "Lord God Almighty." "The Manifestation," being the chief fact of every cycle, the greatest obligation of men is to recognize that "Manifestation" in each cycle as he appears.

We might say much of the puerility of a system that holds that one "Manifestation" was due in 1844, and that less than 20 years after the death of the Bab another "Manifestation" was necessary. The Bahais seem to feel this weakness and try now to minimize the work of the Bab and his followers, while they claim to their own credit all the martyrs of the Babi faith. They would have us believe that the Bab was only the John the Baptist of the new dispensation. But the Bab never played the roll of a John the Baptist. He was no "voice crying in the wilderness, Prepare ye the way of the Lord." He claimed to be the Lord himself. Yet in less than a generation his system was outworn and superceded by another. But aside from such childishness, how can enlightened men and women accept any faith that puts Mohammed above Christ and Baha above both; that holds that a man who had two wives and a concubine, to speak of nothing else derogatory to his character, was the Lord of Hosts. "Your God had two wives" said I once to a gathering of Bahais in Persia. "Does God need wives?" Their answer was "yes."

One wonders how anyone can know the facts of Baha's life and putting them in contrast to the sweet and holy character of Jesus Christ, believe that Baha was a fuller revelation of divinity than Jesus. One is puzzled to understand how one can read the New Testament along with the "Ikan" or the "Kitab-ul-Akdas," and for one moment give the palm to the last two as higher revelations of truth. The Bab gave as a proof of his divine mission, "I can write in one day 2000 verses. Who else can do this?" Baha outdid the Bab in this particular also and is reported to have composed 1500 verses in one hour "without premeditation or reflection." The result is just what you might expect from such a feat, a jumble of confused, unsystematic, prolix, repetitious lines on almost every conceivable subject.

In the third and last place the *moral standards* of Baha are not such as can be accepted by the followers of the Christ.

Bahaism makes a great boast that it has taught the equality

of woman with man, and to have raised the standard of womanhood and of the home. Professor Browne of Cambridge University, who does not err as too severe a critic of Bahaism, declares that its contribution to the elevation of womanhood, has been greatly exaggerated. Bahaism permits bigamy, (and note that two wives are permitted to the man, not two husbands to the woman); and divorce is made easy (to the man but not to the woman). The veil is not abolished; the women of Abdul Baha's household no less than others in the east are kept from the gaze of men. This may not be strange in view of the fact that the Bahais have brought over into their new faith the low standards of Islam on all subjects affecting sex. It is said that in one of the large cities of Persia some progressive Bahais suggested a gathering of men with unveiled women; but such was the unseemly behaviour of the men that the experiment was never repeated. It is not in Baha Ullah the bigamist that woman finds her emancipation.

There are other counts against the ethical standards of Bahaism. It is deplorably loose in its attitude toward truth. The Bahais have taken over the Shiite rule of *takiya*, or religious dissimulation, which has been one of the worst blights upon society in the East. The teaching is that anyone, to help the cause of his religion, or to save himself from loss or inconvenience, may conceal or deny his religion, if only he believes it in his heart. For example, the Persian teacher in our mission school in Urumia for many years, stoutly denied time and again that he had any leanings to Bahaism. He had at one time visited Acca and seen Baha, and he always referred to him in public with a sneer. He continued in the service of the mission until it was discovered that he was carrying on a secret Bahai propaganda in our school among the boys. Such dishonesty is countenanced and even taught by the head of the faith.

There is no question but that the spread of Bahaism in the East has been attended with great enthusiasm at times and intense zeal in proselyting. No one can deny this who has had any contact with its adherents. But alas, all who know them will be forced to admit that there has been no corresponding reformation of character and uplift of life. It is a religion of immense claims and high sounding words; but of no real power over the heart and life. Judged by the standard of "By their fruits ye shall know them," it must stand condemned.

What shall we say of those in enlightened America who have been so readily led astray by the specious claims of this Persian born religion? I can think of no message more suitable than the words of Jeremiah, "For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

Indian Children at The Alert Bay Mission

BY MISS ANNE FORRESTER, BRIDGELANDS, CHUDLEIGH, ENGLAND

WHERE is Alert Bay? Is it part of the mainland of British Columbia, or on Vancouver Island, or a remote islet on the Pacific Coast? A friend had lately been sent there by the Bishop of Columbia to teach in the Mission School and I wanted to know the location. From Vancouver I started up the coast in a small steamer and after twenty-four hours found myself at Cormorant Island, a beautiful spot; mountainous and covered with virgin forest, the property of the Indians. Around the half moon of the bay ran the only cultivated land. A well equipped hospital was at one end, and the mission school at the other. Between, was a salmon cannery, a sawmill and the Indian village of Alert Bay. The mainland of British Columbia lay behind the island and opposite rose the purple mountains of Vancouver Island.

The Kwagutl Indians are mostly heathen despite the fact that a Roman Catholic Mission was established in their midst many years ago. After it had failed to convert the Indians, Mr. and Mrs. Corker came some twenty years ago to the tiny Indian village where a steamer called once a month. There were then only three white families on Alert Bay. The brave, English pioneers needed all their courage in this wild spot where hard work was plenty. Mr. Corker started to learn the Kwagutla language and in five weeks he was able to preach his first sermon in the native tongue. For the first two years the missionaries had only one or two boys! Children were brought by their parents and almost instantly removed again. But Mr. and Mrs. Corker struggled on, and in five years the school flourished so that at present a very good number of intelligent pupils occupy a large and imposing building.

Next they started a girl's school which now stands in cleared ground close to the Corkers' house. It has been built by the Government, who allow a sum of \$100 per annum for each girl, the only stipulation being that she must be a pure-blooded Indian and above six years of age. Other expenses are paid by the Mission. The building, while lacking in such trifles as chairs and tables, has been provided by a thoughtful government with twenty-six shower baths!

The matron and the teacher arrived and on the occasion of the next "Potlatch" or native feast, four little girls took advantage of their mothers' absence to dress themselves in their best pink stockings, earrings and shawls and run away from home, their destination being the mission school. Here they arrived triumphantly and were received by the puzzled principals who, not knowing

what else to do, tubbed the unexpected arrivals and put them to bed. The mothers, warned of their offsprings' escapade, arrived next day and giving in to the childrens' appeal, signed a paper stating their wish that their children be received as pupils.

The next batch arrived in the middle of the night, a very usual time, since the coasting steamers are often late. Whenever they arrive they are welcomed and after a scrubbing (very necessary in some cases) are clothed in uniform. Their own weird garments are washed and laid aside for the holidays—for the girls go home for a month each summer.

A totally untaught Indian girl is somewhat difficult to deal with. Very few speak any English. When I visited Alert Bay there were, beside the Kwagutl girls, some from Rivers Inlet, Metla Katla, and Kitla Katla, and others from distant islands, all speaking in different tongues. For the most part they know nothing of books. Kitchen utensils, beds, and furniture are novelties to them, for the Indian of the Pacific Coast lives mostly by fishing; his camp is his home, and here are only the barest necessities of life. The "Dancing Halls" where many of the Indians still live, are also quite empty of furniture; enormous barnlike places lit by a huge fire in the middle, round which the chiefs dance in "potlatch." Dark cupboards near the entrance form the sleeping places for men and women alike, but proper beds there are none.

To train the children to cleanly and orderly habits would seem a herculean task, yet it is not so. The girls are extraordinarily imitative; they are all immensely interested in their new way of life, and watch the principals with hawk-like eyes in order to copy every movement.

The coast Indian of the north has some white blood in his veins and a strong admixture of Japanese; some of the children greatly resemble little Japs, and many are exceedingly pretty, with golden brown hair and lovely complexions; all are lively and graceful. In the house they wear no shoes and move with silent, naked feet over the polished boards, carrying themselves erect as little soldiers. The youngest wait at table, and there is no unseemly noise or confusion as they move to and fro. They sit at two long tables, the principals being at a small separate one where they can direct operations and correct one if she fills her mouth too full or remind another to take her glass in the right hand.

The domestic training of the girls falls to Miss Nevil, whose emphatic speech seems to penetrate even the dullest understanding. She does the cooking herself, training the girls meanwhile in laundry work, or as housemaids, but in time they will take their part in the kitchen and also learn to sew, for most Indians develop

a decided talent for needlework. Their lessons are at present very simple. First, religious instruction, then reading, writing and drilling. For the last they display great aptitude. At six o'clock comes their playtime. Miss Nixon has provided them with skipping ropes and plays the piano every night while they have musical games and square dances. On Saturday afternoons they go home to spend a few hours, escorted to the doors of their squalid abodes by Miss Nixon, who hates to see her trim, neat little girls disappearing into such horrible places. If not allowed this privilege the Indians would remove all their children, so for the present the custom remains.

The older women, who keep to the old evil ways of the potlatch, are for the most part hostile to the school; the younger ones mostly approve of it. As we marched through the village there were many amused and curious glances bestowed on the little troupe by the various Indians squatting, pipe in mouth, at the doors of their dancing halls. Sometimes a filthy old man in a blanket would be pointed out as one of the fathers, sometimes a half naked boy or dirty little damsel in a night-gown like garment, embraced with great affection. Looking from them to the clean girls with their luxuriant, well brushed hair, one felt that five weeks of school had indeed worked wonders.

What will be the ultimate destiny of these eager little pupils? Well trained in domestic work, the ex-scholars of the various mission schools could supply a pressing need in Canada, if only they would take service; but they are hopelessly lazy and prefer to settle back into the slipshod ways of their tribe. Nor are good wages an attraction, for many of the Indians are exceedingly rich, owners of steamers and proprietors of good ranching land which they never cultivate. Except in potlatch they spend very little money; so the saving of wealth cannot be a great interest, yet a marriageable daughter is invariably sold to the highest bidder. Should the girl's parents fall into poverty they will often persuade her to leave her husband in order that they may sell her again to any man, white or dark, who may desire her. A husband tiring of his wife will frequently make the same horrible bargain, so that many of the little girls at the Mission know the husbands of their mothers, but their real father is quite unknown.

Great immorality is rife among these Indians. One family I met who were really Christians, had brought up twenty Christian children (as a rule no Indian has more than three), one of whom had just had a pretty wedding at the Alert Bay church. But as a general rule the fate of the Coast Indian maid is very different. One girl of thirteen was removed from the school the week before my arrival because her parents decided that she was of marriageable age. The ceremonies the poor child was obliged to go through

were very curious. Seated alone in a dark room facing the north, dressed in certain robes, her wrists and ankles were bound with bark, and in this constrained position she was made to perform various tasks, for whatever she did, whatever peculiarities she evinced during these ten days, so her character would remain. If she idled, she would always idle, if she talked, she would become a chatterer, so silence was imposed, and she might not even look out of the window. After ten days she was shown to the tribe as a potential bride and received the young mens' congratulations. At the next potlatch she was sold to the highest bidder and followed the fortunes of her mate to his distant camp. She fishes with him all the summer and walks behind him to carry the salmon as he sells them from door to door.

Looking at the bright, childish faces of Olangeela and Bertha (she does not, fortunately, use her native name of Tsibulkitl). I often wondered what would be their fate. Perhaps to marry the well trained lads from the boys' school. I recalled the words of an old missionary, who worked all his life among the Indians further south. "We can do little with this generation, but we shall look confidently for the fruits of our labors among the children's children."

THE INDIAN'S TWENTY-THIRD PSALM

The Indian language is not easily subject to translation and in their intercourse with one another the various tribes use a sign language, more or less universal, which they have evolved. The following is a translation of the twenty-third psalm which can easily be interpreted by this sign language:

The Great Father above is a Shepherd Chief. I am His, and with Him I want not.

He throws out to me a rope, and the name of the rope is Love, and He draws me, and He draws me, and He draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is Wonderful.

Some time, it may be very soon, it may be longer, it may be a long, long time, He will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is in there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes he makes the love rope into a whip, but afterwards he gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts His hands upon my head and all the "tired" is gone. My cup He fills till it runs over.

What I tell you is true, I lie not. These roads that are "away ahead" will stay with me through this life, and afterward I will go to live in the "Big Teepee" and sit down with the Shepherd Chief forever.

When Russia Outlawed Vodka

BY PROF. IVAN V. NEPRASH, PHILADELPHIA, PA.

Professor in the Russian Bible Institute, and Vice President of the Baptist Union of Russia

IN August of 1914, there was in Russia a really bright day. By one stroke of his pen the Czar closed all saloons and wine shops, and forbade the sale of any kind of intoxicating drinks. This order was carried out with tremendous enthusiasm. The enemies of temperance were obliged to do so as they saw that otherwise quick mobilization would become failure. The bloody riots and even battles in the streets of Zarizin, and other places where the recruits got hold of vodka shops, proved this.

What prohibition in Russia meant to the war is shown by Germany's response to it. Six months after the war had started a captain of a ship escaped from Germany and told me of the surprise and disappointment that filled the Germans when the news about prohibition in Russia reached their ears. "Vodka was our greatest ally in the East!" was frequently exclaimed in Germany. The officials did not allow it to be known to the public, and for three months German newspapers were filled with descriptions of great rebellions among drunken soldiers in Russia.

It is hard to describe the change in Russia due to this prohibition. To understand it one must know what vodka meant to Russia. The drunkenness during recent years was too awful to describe. A child was simply born in vodka, fed by it in its mother's milk, baptized by drunken parents, grew up surrounded by this awful drink and its evil influences, was drunk on every feast day (which with Sundays were about 152 in number every year), died from the use of vodka and was buried with vodka.

A colonel of the State Recruiting Department in 1908 complained that during the last few years they had found it very difficult to find men tall enough to be placed as guards for the regiments. The hospitals for the insane had to enlarge their accommodations and so did the prisons, which were increasing in number every year. Between the years 1911 and 1913 there was an addition of 15,000 prisoners, to say nothing of the poor women and children abused by drunken husbands and fathers.

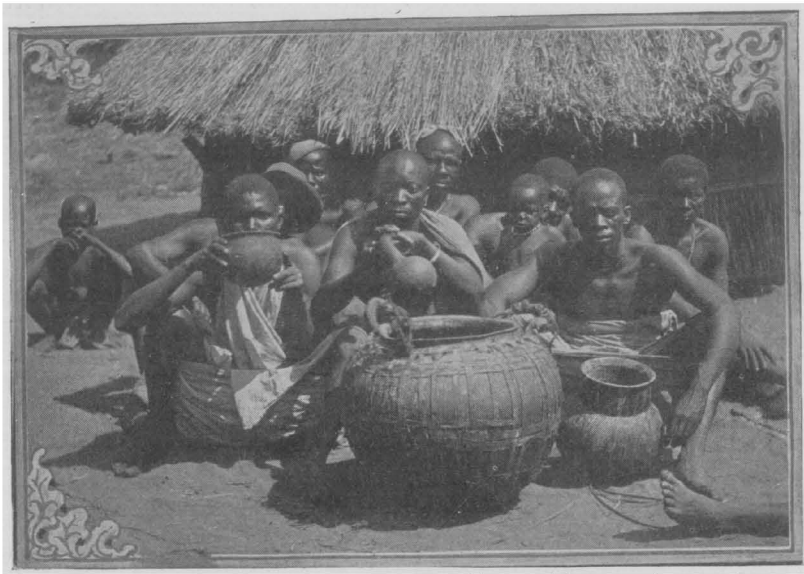
Temperance work in Russia met with few results, as the manufacture and sale of vodka was monopolized by the state. In some places it was not considered safe to speak against vodka as it was counted by some simple officials as against the interests of the state. The state treasury so increased its funds from the sale of liquor that its budget was called a "drink-budget" (824 millions in 1912 and 935 millions in 1914).

All that diabolical system was closed by special edict enforced through all Russia. What a change! Glad news was coming from all parts of Russia, describing the change everywhere.

The influence of prohibition on the wealth of the people was visible even during the first months. I knew of a drunkard in Petrograd; he was a god worker and earning a good deal of money, but he lived according to the proverb: "The coins roll off themselves and papers are blown off by the wind (to the saloons). After these were closed he bought a good suit of clothes, a pair of shoes and still had some money left. He confessed that for the first time in his life he had a ruble in his pocket and that it stayed there for several days. Multiply this case by millions and you will understand "dry" Russia. The state savings bank shared in the profit which was the outcome of prohibition; branches of this bank appeared here and there like mushrooms after a good rain, because the banking which every postoffice carried on could not take care of the people's savings. Very often those buildings which had been occupied by "Kazionka" (vodka shops), were later rented for branches of banks. The state savings bank announced tremendous increases. The official figures speak for themselves. In 1913 the income was \$17,510,000 (34,000,000 rubles) and it had increased in 1914 to \$43,260,000, while in the first two weeks in January, 1915, it was \$7,880,000. This is in contrast to \$155,000 the previous year. The prohibition of intoxicants was the chief cause for this increase.

The prosperity was seen among the working classes especially. The moral results of that act were wonderful and surprising. The evangelical church in Petrograd was accustomed to invite on the first Easter morning to the service and to dinner the "down-and-outs" of Petrograd. Members of the church went into narrow, dark streets and invited drunkards, fallen women, robbers, murderers—everyone who had no place to sleep and no table at which to sit at that time. Of course, there were very many who came. But on Easter, 1915, we had a strange experience. The tables were ready but no guests—nobody was to be found! So we had a real feast on that Easter morning—we had to eat our meal ourselves.

The greatest influence of the prohibition work was psychological. In every war the soldiers must believe they will conquer the enemy. There were few in Russia who really could believe that the monopoly of the state could be crushed. However it became a fact and all could see it and even the drunkards admitted that they never believed it was possible to live without vodka. Now they realized that it was possible. The change was so beneficial that not only women and societies, but former drunkards begged the authorities never to open vodka shops again.



AFRICANS GATHERED AROUND THE BEER POT

An African Autobiography

A Fragment by Daniel Nhlane, a Christian Convert

PRESENTED BY REV. DONALD FRASER, NYASALAND

Missionary of the United Free Church of Scotland, Livingstonia Mission

DANIEL Nhlane died a triumphant Christian death after he had served the Kingdom of God with notable fervor for twenty-one years. He had won for himself an honored place in the affections of the people, having acted as a teacher and then as an evangelist. He had been trained for the ministry, and in a few months he was to be ordained. His loss was a tragic one to us, but the joyful, calm end of his fruitful life possibly was as great a witness to the goodness of God as anything he had ever taught by word or deed. A year before he died I asked him to write his autobiography for me. He had completed it up to the time of his baptism before he was seized by mortal sickness. The document is of great value, for it presents with candor and vivid detail many things in his adventurous life that are worth recording. With unusual accuracy he traces the progress of his mind from darkness to light, without hiding how very dim after all that light was. To me the revelation of the African's view of things, is of special interest, and I think that most people will find the story

fresh and entirely different from the type of missionary description to which the white man's reports have accustomed them.

Daniel was the son of a Swazi headman, Chipatula, who had won for himself a place of much power in the Ngoni tribe. He was born about 45 years ago, after the tribe had settled down on the plateau to the west of Lake Nyasa. For thirty years the Ngoni had been nomads, starting from the lands south of the Zambezi during the great unrest that the famous Zulu tyrant Chaka had caused, and raiding as far north as Lake Victoria Nyanja. Finally, after they had split into many divisions, and scattered themselves over a huge part of the Continent, the main section of the people settled to the west of Nyasa, and there lived by raiding the surrounding tribes.

When the Livingstonia Mission entered these regions, they made their headquarters on the shores of Lake Nyasa among the Tonga people. But the constant warring of the Ngoni greatly disturbed their work. At length they attempted to open work among these raiders, and after a very hazardous beginning, were able to send two Kaffirs from Lovedale in South Africa as pioneers. These men understood the language of the Ngoni, for they still spoke Zulu. William Koyi, whose native name was Mtusane, succeeded in capturing the respect and affection of the chiefs, but the other Kaffir worker did not live a very creditable life. It was not till some six years after Dr. Elmslie arrived that any tangible fruit appeared. Daniel was one of the very first converts, and he describes with faithfulness the struggle of these days, which he helped to make so hard, until Christ conquered him.

In what follows I have translated what Daniel wrote so that the native viewpoint may not be obscured, only omitting some tribal and family particulars that are uninteresting to the general reader.

THE AUTOBIOGRAPHY

I shall try to set forth carefully the things that I have seen from my youth until now.

When I was a small boy I saw that my father never allowed his children to eat along with slaves. If discovered doing this the mother of that child was beaten because of the careless upbringing of her child. Nor were we allowed to eat fish or fowls. The fish, he said, were snakes, and the fowls crows. We all had nurse girls to look after us when our mothers went to drink beer, or to watch their women hoeing in the gardens.

For my father was a rich man, with a great reputation in war. His "impis" fought with the Arabs and killed them, and got great booty from the merchandise that they were carrying for the purchase of slaves. After that the Arabs often came to our villages,

and when my father died an Arab, Lumandala, was there together with his company of carriers.

When my father was buried four pits were dug. Into one his body was put along with all his accoutrements of war; into the others trusses of cloth, that his property might go with his spirit. He had not reached old age, and he died mourning for his eldest son.

I was then about eight or ten years of age. When they tried to find out the cause of his death many were slain. For messengers had been sent to Mombera, the head chief, to tell him that Chipatula had died, and he asked how he died. The men replied



A GROUP OF NGONI WARRIORS

Some of Daniel's companions in the raids. Muzukuzuku (sitting) and some of his men

that he had followed after Bongo who had been suspected of having done wrong with Mombera's sister and had fled. On his way home he had been badly bitten by the tanpan bug and soon afterwards took ill and died. Mombera ordered them to call Bongo that he might be killed along with all his people.

Bongo was slain in a very cruel fashion, after the manner of the Tonga. He was burned alive. In the agony of the fire he named others, crying out, "Why is not Sango Chipeta here?" Then the Tonga shouted, "Hear him, he has accused Chipeta." On hearing this, Sango fled to the royal village to save himself, but he was given up to his enemies, and killed along with his chief wife.

Now the Tonga serfs remembered that Chipatula had once

said to them, "If I should die, do not remain under the Ngoni, but return to the Lake, to your own country." They pondered over this and made their plans to escape, but news of the conspiracy came to the ears of their Ngoni masters, and soon a rumor spread that the Ngoni had given an order that "all the bulls and cows were to be killed, but the heifers and calves were to be spared." This was quickly interpreted to mean that the grown men and women among the Tonga were to be murdered, but the boys and girls were to be saved alive. So hasty steps were taken to escape.

Each village was presided over by an Ngoni master, most of the people living with him being his serfs. When the plot was ripe, the Tonga suddenly rose in the night, and slew the masters and their free wives, and casting away the beads and other little ornaments that they had gathered under the Ngoni rule, they fled for the Lake.

As soon as news of this massacre was received, the chiefs summoned their regiments, and three armies started for the Lake in pursuit. But on the way one of the armies turned aside to attack the villages of a headman of their own tribe who had a dispute with their chief, and there got severely beaten. The other two armies arrived at the lake at Chinteachi and found there a great stockade built near the lake and surrounded by marshes. They attacked, and were caught in the treacherous ground, and in hidden traps, and were decimated by the Tonga. When the remnants returned, the land was full of weeping. Widows and orphans were in every village, and the flower of the Ngoni armies lay dead.

Now followed a year of famine and poverty. The children of the chief had no clothing but bits of goat skin, and little food beyond maize chaff steeped in water. There were no men to keep the villages, and the houses became ruinous. Then the headman of Chipatula's villages called the remaining warriors together, and said:

"See, the children are dying of hunger. Let us go to the Lake and forage there, that we may get food for the children."

The army gathered, and a noted witch-doctor, whose sons afterwards became the first Christians, consulted the bones, and blessed the army, warning them not to pass the grave of Chipatula, which lay on the proposed route, without offering sacrifice there.

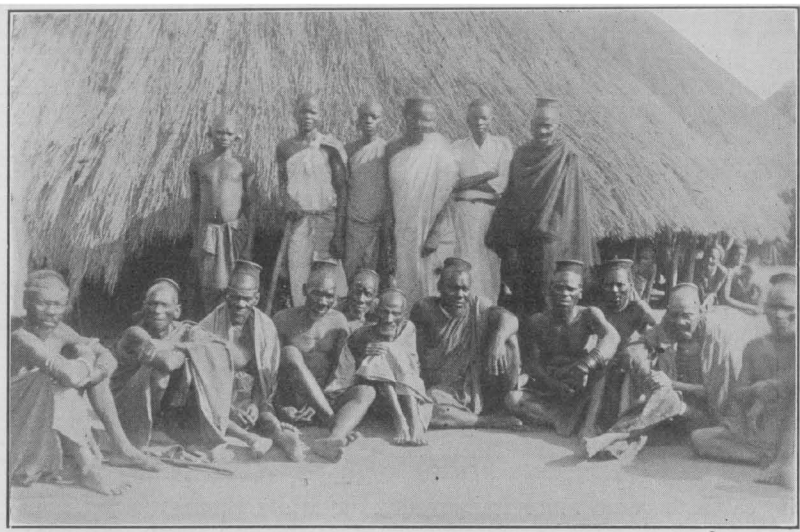
They started on their expedition, offered sacrifice at the grave, and next day prepared to cross the high open grasslands that divide Ngoniland from the lake country. In the morning one man went off to look for berries in the bush, and, to his amazement, saw standing among the trees a tent; beside it were two white men and a number of Tonga carriers. He cautiously approached. The Europeans were Dr. Laws from Bandawe, and Mr. John Moir, and with them was William Koyi, a Kaffir from Lovedale. Koyi

was at once able to make himself understood, and said to the startled warrior:

"Go back, and tell the Ngoni that we are coming to visit them." The man returned to the impi, and cried:

"Be quiet, everyone."

Then a great silence fell on the wondering host. But no word was uttered by the warrior. He only shook his head, and sat silent. The others questioned him, and asked what had happened.



OLD WARRIORS WHO CROSSED THE ZAMBEZI

Notice the headring made of natural hair and beeswax—the insignia of a married warrior

At last he said, "I have seen spirits of the dead. One of them seems a little familiar, and there are live Tonga with them. I tried to look carefully, and think that perhaps one is Chipatula risen from the dead, and another his younger brother. But they have Tonga with them."

"Come let us draw near, and see," cried the warriors.

So they came to the tent, greatly wondering. The white men gave them beads and cloth.

Then the warriors said, "Are they not living men?"

But others said, "They feel like spirits. See they have just come from the grave. Their bodies are soft."

Messengers were sent off to the village to say, "The impi has had a great vision. Tell the witch-doctor to get the village ready."

Then the doctor got medicine ready, and scattered it on the place where it was arranged the tent should be pitched, and he washed the people, and sprinkled the houses.

When the men returned they forbade the children to appear. "The strangers have shown themselves to us," they said, "but you will be terrified at the sight of them. Their bodies are like the bodies of little children, or like white calico. They took a paper and stuck it on a tree, and shot at it many times, and pierced it once. They have given us cloth and beads, and the famine is over now."*

At this time I began to herd the cattle. Now herding was the center of much quarreling and fighting. If one drove of cattle wandered into the pastures of another, the herd boys fought, and sometimes one was killed. Then the fathers of the defeated boys rose in wrath and shame, and fought the villages of those who had conquered. Deaths resulted. The row was then brought before the head chief, and when he had tried the case, he fined heavily those who had begun the quarrel, and more lightly the defenders.

I became a senior herder and used to sit on an ant-hill with the other seniors, while the younger boys followed the cattle. From this vantage ground we watched for people coming along the path. As they drew near we would hide in the bush, and one coming out would salute the passers, and say, "Give me a snuff." Perhaps they had no snuff, and this was good cause for a dispute. As soon as words became hot the other lads darted out of the bush, and a fierce fight took place. If one of the travelers knew us, we tried to kill him, lest he should carry an accusation against us to the chief. So the herd boys became a terror to travelers.

When severe famine fell on the land, the work of attending the cattle became more dangerous, for while there was no maize for food, there were great numbers of cattle, and sheep, and goats. Then we used to watch for some poorly guarded cattle, and drive them away, beating off the boys in charge. We slaughtered the beasts and hid their heads and skins. For should anyone be discovered by the owners beside the horns or skin, that was sure evidence both of the identity of the beast, and of the thief, for the chief to go on in condemning him. Sometimes while we were still busy flaying the animal the owners would draw near. Then some of us went out to meet them, and if words and argument could not hold them off, we fought, sometimes to the death, while our companions hurried on the skinning, and concealing of the accepted means of identification.

In those days the herds were senior lads, not yet married. Their work was too full of hazard for small boys. But though we were grown lads we were not married, for marriage was not allowed until we became developed men.

(To be continued in September.)

* Through this visit arrangements were made for the coming of the mission to the Ngoni Koyi, and another Kafir settled near Chipatula's villages. A mission station was opened at Njuyu, and soon afterwards Dr. Elmslie arrived to guide the mission through its pioneer stages.



BEST METHODS



EDITED BY MRS. E. C. CRONK, NEW YORK CITY

A Showing of New Fall Missionary Materials

Suggestions about how to use them, by some of the people who know them and who helped to create them.

Of course it all depends on the line in which you are interested. There are people who seek with avidity the display of new models in automobiles. Then there are those who hasten with swift feet to the advance showings of the latest models in hats and gowns. There may be persons who can actually pass with lustreless eyes such a wealth of new missionary materials as are herein shown. But the people who are really interested in the missionary line will study eagerly this showing of the supplies which ought to make 1919-20 the greatest year yet in missionary education circles.

A WEALTH OF NEW LITERATURE

By Franklin D. Cogswell

The year's missionary study literature centers around subjects of such current interest that there is prospect of an unusually rich and helpful season for 1919-20. The vast destruction of human life during the years of war makes the theme of "Christianity and Human Conservation" most timely, and it is handled effectively in a series of publications.

An impressive series of pictures of the great task which Christian missions has accomplished throughout the world for the conservation of human life among women and children is contained in a *A Crusade of Compassion for the Healing of the Nations* by Belle J. Allen, M. D. and Caroline Atwater Mason.¹ The six compact chapters of this most recent survey of women's part in the fight against disease through the Christian hospital in the great mission fields will bring a stirring message to groups of women all over America who have been working together to relieve the suffering of war. It reveals in an impressive manner the needs of millions of women and children the world over for medical care.

New Life Currents in China by Mary Ninde Gamewell² shows in de-

tail how the movement for the conservation of life is being developed in one country. China presents an unusually interesting field for such a study because of the broad program of public health education, sanitation and prevention and treatment of disease that has been initiated by missionary, governmental and philanthropic agencies. Mrs. Gamewell has written her book after a fresh tour of China and has brought together a great many new facts. How Christian missions are conserving the intellectual and spiritual as well as the physical resources of this mighty people is an important part of Mrs. Gamewell's handling of her subject.

A book of capital stories on the theme of the year has been provided in *Foreign Magic* by Jean Carter Cochran,³ the author of "*Nancy's Mother*." These tales of every-day China depict life at one of the most famous mission hospitals of China. The ways of the village folk and the helpful service of the mission staff in the curing of bodies and souls are shown with a charm and humor that will make these stories very effective for use in connection with the study materials. Stories from this book may be read or told as a part of the program in societies that are following the study of the two text-books above mentioned. It will be easy to arrange simple dramatizations from

¹ Published by The Central Committee on the United Study of Foreign Missions, West Medford, Mass. Cloth, 50c.; paper, 35c.; postage extra.

² Published by the Missionary Education Movement, New York. Cloth, 75c.; paper, 50c.

³ Published by the Missionary Education Movement, New York. Price, \$1.50.

certain of the stories and thus bring before church groups in a manner more striking than telling or reading, the evidence of what a Christian hospital means to a Chinese community.

Miss Cochran's book is attractive in style and is well suited for use as a reading book by many who do not participate in the organized mission study work of the church. Home reading circles may be formed and at the end of the specified time, an informal meeting may be held with some dramatizations based on the book, a map talk, or a well-planned statement about Christian medical work throughout China. This will bring a group of home readers in touch with the theme of the year.

For young people there is a series of biographical sketches of great medical missionaries—*Ministers of Mercy* by James H. Franklin.⁴ Mission study groups of young men and young women, young peoples' societies, and classes will find in these stories most helpful material for a course of lessons or for individual reading. The men and women of whom Dr. Franklin tells have served in many fields as the following list of chapters shows: Theodore Pennell of the Afghan Frontier, Christine I. Bennett of Arabia, Fred D. Shepard of Turkey, James Curtis Hepburn of Japan, Joseph P. Cochran of Persia, Catharine L. Mabie of Africa, Peter Parker of China, John Kenneth Mackenzie of China, the Neves of Kashmir, John Scudder of India. These sketches will also furnish valuable supplementary material for programs in those societies that are studying world-wide medical missions. The task and triumph of the Christian doctor may be made very real by having the story of one person from one particular field told in detail.

Sunday-school teachers will also find Dr. Franklin's book a rich source of illustration of what has been accomplished by some modern follow-

ers of the Great Physician. No appeal for devotion of life to the deepest needs of humanity is stronger than that which comes from the records of such lives.

On the side of home missions there is but one adult study book for the year—*CHRISTIAN AMERICANIZATION: A Task for the Churches* by Charles A. Brooks.⁵ This is a timely subject and Dr. Brooks' thoughtful and helpful treatment brings out the problems in a clear, concise way. Those who base program meetings upon the book will discover that there is an abundance of interesting topics in each chapter. It is expected that groups using this book will secure supplementary illustrative material from their own home mission boards and from the various public and social agencies that are supporting the Americanization effort. The Americanization Division of the Bureau of Education in Washington is publishing a great deal of valuable material on the subject and has means for cooperating with groups in local communities which are undertaking an Americanization program. Some person in each class or society should be responsible for making a connection with the boards and societies that are equipped to furnish guidance to groups that wish to undertake some practical efforts for Americanization in their own localities and to file in convenient form the great amount of helpful material on this subject that is appearing in the daily and magazine press.

A helpful series of Bible studies for groups studying *Christian Americanization* has been prepared by Ida Withers Harrison under the title "The Bible Message for the Stranger Within Our Gates."⁶

For younger readers—boys and girls in their teens—there is an interesting new book about one of Ameri-

⁴Published by the Missionary Education Movement, New York. Cloth, 75c.; paper 50c.

⁵Published by the Council of Women for Home Missions and the Missionary Education Movement, New York. Price, cloth, 75c.; paper 40c.

⁶Published by the Council of Women for Home Missions, New York. 15 cents.

ca's home missionary veterans. Any boy and girl who loves stories of heroic adventure—of Indian fights, of the journeys across the plains in the early days of the opening West, and of the vigorous life of the pioneers of civilization in the wilderness—will enjoy *Brother Van* by Stella W. Brummitt.* This is the story of Rev. William Wesley Van Orsdel, whose parish for nearly fifty years has been the vast stretches of Montana and Idaho where he is universally known as "Brother Van." The book is attractively printed and bound and is fully illustrated.

A new pageant which is especially suitable for use in church groups in this period following the war is now available,—*A Pageant of Democracy* by Katherine H. B. Mullally.* It is simple in form and does not require elaborate settings. The number of persons necessary for its presentation is twelve; time, thirty minutes.

HOW TO USE THE NEW JUNIOR PUBLICATIONS

By J. Gertrude Hutton

"Something to do! Something to read!" How insistent, and how natural is the junior demand for these two things, and what a long step in the correct training and education of the child has been taken when this demand has been wisely satisfied. Never was there a greater wealth of material prepared for the use of the growing boy and girl than at the present time, and not alone the teacher who is preparing for the autumn classes, but the parent with an eye to the provisions of wholesome, happy summer hours for her family, will welcome the list of junior publications.

The place of first honor may perhaps well be given to Miss Ferris' new book on China,* *The Honorable*

Crimson Tree, and other Tales, a fascinating collection of stories about our neighbors in the young republic across the seas, where boys are just beginning to learn how to fight floods by planting trees, to wage war against famine by joining corn clubs, to fight disease by becoming doctors; and where girls are getting their first chances to learn to read and write and learn to be nurses. The tales are written with a sympathetic insight into the needs and interests of boys and girls, and will go far toward establishing a feeling of friendliness and community of interests between the young republicans of China and the United States. The volume will prove a fascinating story book for the perusal of juniors as individuals, or the tales may be read aloud, or told, by a leader to a group of children who in many cases may wish later to dramatize the stories. The book is also to be used as the text for real study by a mission band. Provided to accompany it are two sheets of pictures, "Chinese Boys and Girls," and "Chinese Snap Shots," to be used as illustrative material for note books, or formed into "moving picture shows" as suggested in the pamphlet prepared for leaders. These "Suggestions" also outline simple, practical and useful handwork, quite within the possibilities of the average junior group, work to be undertaken in the spirit of sharing and service, as an expression of the new interest in the Chinese brothers and sisters which must inevitably be aroused by a perusal of *The Honorable Crimson Tree*.

Simple service activities are also suggested for the children who read *Mook*, the set of Chinese tales for children by Evelyn Worthley Sites, published by the Central Committee.

Coming to the homeland problems, the juniors are offered Miss Van Marter's *Called to the Colors*, which utilizes the idea of mobilization of the Christian soldiers. The manual for this text has been written by Miss Margaret Applegarth,

* Published by the Missionary Education Movement, New York. Cloth, 75c.; paper 50c.

* Published by the Council of Women for Home Missions and the Missionary Education Movement, New York. Price, 15 cents.

* Published by Missionary Education Movement. Price, cloth, 60 cents; paper, 40 cents; post paid.

and both text and manual are to be had from the Council of Women, or the denominational board.

Just off the press of the Missionary Education Movement is another homeland book, *Americans All*, by Augusta Huiell Seaman, a volume of stories primarily designed to tell, which will fill a need frequently felt by the Sunday-school teacher or junior leader. To accompany this book, three picture sheets are available, "Mexicans in the United States," "Orientals in the United States," and "Children of the City." These pictures are to be used in various ways, to illustrate the stories which the children may be encouraged to retell to others in the home, in other groups, to shut-ins or in hospitals. Or the leader may ask for written stories based on the tale that has been told, and the pictures may be used as rewards for the best one written. The pictures may be worked up into posters to be used for the presentation of the story to the school or the group; they may be used in the reflectoroscope, and in various other ways that readily suggest themselves to the resourceful person. Similarly, the new picture sheets, "The Armenians and Syrians," "The Japanese," and "The Eskimos," will carry, through eye-gate, the missionary appeal in a language easily understood; and these sets, on topics somewhat more difficult of presentation, are timely and most welcome.

Do Not Overlook the Postcards!

The set of twelve colored post cards published by the Missionary Education Movement is just the thing to offer as a class prize, to passe-partout, for class room decoration, or to send as a gift or a greeting to friends, or to some other similar group of youngsters, perhaps in a city school or on the frontier. But from the junior point of view, quite the most fascinating publication, just now ready, is the new book of *World Friendship Stamps*, with

its fifty-six stamps, printed in three colors, and the descriptive text to accompany each stamp. For use as a prize, for rainy-day work, as a gift to send a sick child, as a pastime on a long train trip, for just pure enjoyment, what boy or girl will not delight in this book? Indeed, it is to be suspected that more than one child of a larger growth will find no small degree of pleasure in the *Babies*, the *Smiles* and the *Homes*, travel far while comfortably seated in his easy chair, and play many interesting *Games*, visit many unusual *Schools*, and do much *Sight Seeing* by his own study fire, for while the stamp book is offered with the junior interest particularly in mind, the eight topics under which the stamps are grouped are so well chosen and so fascinatingly worked out, that the appeal will extend far beyond the age for which it was primarily planned.

In addition to the undenominational publications here noted, each board provides literature for its own special use. Most denominations also publish a children's magazine, which offers new and interesting material from month to month. *Everyland*, the interdenominational children's monthly, has proved itself again and again to be an indispensable tool in the equipment of the leader, and of the greatest interest and fascination to children.

SOME SAMPLES FROM "THE NEW LINE"

By Florence E. Quinlan

Executive Secretary, Council of Women for Home Missions

Year after year we look forward to the new books with a glad expectancy. We have grown so accustomed, these latter days, to this yearly "opening" that we almost forget that there ever was a pre-"united study" era. It is so delightful to know that while we, in our little group "in Podunk," are reading of the doings of people who differ from us in custom and costume, are studying the problems of large sections of humanity, are pondering

our specific share in the solution of these problems, other groups all over this land of ours are concentrating upon the same topics, are discussing the same questions. This year we have the added stimulus of knowing that not only are missionary-visioned groups intent, but the whole nation, collectively and in component parts, has attention focused upon the theme of the year—Christian Americanization.

The War has brought us a deeper realization of Americanization—what it is, how far we have fallen short of attainment and how essential a factor it is in our future. It has given us a new concept of Christianity, and has left us with eyes opened, hearts softened, brains and hands eager for tasks. The new study book, "Christian Americanization, *A Task for the Churches*," by Charles Alvin Brooks, Secretary, City and Foreign-speaking Missions of the American Baptist Home Mission Society, is based upon wide personal experience and knowledge, is written with sympathetic understanding, and will be found enjoyable and profitable by every variety of study group, from the intensive study class, the lecture course, the relay class, the meeting basing part of the program on the book, to the reading circle. The supplement has again this year been written by the fertile pen of Mrs. D. E. Waid and is a fund of fine suggestions. Full of "best methods," gentle reader, is this supplement. We conserve space in these columns by merely serving as finger-post to point the way.

For use with the text-book or in any gathering desiring a devotional service, "The Bible Message for The Stranger Within Our Gates" has been prepared by Mrs. Ida Withers Harrison. The six sections of Bible readings have been skilfully chosen, all being allied to the theme of the text-book. There is a somewhat unusual treatment of type in this little booklet; the resultant "boldness" will be especially appreciated when in

"dim, religious light" eyes seek responses.

"Called to the Colors," by Martha Van Marter, with its "Leader's Manual," by Margaret Applegarth, is truly a summons to the red, white and blue of the Stars and Stripes and the Christian flag. The Boy and Girl Scouts on its covers bugle a "Call" to the boys and girls of the land, and for the younger readers there is a Take-Home Envelope containing six cards to be "hand-painted" by youthful artists. Mothers' hearts will be lightened for some scores of minutes on rainy days.

"Breathes there the (woman) with soul so dead" who would not like to take a part in "A Pageant of Democracy"? Little histrionic art is required of the participants, for with the exception of Democracy and Christianity and four lines by America all parts are in pantomime; virtually no stage setting is needed—a dell in the wild-wood or a manse lawn serving admirably as stage; no great outlay of time and stitching do the costumes demand; and the one accessory, music, may be a solo voice, a piano, or an elaborate orchestral assemblage. Why not interest some city exotics at the country resort in camouflaged missions? There is nothing in the title to scare timid souls afraid of the word "missions"; there is nothing in the text to cause stout hearts to quail. Try it on the hotel piazza habitues, who learned last year to knit and serve at can-tees, and see if they do not respond to the thrill of Democracy's lines:

"America, great country, I shall write
Thy name upon the page of Freedom's
book,
For thou did'st hear above the din of
war
The clarion call to service for the
world,"
and to Christianity later in the pageant:

"I come, Democracy, yea, take my hand;
Thy gift is Freedom—mine the love of
God;
Together we shall lead men ever on."

The pageant is not long, half or

three-quarters of an hour of a mid-summer afternoon in the cool of the day will suffice for effective presentation, but be sure to reserve an evening next winter when it will be given in the parish house.

Our Pilgrim and Puritan-ancestored New Englander would accord his superlative of praise, "genteel," to the set of posters which the Council of Women for Home Missions has published. By the way, you have doubtless correctly apprehended that all the material above mentioned is published by the Council of Women and may be obtained from Board headquarters. The text-book for adults and the pageant are published jointly by the Missionary Education Movement and the Council.

One of the new set of posters is, "A Call to Service," a three-colored poster, on which is portrayed the emblem of the Council, a woman behind whom are the American and Christian flags. At her left and right on this poster are two groups of needy ones. There is also a poster on Prayer and another on Cooperation and Unity. The United States Government has given the Council a large supply of the "Americans All" poster showing an Honor Roll of fourteen names of various nationalities. This poster was used in the Victory Liberty Loan and is now included in the Council's set. It can be used advantageously in connection with study classes. The Prayer poster will be found especially helpful in emphasizing the fundamental place prayer holds in the securing of workers for the Lord's Kingdom, and in rendering effective their efforts.

The Lantern Slide and Lecture Bureau of the Methodist Episcopal Board of Home Missions and Church Extension has assembled a stereopticon lecture on Americanization, interdenominational in character. The slides have been carefully selected, finely colored, and are accompanied by loose-leaf text. This method of impressing the heart through the eye-

gate is of proven excellence.

Home Mission Week will be observed November 16-23 inclusive. The theme is "The Soul of Democracy; Christian Service, Personal and Social," and a stimulating program has been prepared for Women's Missionary Societies by Mrs. Virgil B. Sease. A thought-impelling service has been written by Mrs. Samuel Semple for the Day of Prayer, November 20th having been thus designated. In many cities all of the societies of a given denomination or all in the community unite and hold one large meeting, observing the Day of Prayer. This comradeship in intercession is an immeasurable asset. The efficacy of prayer, considered as a spiritual lever, is a perpetual marvel.

CENTRAL COMMITTEE LITERATURE

The Contribution of the Federation of Women's Foreign Mission Boards of America

By Mrs. Henry W. Peabody

The Central Committee on the United Study of Foreign Missions issued its nineteenth text-book, "A Crusade of Compassion for the Healing of the Nations," March first. The sales of the book have already amounted to over 50,000, and the first edition of "Mook," the junior book is sold. The usual helpful programs on the senior book appear in the pamphlet, "How to Use." The Central Committee has also secured from the Presbyterian Board of Missions an edition of the valuable outlines for "A Crusade of Compassion," prepared by Miss Gertrude Schultz, well-known as a normal teacher at our Summer Schools. They are admirable and will put the teaching instinct into the least hopeful leader.¹

A leaflet of eight pages, called World Health, provides a simple plan for four grades of women. Grade A includes the women who

¹The price of How to Use and the Outlines for Study Classes is 10 cents each, with 2 cents added for postage. We also recommend other denominational material.

will really study missions, taking Miss Schultz's outlines and preparing themselves to be study class leaders and program makers. Class B provides for the regular woman's mission circle, using the text book. Frequently this group is too large for a study class, but it may introduce certain features of the study class. For this group Mrs. MacLeish has prepared a delightful set of programs based on the text book, "A Crusade of Compassion." These are really programs and can be used by any woman's missionary society. These leaflets may be obtained from the Central Committee on the United Study of Foreign Missions or from the Woman's Board of the Baptist Church. Price 3 cents each, 30 cents a dozen. Class C in the World Health course consists of six busy women who cannot attend meetings. Of them it is only required that they have one text-book, one note-book, one meeting. Their duties are definitely stated in the leaflet. Class D is called for most eagerly by women demobilizing as Red Cross workers. They are not all members of Women's Mission societies. They have, however, caught a new vision of need and suffering during the war and have met this need with wonderful skill. They are ready now to take up work for stricken women and children overseas in non-Christian lands. They are eager to use their hands, as well as their brains, and so are preparing to do surgical dressings and bandages for our many mission hospitals in foreign lands. These hospitals have suffered during the war for lack of aid and will welcome any of the Red Cross material that has been so valuable to our men at the front. It is proposed that such groups of women mobilize as White Cross reading circles, taking up "A Crusade of Compassion," and some of the interesting medical missionary literature issued by denominational Boards in connection with our study courses or the new serial story by

Caroline Atwater Mason. This will provide reading for many meetings, and women who listen to this story of appalling need will find themselves, even if they are "not interested in missions" members of their missionary societies in fact. It would be well also that they add to their reading list the story of the new medical school in Vellore which is calling for aid. They need buildings, equipment, scholarships. This booklet provides reading for one afternoon, and might lead to a crusade of compassion for these brave women who have started forth on this great adventure which is to provide adequate medical aid for 150,000,000 through the training of their own Christian students. The price of the booklet is 10 cents with 2 cents added for postage.

We have not as yet received any of the supplementary material for our junior book, "Mook, True Tales of a Chinese Boy and his Friends." The book is in itself so charming and complete that it hardly needs helps. Fifty pictures explain the text most vividly. We are, however, promised some attractive posters and interesting material for children which will be on exhibition at our Summer Schools.²

We must speak of the work accomplished by the posters which the Central Committee issued in February in connection with the Rainbow Campaign. Already 10,000 sets of the posters have gone into hospitals, colleges, and churches. We ought to send out 100,000 if we are to have results commensurate with our needs. One young woman succeeded in placing the Edith Cavell poster in fifty hospitals in the city of Chicago. The superintendent of nurses in one of those hospitals, seeing the poster with its silent message, day after day, caught the spirit of Edith Cavell and has offered herself with her splendid record of service to her own Mission Board

² Obtained through the Central Committee, Miss M. H. Leavis, West Medford, Mass.

to go overseas. Is there any reason why, with all the forces of women workers in our Women's Societies, we cannot cover the ground this year and do better publicity work in making known the needs of our Lord Jesus Christ? He depends on us to voice His call. Instead we shut ourselves up in a little vestry and go over, in routine style, our little programs. We do not even assemble all the women of our own churches and we do not attempt to reach the great group of women outside with sympathetic hearts and ready hands, when they really understand that the Church has a great work of mercy waiting for women to do. It is a small task and one which does not require oratory or genius to put posters where people can see them, and to send Rainbow leaflets to young women who might go if they knew the need. The cost is so slight. An investment of 50 cents for a set of posters and 6 cents for Rainbow leaflets brings them to your door postpaid. These may be ordered from Women's Foreign Mission Boards or from Miss M. H. Leavis, West Medford, Mass. These posters would make a beautiful prayer meeting program. They might be taken with you to summer hotels and put up in a corridor. You might form a White Cross reading circle and if you did any or all of these things in the spirit of Jesus and with prayer for His blessing you might be the one to send a missionary and to save life.

AN ADVANCE STEP IN MISSIONARY SYNDICATES

A very valuable contribution to the missionary literature of the year is the serial story—"Conscripts of Conscience" by Caroline Atwater Mason. It has been syndicated by the committee of Methods of Work for the Federation of the Women's Foreign Mission Boards to be published in the leading missionary magazines. The following magazines will run the serial beginning with the September issue:

"Light and Life for Women" of the Congregational Board.

"Women's Work" of the Presbyterian Board in U. S. A.

"Friends Missionary Advocate."

"Lutheran Woman's Work."

"The World Call" of the Christian Board."

"Missions," of the Baptist Board.

"The Missionary Voice" of the Methodist Episcopal Church South.

"Women's Missionary Magazine" of the United Presbyterian Church.

"The Mission Field" of the Reformed Church in America.

"Missionary Tidings" of the United Evangelical Church.

This story by Mrs. Mason, who has made so many splendid contributions to missionary literature, as well as to popular fiction, will challenge the attention of young people everywhere to the great need and opportunity for Christian doctors in missionary fields.

ATTENTION FOR SIMULTANEOUS MEETINGS

An interesting report of results of notices and invitations comes from Mrs. L. C. Barnes, Secretary for the New York District of the Woman's American Baptist Home Mission Society. In an effort to secure simultaneous meetings in every Baptist Church in New York Mrs. Barnes used the following methods for publicity:

An attractive poster sent out to be posted in every church several weeks in advance.

A pulpit notice sent to every pastor with a letter of explanation.

A printed sheet giving definite and specific plans for the meetings, sent to those in charge.

Numbered bulletins to be given out, in order, to every woman possible.

Although the date, Nov. 7, was in the midst of the influenza epidemic, and was also the day of the excitement of the false armistice reports, the interest created by the advance announcements was so great that 350 meetings were reported from which 30 new societies have actually been started and ten more promised, in addition to the inspiration received by the societies already at work.

The Woman's Foreign Mission Bulletin

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

Representative of the Woman's Foreign Mission Boards

AT THE VELLORE HOSPITAL

SISTER MAY, an English nurse who came to the relief of Dr. Ida Scudder in a time of great need, gives the following vivid bits descriptive of Vellore Hospital scenes:

There are two large wards, one where poor patients are admitted and treated free of charge, and one for caste people who can afford to pay a little. Besides this, are one or two rooms for the wealthier patients who pay a good fee. The beds are very comfortable with wire spring mattresses, but as the Hindus are used to the floor, it is difficult to get them to remain in bed at first. They much prefer the hard floor. They feel they are being put on shelves and are very afraid of falling off. So a nurse here must never be alarmed or distressed to find her patient on the floor at the side of, or often under the bed. Each patient, unless destitute, brings either a relative or friend to look after her and cook her food. Sometimes the patient gets under and the attendant takes her place on the bed. It is no use trying to keep the wards or patients in order as we do in England—one must be resigned to the inevitable and do the best possible. But considering all things, the wards are very clean and nice. The floors are concrete and easily washed, walls are constantly whitewashed and a few nice pictures hang around. Each patient has her locker with a little white cloth on the top. The dressing-wagon is in its place, medicines in regulation order, and charts as neatly kept as in any well-regulated hospital at home. There are seventeen nurses and a night nurse at present. They are all native Christian girls, and look so nice in their pink jackets and pure white

sarees. Their bare feet enable them to be quick and noiseless in their movements.

In the corner here are two Mohammedan women, "very gosha" we call them, because they are not used to public life and in their homes are shut away and see no men but those of their own household. As there was no accommodation for them in the private wards, they had to be content to share with the others, but have a screen partly round them. When their respective husbands visit them, as we have not sufficient screens, a sheet has to be tied between the beds and they get as closely as they can beneath its shadow. When the first one came in, she showed no interest in anything around, being entirely occupied with herself. Now she really shows interest in others, and expresses sympathy for their suffering. Poor women, this little experience of contact with the outer world is good for them, and I really think they enjoy it and are not sorry now that they could not be alone with themselves. They are not too ill to take in all that goes on.

In the next bed we find an old lady who has been operated on for cataract. She is a Christian and the widow of a Christian professor, she proudly tells us. (He was a theological teacher). Her eye is better, she says; she has had a good night and very little pain, and in affectionate gratitude takes our hands and kisses them in turn. Next is a little girl of six years, convalescent after a long enteric fever. Such a dear little round face and big brown eyes. She has just had permission to have her ordinary dinner of curry and rice, and any of you who have had typhoid fever and milk diet for three

weeks will sympathize with little Jeevamonie's delight. She is just beginning to enjoy life. Her mother stands radiant by her side and salaams profusely.

We turn to the next bed. There is a poor wee mite of four years, suffering from a bad congenital heart. She has a big body but poor little withered legs that cannot support her. The face is too old for her years—she has constant headache, and when asked how she is, will put her little hand to her head and tell us, "Thalai novoo," head aching. I had one dollie left that my little consumptive patients at Dr. Barnardo's village sent me for the black children. So it cheers this tiny suffering India sister, and I wish the little patient who dressed and paid for that dollie out of her few pence, could see the brightening eyes and loving look as the dollie is clasped in her little arms.

Now we come to "Armonie,"—dear, patient Armonie; she greets us with a smiling salaam, but she is a great sufferer. She has heart disease and very bad dropsy, and has to be continually tapped to get relief. She is so responsive to any kind word and deed, and always has a smile and salaam when we pass her bed. She is, sad to say, a heathen. Her husband quite lately consulted the astrologers as to her fate, and received great consolation by being told she was to live another twenty-eight years and outlive himself by ten years. This news, he thought, would greatly cheer the doctor in her ministrations. After all, there is nothing like keeping the spirits up in a long illness, and "Armonie" shares her husband's consolation in the good news.

We will not stay to talk about each patient, but now pass to the private ward where there is a dear old lady, the mother of a rich Hindu who can afford to pay well for her treatment. She has had a cancer successfully removed from her cheek and her son is desirous of making

the doctor a present in expression of his gratitude. He would like it to be a personal gift, but this the doctor objects to, and hopes he will be persuaded to support a bed. He is not quite willing for this, which he suggests another member of the family may like to do. Finally, he promises a new table, badly needed in one of the operating-rooms.

Leaving this ward, we peep into the operating-room as we pass. Sundram, the little matron, is busy sterilizing and getting ready for an operation later on. All is in beautiful order here and would do credit to any of our English hospitals.

A bell rings, and we know it is time for prayers in the out-patients' hall. A hymn is sung in Tamil to some bright English tune. As many as possible of the hospital staff are present and the singing is hearty. Then one of the Bible women leads in prayer and follows with a Gospel address illustrated by a large picture. The patients as a rule listen intently, and occasionally make some remarks.

Here is a mother with her little girl of eight years lying on the floor wrapped up in a sheet. She opens the sheet as we approach and discloses such a pitiable object, quite blind, the poor eyes being eaten away with a horrible disease. The little face is terribly disfigured and the whole body far from a pleasant object, but the doctor says her mother loves her dearly and considers her a great treasure, and would greatly feel her loss. We feel it would be the greatest blessing for the poor little sufferer to be taken away—there is no hope and only a sad future can await it. Poor mothers, for them there is no comfort at the thought of their little ones being safely folded in the arms of the Good Shepherd.

Let us consider the great need. There are one hundred and fifty million women in India. Less than half of this number are more or less secluded, being high caste Hindus or Moslems. These, according to rules of caste and religion or rigid social

customs, cannot be reached by any but women physicians. A few of the lower classes can, of course, be accommodated in government hospitals, which the British rule has provided. There are, however, for millions of women who cannot be reached by government hospitals, *one hundred and sixty women physicians*. Owing to the exigencies of the climate and the extreme difficulty of the work, perhaps one-quarter of these are out of India on furlough, leaving about *one hundred* in active service continuously. There is a similar group of American and British nurses who are doing a great service in training groups of Indian girls in the hospitals. The supreme aim of this unit of *one hundred* heroic medical women scattered over a country larger than the United States, with people of two hundred nationalities and languages, is to establish medical schools where thousands of Indian girls may be trained to practice medicine for their own people. This is the only adequate plan. The government of India is heartily in sympathy with the proposition and has endeavored to meet the need in some of its medical schools for men. Society, however, is not ready for the education of women with men in medical schools, and the experiment has been unsuccessful. The government, acknowledging the failure, now turns to the few women doctors under missionary auspices and urges them to proceed with their plans, as with them the girls can be more or less sheltered and under high Christian and moral influences during their period of medical education.

One school under such auspices is established at Ludhiana in North India, a week's journey from this city of Vellore in the south. It is a far country to these timid people, and they are slow to entrust their girls to another climate and language and race so far from home. And yet, a few brave Christian girls have gone

to Ludhiana, so great is the need and so eager their desire to meet it. British women have aided much in establishing this school in the north, in which Americans now have part.

Lady Dufferin, during her husband's official connection with India as Viceroy, did noble work in establishing hospitals in India, which called forth the poem by Kipling, "The Song of the Women."

But until Indian doctors and nurses are trained, even these hospitals must often be closed for lack of staff. Neither Great Britain nor America has sent anything like an adequate number even to the one hospital here and there, hundreds of miles apart. These missionary hospitals are rarely well equipped, never properly staffed, and when one doctor drops from overwork and exhaustion the hospital closes and hope dies in the hearts of the women. Imagination fails to picture it. Millions on millions of women, hardly more than children, more than all the people in the United States, never saw a doctor or nurse. They are born, live in pain, marry at eleven or twelve, bear children, and die. Oh, the agony of it. There is no one to help, no one to prevent all this horror of unceasing, pitiless pain.

Now that war has flashed and dinned into our imagination the awfulness of human suffering and has made us think and see and feel, possibly we shall realize what is happening in these trenches on the battlefields of motherhood throughout India, and indeed throughout the whole East. We have seen the Red Cross summon millions of hands to help, secure millions of dollars, and thousands of trained men and women with all the most modern appliances, anesthetics and miraculous surgery for our wounded and dying men. All this was not too much to do in the name of humanity and duty. Will this experience help us to see and to feel this age-long agony of womanhood and childhood?

What is Needed? Everything!

Doctors for the faculty.

Nurses to train the great group of Indian girls who are ready to take such training.

Equipment, from a skeleton to an X-ray and a motor ambulance; \$2,500 would supply the ambulance, and \$2,000 would provide the X-ray. Of this \$1,000 has been pledged by a famous doctor in America.

The land is not on the railroad but in the town some three miles from the railroad station. As people flock in, pleading for help, it will be necessary to have a dispensary in the center of the town to receive the incoming throngs. There is no way of transportation to the hospital except by rough, shaking, dangerous ox carts.

Who will give an ambulance

We have not found it hard to supply many ambulances for Italy and France. Is it not possible that some of our colleges will be ready to meet this need?

The dispensary is the first need. It will cost \$20,000. Which college will give it?

Scholarships are needed for girls who long to study and who have absolutely no means to pay their traveling expenses, board and tuition and to buy the necessary books.

Four hundred dollars would provide medical training for four years for one of these Indian girls. Many a college student out of her spending money could undertake the education and support of such a substitute without great self denial.

AT CHAMBERSBURG, PENNSYLVANIA

The Wilson College Summer School of Missions gathered the largest house party of its three years existence June 28th to July 7th, and the enthusiasm of the Conference was, as gratifying as the members.

According to a new program plan six consecutive days of mission study began and ended with an inspirational Sunday. An impressive communion service at nine o'clock, conducted by Dr. Henry Anstadt, a Lutheran pastor; preaching at eleven and a sunset gathering under the Oak with Mrs. Montgomery, fitted all for the work of the coming days.

Four books were studied beside the Bible, "A Crusade of Compassion," "New Life Currents in

China," "Mook," and "Christian Americanization." Home Mission lectures were given daily by Mrs. Semple, followed by Foreign Mission lectures on "A Crusade of Compassion" with Mrs. Farmer on the platform.

Miss Gertrude Schultz and Mrs. H. L. Rimmel led the normal classes, home and foreign; and the Methods Hour was directed most entertainingly and instructively by Mrs. Wallace Radcliffe, Mrs. C. P. Wiles, Miss Anna Milligan and others.

Evening addresses were given by Tyler Dennett on "A League of Nations," C. A. Brooks on "Americanization," Mrs. Peabody on "Rainbow Recruiting," H. F. Laflamme on the "Interchurch World Movement," and on the Fourth an exciting ball game, umpired by Dr. J. F. Wilcox, and an outdoor picnic were followed by a Fellowship Sing and Vesper service.

Spiritual resources were developed by a daily morning period with Miss Wishard of India (8:45 to 9 a.m.), and in fifteen prayer groups meeting with as many leaders at various times—before breakfast, after lunch, or before bed.

Other features, student volunteer presentations, pageants and plays, fascinating Junior and Sunday-school schemes, a missionary rally, the presence of Dr. Anna Kugler, of the famous Lutheran Hospital at Guntur, and a prohibition jollification added variety and zest.

On the last Sunday, morning prayers summoned all the Conference members at nine o'clock, and the practical as well as poetic value of the "Missionary Hymnal" was clearly shown in a delightful song service directed by Mrs. Elsie Hand Klinger. Preaching service at 11 a.m., a story hour for children led by Mrs. George Hooper Ferris, and a musical vesper service concluded a beautiful day and a week full of good things.

NEWS FROM MANY LANDS



EUROPE

French-Speaking Protestants

THE Protestants of Switzerland are anxious to see the newly opened fields in Poland, Czecho-Slovakia and other recently constituted nations entered by aggressive evangelism; and since the French language and people are just now enjoying great prestige, they feel that they can do more than the people of any other speech toward initiating effective Protestant sentiment. The great difficulty is that they are so few in number—only a little over a million out of a total population of 44,000,000 in France and Switzerland.

French Protestant Missions

THE Paris Evangelical Missionary Society has just completed ninety years of active work for world evangelization. In its seven fields, the Society numbers 63 stations with 432 out stations and 119 missionaries, not including the wives of the men who have gone out. There are 1,054 native Christians who have become pastors and teachers; 29,876 pupils in the school, 36,889 communicants in their churches, this extensive work being supported on an annual expenditure of \$190,000. This illustrates again the French frugality, their ability to make a franc do the work of a dollar.

The French Protestants have followed with their missions the conquests of their government. Many times they have been barred from entering some field, and even now the French Sudan, with its 30,000,000 Mohammedans, is closed to them.

Chinese Paper in France

ONE of the novelties which war has brought to France is a

Chinese weekly newspaper, with a paid circulation of almost two thousand, edited by Mr. Y. G. James Yen, a Y. M. C. A. worker among the Chinese laborers at Boulogne.

This paper, "The Red Triangle for Chinese Laborers" as it is called, makes it possible for the 150,000 Chinese laborers to get the news of the world. In direct contradiction of custom and tradition, this Y. M. C. A. man is printing his paper in Mandarin, the conversational language of the greater part of China. All written Chinese has hitherto been in Wenli, the old classical, literary language.

It is also interesting to note that sixty-nine Chinese Y. M. C. A. secretaries have been so impressed by the use of "huts" in army camps that at a conference held in Versailles they decided to take up similar work in China, so as to bring the "Y" advantages directly to the people.

The Waldensians in War Time

TWENTY years ago a well-known Italian statesman publicly congratulated the Waldensian Church because its members were the only people in Italy who could be both pious and patriotic. A British chaplain who attended a meeting of the Waldensian Synod emphasizes the truth of the statesman's remark. The synod which the chaplain describes was held in Torre Pellice, a strong Waldensian center, and many vital questions were discussed—the movement for union with other Protestant churches of Italy, the distribution of Bibles, the new Italian version of the Scriptures, and others. One noteworthy incident was a large patriotic demonstration, at which the leading orator was a Roman Catholic, Signor Ruffini, a university professor, senator and one time Minister of Education. He declared with burning eloquence

that Italy and her Allies were engaged in a religious war for sacred ideals, and paid tribute to Puritanism as the fountain head of modern freedom.

Reform Demanded by Bohemian Catholics

A PETITION calling for reforms in the Catholic Church of Bohemia bears the signature of 1,744 out of the 3,200 Bohemian priests of that country. The reforms demanded are far-reaching and progressive. Among these are the election of bishops by the priests and laymen; the use of the mother tongue in religious ceremonies and services; the discontinuance of clerical garb; a change in the educational system for the clergy, and similar reforms. The almost unanimous adoption of the document by the Church Congress meeting in Prague, makes this movement unusually significant.

It is reported that a deputation of Czecho-slovak Catholic clergy has recently gone to Rome carrying the request for these reforms to Pope Benedict, and asking that an independent Czecho-slovak patriarchate be established and that the priests be permitted to marry. More than thirty thousand Czecho-slovak women have signed a memorandum in favor of the marriage of priests.

Bibles for Czecho-Slovaks

PERHAPS it is not widely known that the name by which the the Czecho-Slovaks are known in Austria and Italy is "Biblers." It was given on account of their appreciation for the Bible. Their first translation was published in 1475, but the Bible had to be mentioned under the breath in the Austrian Empire. Colportage was restricted, Bibles were burned, press laws were stringent. But the Czecho-Slovaks are good managers and they found ways of getting the Scriptures. Now that the war is ended they will be able to satisfy their longing for a free Bible and the British and For-

eign Bible Society has plans under way to supply them.

Strategic Land of John Huss

AT the outbreak of the Thirty Years' War, Bohemia had a population of 3,000,000. At its close (1648), she had less than one million, and her independence was gone. The great Bohemian historian, Palacky, said long ago: "We existed before Austria and we shall exist after her." In a wonderful way this prophecy has been fulfilled. One of the most promising fields in all the world for missionary effort is this same land of Czecho-Slovakia. John Huss did not die in vain.

Baptist World.

Jews Join Christian Churches

ALTHOUGH the Soviet government is directing heavy blows against the Christian religion, a cablegram to the *New York Globe* reports that thousands of converts have recently joined Christian churches. Four thousand Jews are among this number. Many Christian clergymen and prominent Jews fear that once the Soviet regime is overthrown, the Jewish people will suffer violence, because the blame of the present "Red" rule falls on the Jews. Protestant Christians are working among the masses to persuade them that the Jewish community should not suffer reprisal because most of the Soviets are Jews.

Getting Scriptures into Serbia

SERBIA has been one of the most difficult countries in Europe in which to carry on evangelistic work. When the war began, a committee of the Scripture Gift mission saw their opportunity to put copies of the Bible in the hands of the soldiers. The Serbs have shown great receptivity; copies given were never thrown away, and there seemed a widespread desire to know more of the plain gospel truths. The Scriptures Gift Mission is making plans for extensive future work in Serbia.

Finland Adopts Prohibition

FINLAND, fifty years ago, was reckoned among the most alcohol-drenched countries of the world. Tens of thousands of home distilleries were in existence on the farms throughout the country. Today it is on the eve of better conditions. The first step was the abolition of home distillations in 1866, but total prohibition has been definitely aimed at since 1883. After the adoption of universal suffrage in 1906, a Total Prohibition Bill was carried in the Lower House of Parliament, but was objected to by the Senate. By the Russian Revolution, Finland gained her political freedom in 1917, and a Prohibition law was sanctioned in May of the same year, the enactment to come into force on June first of the present year. In the new Parliament of Finland at the present time, the Social Democrats, with the small farmers, form a decided majority, and both stand for Prohibition.

MOSLEM LANDS

Mental and Spiritual Reconstruction in Turkey

AN interesting phase of reconstruction work has been undertaken by Anatolia College in Marsovan, Turkey. In addition to the physical relief of two or three thousand orphans, school children and college students, the feeling is that something must be done along mental and moral lines to displace the bitter memories left by four years of persecution. This calls for the creation of a new and vital Christian literature in the language of the people, both in the form of courses of Bible study along the most modern lines, and of wisely selected and carefully edited books for general reading, which will find their way into the homes of the people. Translations in three languages—Turkish, Armenian and Greek—will be necessary, and this translation work will be in itself a form of industrial relief; former students of the college, now destitute of any means of supporting

themselves, being employed to do the work.

The Congregationalist and Advance.

Helping the Women of the Near East

ONE of the most serious problems awaiting solution in planning for the reconstruction of the Near East, is how to deal wisely with the women, who, without doubt, will be largely in the majority when the war is over. Turkish, Arab, Syrian, Armenian, Greek and other women of subject races must be fitted not only for self-support, but for service to their race. Many of them have never viewed the world except with a veil over their faces. Competition and contact with a working world are unknown experiences to them. The Syrian women have launched out for themselves more than others of the Near East and may be expected to do anything an American woman can do. Illiteracy will be the hardest thing to overcome and mental development must be a part of the plan for helping the women of the East.

Their quick assets are few. Most of the women are adepts with the needle and crochet hook, and if their work is standardized it will be an important factor. Silk culture should be revived and scientifically conducted.

Conversion of a Hafiz

"HAFIZ" is the title bestowed upon any who commit the Koran to memory. Hafiz Ibad Ullah is a weaver and the owner of a small silk factory in India, and the following extracts are taken from an account of his conversion, written for an Indian paper.

"Thanks be to our all-merciful and glorious Lord, who, for the spread of His Kingdom, uses in His providence many and various methods. On November 3rd a 'Hafiz' named Ibad Ullah, by means of baptism, was joined to the Church of Christ. There were two reasons in particular which weighed with him in making

his decision. First the Hafiz was convinced that Christianity is the only universal religion. He saw that there were many places in the world where it is impossible to fulfill the ritual obligations of Islam. Islam is thus a local religion, in contrast with the universal and spiritual religion of Jesus Christ.

"Secondly he saw that even in the Holy Koran the Gospel is declared to be a light and guide to men."

Foreign Field.

INDIA; BURMA; CEYLON

Waste of Caste System

FROM the economic standpoint, it would be worth while for high caste Hindus to construct separate wells for low caste laborers, if they insist upon maintaining the caste system. Women belonging to lower castes must wait outside the well enclosure and depend upon the magnanimity of caste women for a jar of water. They dare not approach the well, lest the water should be contaminated for higher castes.

The *Indian Standard* says that in Madura two castes have fought for years over an ordinary village well, costing about 250 rupees. More than 100,000 rupees have been spent in litigation, money which might have been used to improve roads and to promote sanitation and education.

Jorhat Christian Schools

ASSAM is India's most backward province. Less than five per cent of the people can read or write, and education, as well as evangelism must be provided, if Christianity is to be made permanent.

The Jorhat Christian Schools under the American Baptist Foreign Mission Society, are sending their influence into remote corners of Assam. Practical Christianity is the dominant note in these schools. The curriculum makes use of all natural resources of the earth and presents them as an interpretation of Christianity,—God's gift to man. An effort is made to determine what occupations best meet the needs of the

people, and adopt such teaching methods as will enable the pupil to make his work an expression of Christianity. Plans for further development and the expenditure of \$150,000 for this institution have been approved by the Board of Managers.

Forman College Adds Industrial Courses

A NEW field has been added to the Chemistry Department of Forman Christian College, by the introduction of industrial chemistry. The manufacture of sugar and soap, hide tanning, and dyeing are taught in the most scientific and economical way, and the students in this department will go out much better fitted to earn a living than 95 per cent of the university graduates.

It is anticipated that this department will open many new avenues of life work for the young men of the college. The government of India has placed its dyeing school under the supervision of the college. The head of the chemistry department, Prof. Carter Speers, a son of James M. Speers of New York, has already sailed for the United States, where he hopes to raise funds to carry on this important work. An engineering course is another hope of the school.

Women's Work in Ceylon

AS a part of the follow-up work of the special evangelistic campaign in Ceylon, the missionaries at Jaffna prepared 2,000 pledge cards especially for the women, with place for signature and date. The card reads as follows:

MY SERVICE

Trusting in divine help, I promise for one year to undertake the kinds of service which I mark in the list below:

1. I will attend Sunday-school regularly.
2. I will teach in Sunday-school.
3. I will try to bring new pupils to the Sunday-school.
4. I will go to prayer meeting regularly.
5. I will give regularly to the collection at Sunday service.
6. I will subscribe and give monthly to the church.
7. I will have family prayers.

8. I will teach children to pray.
9. I will teach children to sing.
10. I will teach children Bible verses.
11. I will give daily to the mite box of the Women's Missionary Society, with prayer for the work.
12. I will attend the sewing meeting regularly.
13. I will bring to meetings some one who would not otherwise come.
14. I will pray and work for the conversion of some individual.
15. I will send my servants to meeting regularly, and pray for their conversion.
16. I will be one of a band to do gospel work in the villages.
17. Every Sunday afternoon, either alone or with others, I will do gospel work.
18. I will try to be a peacemaker.
19. I will try to do for Jesus the kinds of service spoken of in Matthew 25, vs. 35 to 40.

A four days' conference at a central location was devoted to emphasizing the importance of each item. The first day was given over to duties of the home, the second to church and neighborhood, the third to the world and the fourth to consecration. Greatly increased attendance at Sunday-school and prayer meeting, and new activity in home and village evangelization has been the result.

SIAM AND MALAYSIA

Christian Education for Mohammedans

THE government of Johore, one of the Malaysian states, last year asked the English Presbyterian mission to take charge of the education of all non-Malay populations within its borders; that is, a Mohammedan government requested a Christian Mission to guide the teaching of its subjects. This offer has been accepted and the first school will be opened at Nivar. The pupils will be principally children of Chinese immigrants.

Record of Christian Work.

Tactful Preaching

IN Siam, where missionaries journey from place to place and hold services wherever opportunity occurs, many of the officials and leaders agree among themselves upon questions to ask the evangelist, choose a

spokesman and come ready for an argument. For example, the headman of the market asks Kru Sook, native evangelist who is preaching, "What religion do you believe in?" "Christianity," replies the Kru. "Oh," continues the man, "are you a Siamese? Why are you believing in the foreigner's religion?" The Kru calmly asks, "Where was Buddha born?" "In India," comes the answer. "Then you are following the Indian's religion, are you?" The man feels a little disturbed, and finally walks off. Many other questions asked touch on theology and show that Siam is awake and thinking.

CHINA

Revival on Scene of Boxer Riots

CH'IENTANHSIEN, China, where eighty-five Christians were martyred and buried together in one grave during the Boxer uprising, has been the scene of an intense spiritual revival. Mark W. Brown writes from Changli that the meetings of Ch'ienanhsien attracted hundreds of villagers from a distance. At the meetings, 110 became intercessors, forty-three signed the tithing pledge and 21 doubled their present subscriptions. Similar meetings are now being held in various centers.

Union Work in Paotingfu

WHILE steps are being taken to bring about organic unity of Presbyterian and Congregational mission work in China, the missionaries themselves are more and more adopting practical union plans in their work. In Paotingfu, the Congregationalists have no hospital, but there is an up-to-date one in the Presbyterian Mission, to which the Congregationalists contribute every year. In like manner, pupils from the Presbyterian Primary Boys' School attend the Congregational Middle School. The foreigners of all the missions, which include the Young Men's Christian Association and the Salvation Army, as well as the two missions already mentioned,

have a church service every Sunday afternoon together, and once in four weeks this service is in Chinese, so that the workers in the missions may also attend and take part.

A committee of delegates from the different missions has been appointed to investigate conditions among rickshaw men, and make plans for helping this neglected class. Union work in the prisons and jails of Paotingfu is also conducted each week.

The Missionary Herald.

Chinese Recognition of Christian Colleges

THE Hongkong Telegraph recently contained an editorial on "Missionary Agricultural Instruction," commenting on the work of Christian Colleges. One of the important things which Nanking University and the missionaries are doing is in behalf of forestry—sadly needing attention in central China. The provincial governors of three provinces send a certain number of students to be trained, and the national government has closed up its school of forestry and sent all its students to Nanking. The college is also having the cooperation of the Chinese government in its work to prevent cattle diseases.

A new course of study at Nanking, silk worm culture, promises to be of the greatest advantage to China. Professor Woodworth, of the Department of Entomology in the University of California, has given a series of lectures which were attended by seventy delegates of silk guilds.

Chinese Objectives

CHINESE Methodists in West China have set the following as their objective for the next ten years:

1. Ten thousand members, one half of whom shall be women.

2. Ten thousand pupils in our schools.

3. No child over seven in a member's home shall be unable to read.

4. No unmarried daughter of a

member shall have bound feet.

5. All our members shall be total abstainers from alcohol.

6. Family worship shall be established in the home of every member.

7. All our members shall cease work on Sunday.

College Students Support School for Poor

AS a result of a very successful concert, the students of Yale in China have a sufficient fund to begin the erection of a building for the poor boys' school, which the college Y. M. C. A. has started. Within four days after this school was organized, 180 children had entered. A definite curriculum has been mapped out by the students who are determined to make the school a part of the social service work of the Y. M. C. A.

The younger students are required to study Chinese reading, arithmetic and moral principles, while the upper classes study Chinese history, Chinese geography and general science in addition. All books and paper are furnished by the school and the boys, who are very poor, spend the afternoons in doing some industrial work, such as printing, making chalk and some metal and wooden toys, and in selling things. The teachers are recruited from the students of the college, who are thus gaining a very practical experience in Christian work.

The Continent.

Organizing a Village Church

A "HEAVEN Doctrine" sign over the door and the ten commandments on the wall transforms any idol temple into a church in China. An unlettered man from O-Ka-Da heard of God and went to a church in a neighboring village that he might hear more about the Father of men. At last he resolved to open a church for his neighbors' benefit, and calling a village writer, instructed him to prepare a tablet containing the Ten Commandments, for they must be hung on the wall, he

said. He could not recall their form, so he abbreviated as follows:

1. One God.
2. Don't use mud and wood to make gods.
3. Don't use God's name lightly.
4. Six days work, one day rest.
5. Honor your parents.
6. Don't kill.
7. Don't commit adultery.
8. Don't steal.
9. Don't bear false witness.
10. Don't covet.

Three months later a petition was despatched to the mission in Hing-hua:

"The people of O-Ka-Da village beg you and the great Methodist Church to send us a preacher to lead us in the Way of Life."

The following Sunday, a native preacher came to inspect the new church, and now regular services are established.

Dr. Wong of Shanghai

DR. THEODORE T. WONG, one of the victims of the awful tragedy in Washington which resulted in his death and that of two of his associates in the Chinese Educational Mission, was a Christian of outstanding influence in his home city of Shanghai. He was the son of the first pastor of the Episcopal Church in Shanghai and was one of the early Chinese students to come to America.

After his return to China, and when it was not a popular thing for young men of learning to acknowledge themselves Christians, Dr. Wong was an active leader in his church. His home life has been cited by many of his compatriots as a most convincing argument for Christianity. Mrs. Wong is an accomplished woman, an earnest Christian worker and chairman of the National Committee of the Y. W. C. A. The Christian Church in China is made poorer by the death of this man of distinguished integrity.

JAPAN—CHOSEN

Advance in Education

THE Japanese Government last December issued some new or-

dinances for higher education, in accordance with which 44,000 yen are to be expended during the next six years for establishing new schools, as well as strengthening those existing. Altogether there will be thirty-three new schools of higher grade, and six of the present high schools will be converted into universities.

House Cleaning and Heart Cleaning

IN Japanese villages there is a yearly house-cleaning carried out under police supervision. Household goods and household gods are set out in mid-streets while the general purification is going on. A colporteur visiting the village of Tajima found it in this state of household revolution and succeeded in selling five Testaments and fifty Gospels to the people by proving to them that it was of more importance to clean the heart than the house, and that the Gospel was the sole specific for bad hearts.

Record of Christian Work.

News from Kobe

PRESBYTERIAN missionary activity in Kobe centers around the Theological School, which now has eighteen students, the smallest number in the School's existence. Plans are under way for enlarging the scope of the institution. Kobe has five independent churches, with buildings of their own; two partly self-supporting congregations; two chapels and one social settlement in the Shinkawa slum section. Rev. T. Kagawa, one of the evangelists, is the acknowledged leader in all movements for social uplift and reform in Kobe. His book on "The Psychology of Poverty" has gone through three editions.

Newspaper Evangelism

CHRISTIANS in Japan are coming to a realization of the wide opportunity afforded for their teaching by the daily newspaper, for in a country where illiterates are few, as in Japan, the press has almost unlimited power. Eighty per cent of

the people still live in villages, and of these, ninety-seven per cent are quite untouched by Christian influence. In some of these out of the way places, newspaper evangelism has been tried with success, Rev. Albertus Pieters being the pioneer in this method. Information about Christianity has been spread and prejudice removed, and the Christian religion has become quite a natural topic of conversation on railroads and in waiting rooms in the country. In Tokyo, during the recent evangelistic campaign, the Christians used four of the "dailies" to give the Christian message to the public.

Japan Evangelist.

Korean Persecution Verified

MISGOVERNMENT, cruelty and oppression of Koreans by Japanese military authorities have been continuing for months. After three months in Chosen, the Peking correspondent of the *Chicago News*, cabled a long and detailed account of conditions there, which corroborates earlier accounts sent by missionaries. Reliable evidence is given of hundreds of cases of torture in Taiku. In Seoul, Koreans were not allowed on the streets after dark, nor to gather in groups larger than three. In the Pyengyang district whole villages were destroyed and Christian churches burned. There is no freedom of the press; most of the schools are closed. In most places missionaries are not allowed to hold services. "Undoubtedly," says the correspondent, "an attempt is being made to undermine Christianity."

ISLANDS OF THE SEA

Farm School for Filipinos

NINE miles out of Jolo, the ecclesiastical center of Philippine Mohammedanism, is the agricultural school established by Bishop Brent, of the Protestant Episcopal Church. One does not need to be there many hours to discover that the school is doing an excellent work in training the thirty-five boys, ranging in age

from eight or nine to seventeen or eighteen. In addition to their school work, under the direction of Mr. A. D. Riley, they are beginning to learn the rudiments of agriculture. Each boy has his own garden. Eight thousand hemp plants, several hundred coconut trees, a corn field and other enterprises will, it is hoped, some day make the school almost self-supporting. There is the greatest contrast between the appearance and bearing of the boys at the school and the Mohammedan boys and men seen on the road between Indanan and Jolo. Twenty years of American endeavor and less than twenty years of Christian effort on behalf of the Filipinos have produced results to be proud of.

Spirit of Missions.

Self-Determination in Samoa

LAST year certain chiefs of Samoa were asked if they desired to express any wish in regard to their political future. After careful deliberation they were unanimous in wishing that Samoa remain under British rule. They gave four reasons, but the first deserves to be quoted: "Firstly, because a British Society, the London Missionary Society, first brought the Gospel to Samoa and showed the Samoans the benefits of living under the teachings of the Gospel."

L. M. S. Chronicle.

New Field in Philippines

THE Home Missions Committee of Manila Presbytery has made a beginning toward evangelizing the large island of Mindoro, (just south of Luzon) to which no Protestant preacher has heretofore been sent. The people have always been decidedly cold toward evangelical teaching, but the chairman of the committee, Rev. Amaranto, has long hoped to see a church established there. A recent tour of investigation revealed the fact that not all the people were hostile or indifferent to evangelical Christianity, and some

were even eager for Bible teaching. Mr. Amaranto urged all the churches in the Presbytery to increase their gifts sufficiently to make possible the sending of a native pastor to this island. In consequence, Rev. Juan Abakan has broken the first ground in this new field. Whether the Manila churches can continue to support the venture is yet to be seen.

NORTH AMERICA

International Congress on Alcoholism Postponed

THE difficulties incident to securing transportation and passports necessitates the postponement of the Fifteenth International Congress on Alcoholism, announced for September of this year, to a date in 1920 not yet fixed. Announcement of date and place of meeting will appear later in the REVIEW. The United States Congress has made a liberal appropriation for the meeting, and it will be an advantage to wait until European delegates can come to America in such numbers as the high character of the Congress warrants.

World's League Against Alcohol

A LEAGUE to combat alcohol throughout the world was organized in Washington, D. C., early in June, when 2,500 representatives of temperance organizations met to form the World's League against Alcoholism. The gathering included men from fifty foreign countries interested in achieving in their lands what America has done recently. Four presidents were elected: Dr. Howard H. Russell, founder of the Anti-Saloon League of America; Lief Jones, London, England; Dr. Robert Hercod, secretary of the International Temperance Society, Switzerland; and Emil Van der Velde of Brussels. E. H. Cherrington of Westerville, Ohio, was elected general secretary and instructed to open headquarters for the League in Washington, where meetings will be held once in three years.

The Continent.

Training for Religious Workers

TO meet the demand for an enlarged program of social and religious service, Northwestern University has arranged a course for its graduate school leading to a degree in religious work. To accomplish the largest results, the University has added to its staff five additional instructors of high standing in their particular field—Bible, Comparative Religion, Missions, Religious Education and Social Service. Students interested in urban or rural life in America, or in missionary work in any part of the world will find courses that will prepare them for such work. Further information may be secured by addressing the Dean of the Graduate School, Northwestern University, Evanston, Illinois.

Indian Girl a Y. W. C. A. Secretary

LUCY HUNTER, Y. W. C. A. secretary for Oklahoma and New Mexico, is a full-blooded Winnebago Indian. She was educated at Santete Sioux Mission, Hampton Institute and the National Training School of the Y. W. C. A. She has as her ideal the desire to help the girls of her race in developing Christian character.

Miss Hunter works among Indian girls in Oklahoma and New Mexico because of the larger number of Indians in that section compared to other parts of the union. She feels that her efforts should be directed toward the many instead of the few.

Christian Citizenship Conference

THE Third World's Christian Citizenship Conference will be held in Pittsburgh, November 9 to 16, 1919, under the direction of the National Reform Association. The purpose of the Conference is to present data as to how far existing governments have been influenced by Christianity; to consider the present political, social and industrial situation throughout the world; and to devise means of effective cooperation

between Christian patriots in all lands.

The Conference is the third of its kind and hence is not an experiment. The first was held in 1910, and seven countries were represented on the program, while at the second, in 1913, seventeen countries took part and 15,000 people were in attendance. The Superintendent of the Association is now in Europe and Asia, seeking representative speakers, and many of international reputation have promised to be present.

Russian Civic Club

INCENDIARY political topics are taboo at the meetings of the Russian Club recently organized under the auspices of St. Paul's Methodist Episcopal Church, Jersey City, but all other subjects are discussed with fervor. There may be Bolsheviks, Mensheviks and many other varieties of faith represented, but the group has no political alignment. These sixty young Russians are primarily interested in becoming good Americans.

Open forums, addresses by government representatives or local speakers, lectures on anatomy, history and government are features of the gatherings. Classes in English for Russians and Italians are helping to transform these men and women, fresh from the soil of Europe, into good citizens.

Sunday Schools and the State Fair

KANSAS is pioneer country. It has many claims to originality, but its most recent distinction is in having the first permanent Sunday-school exhibit at a State Fair. An artistic structure of cement, stucco and tile has been erected on a choice location in the Fair Grounds, at a cost of \$1800, to be used exclusively for exhibits from the schools of the entire state. Voluntary contributions from schools and individuals have made this building possible, and give promise of state-wide co-operation. All departments of city

schools are represented, but especial stress is laid upon rural exhibits. Devices and methods used in teaching temperance and missions are given a prominent place.

Last year over 5,000 people were interested visitors to this building, and as the exhibits grow in number and value more and more outsiders, to whom Sunday-school is considered a place for children only, will be attracted to it.

Mission of the "Moonlight School"

THE now famous "Moonlight Schools" of Kentucky were originated by Mrs. Cora W. Stewart, and have worked a marvellous transformation among neglected illiterates. If the untaught do not come to the "moonlight school," the school goes to their homes. But they do come, and come in overwhelming numbers, with a determination in their eye that will admit of no failure—gray-haired men who shout in exultation over the feat of writing their names and proud of every word correctly spelled.

The school was established through an appeal of three illiterates—a mother whose daughter "had gone out West"; a middle-aged man who "would give twenty years of his life if he could read and write"; and a boy who would "forget his ballads before anybody come along to set 'em down." Where a few were expected at the opening of the schools, 1200 appeared, all eager for better things. To read the Bible and the newspaper, and to write their own letters seemed the chief aspiration.

Other states have caught the vision, and "no illiteracy after 1920" is the slogan heard throughout the South.

LATIN AMERICA

The Man for the Place

FEW callings require more versatility than that of a missionary to Latin America. Today he may be invited to sit gracefully as the guest of a minister plenipotentiary, tomorrow

row to sit on the dirtiest of ground in the hut of a mountain Indian, eating leathery *tortillas* and doubtful, alas! not doubtful sausages. To-night he may enjoy a curled hair mattress, yes and springs under it, tomorrow he will have to pass the night on a Guatemala ostermoor (a straw mat on the lap of earth, among the fleas). He must be ready for any work from an authority of last appeal on the peripheral mysteries of speculative theology to privatdocent to a refractory mule. He must be a general, capable of appreciating the values of different localities as strategic centers; must know in each place the relative values of Bible, pastoral, medical and press work; must be able to meet all the eccentricisms the devil ever hatched; must keep his wireless apparatus in fine order for communication with Heaven and must have a sense of companionship with Christ that will supply the place when necessary of all human council. Such is the man the situation requires.

—*Guatemala News.*

"Flu" Creates Missionary Opportunity

THE Spanish influenza has taught the people of Guatemala some valuable lessons in practical Christianity: namely, that filthy habits are closely linked up with disease; that vice is the yoke-fellow of death; that human sympathy has a practical value; that honest public administration pays and that the Gospel of Christ is nothing if not practical. Never was Guatemala in more promising condition for evangelization.

New Station in Old Town

CUYABA, Brazil, although a new mission station, is one of Brazil's oldest towns. It is soon to celebrate its 200th anniversary. The most progressive resident of the town, owner of the telephone plant and other public utilities, is a member of the new mission church. This man is now at work on an electric lighting system for the town. The mis-

sion school enjoys high prestige, and practically all the pupils come from homes that are interested in Protestant teaching.

Syrian Leader in Brazil

MR. J. M. CLINTON, of the Y. M. C. A., says that in his recent trip through South America he found in practically every city one or more leaders who had been led to Christian living through the Y. M. C. A. In Sao Paulo, a young Syrian, José Ibrahim, testified that he experienced his first interest in Christian truth in the Y. M. C. A., and Mr. Clinton found that many Syrians had been brought into the Kingdom by this splendid young leader. His life story reads like a romance:

"I was born in Beirut and because my mother did not wish me to enter the American college in our city, I ran away from home and came to Brazil to make my fortune. I was very young and quickly fell into the worst sins of the new country. I always earned good wages but gambled and drank them all away. I lost faith in God and became bored with all about me. Walking one day in the street, diseased, tired of life, I noticed a large group of people listening to an address. The speaker was Eduardo Carlos Pereira. Almost fourteen years ago I had studied Portuguese in the Young Men's Christian Association from a grammar written by Eduardo Carlos Pereira, and had a desire to see and hear so learned a man. He was speaking of life and hope, and after he had finished the people sang. I asked if such lectures were often held, and if I could come again. Soon I joined the church, and now I have but one ambition. The past is gone; I want to redeem it so far as possible by devoting my life to Christian service."

AFRICA

Idols in Rubbish Heap

A CHIEF of Central Africa welcomed a missionary who recently

penetrated areas where no white man had ever gone before, and conducted him to a large tree beneath which a number of logs were laid in parallel rows. This was where they worshipped the white man's God, he explained. Fifteen months before, he had heard a native preacher in a distant village tell about a great and living Saviour. On his return home he called his people together and told the glad news. "Since that time," he added, "we have gathered here twice a day and worship the true God. And there," he continued, pointing to a heap of rubbish, "lie the gods we used to worship!"

The Christian.

Church Grows Number 12,500

WRITING from Patani, Nigeria, Rev. John D. Aitken of the C. M. S. Mission, says: "We number our people by asking each one to bring a palm kernel to church and deposit it in a bag at the door. The last census taken in this manner gave 12,500 regular church attendants.

New Cathedral in Uganda

UGANDA has three cathedrals. A fourth is now nearing completion, capable of holding 3,000 worshippers. The Baganda people have themselves taken a large share in its erection and local material has been used. The building is 210 feet long, with a central square of 90 feet, under a 90 foot dome. This is among a people who, only one generation ago, were strangers to Christianity.

A Slave Boy in Uganda

IN Uganda, some village churches are built by the heathen even before one man in the village can read or understand the rudiments of Christianity. A lad may be found who has some faint knowledge of the Bible, and has learned to pray, so that he can stand in the midst of the heathen and point the way to Christ. Rev. A. B. Lloyd, missionary at Kabarole, relates an incident

of his experience among the dark heathen. He had journeyed into a land where no messenger of the Gospel had ever been, in the hope of seeing some chief of high authority to whom he might tell the Christian message. He found the chief and all his men in such a state of helpless intoxication that they were quite incapable of listening to any message. As he was leaving in disappointment he caught sight of a little lad in a shadow of the hut and from his tribal markings, recognized him as belonging to a race whose language he understood. Soon he learned that the boy was a slave. To obtain his release was impossible, but Mr. Lloyd began to talk to him of the love of God and asked him if he knew Jesus. Brushing away his tears the little fellow answered: "Yes, and I love Him too." Fumbling in his ragged garment, he brought out a tiny Gospel, so thumb-stained that many of the words were obliterated. It was his most treasured possession. Day by day the little slave boy had read to his associates and prayed with them—a true missionary of the Cross in darkest heathendom.

Ceremony of the Oro, Africa

THE Oro festival is a heathen ceremony of Nigeria, associated with the worship of departed spirits. It is held annually and lasts eight days. Flat pieces of iron attached by a string to a pole six or eight feet long are whirled through the air and are supposed to carry the mysterious messages from disembodied spirits. Only men may participate, and as the proceedings take place in the streets, women are not allowed to be out during the hours of the night given over to Oro worship. This restriction has affected the attendance of women at church. They are filled with fear lest some great catastrophe engulf them if they should violate this dictum of Oro.

Last year, however, the British official of the district gave directions

to the native rulers that Christian women were not to be interfered with, since they were in no way concerned with the Oro. This will mark a new era of liberty for girls and women in Nigeria.

Midnight Meetings in South Africa

EMGWALI is perhaps the most difficult mission station in South Africa. The general attitude of the people may be summed up thus: "The missionary is young; he knows next to nothing about our customs. Therefore he cannot teach us anything we do not already know." The residents belong to the proudest of the Xosa tribes. But the outstations are more receptive. On moonlight nights the people may be found sitting around the fire in the head man's hut, and here the missionary finds a favorable opening. Nine o'clock is the usual time for these hut services to begin and at eleven or half past, tea or coffee is handed around and at midnight the meeting is resumed for another two hours or so. Here is the picture which Rev. D. W. Semple gives: A dirty heathen hut, a lantern that furnished more smoke than light, the people huddled on the mud floor, mothers trying to hush their noisy children, dogs, cats and fowls encroaching on the scanty space and cockroaches crawling everywhere. The method is fantastic, but more converts are secured than in the regular Sunday services.

MISCELLANEOUS

Coordination of Red Cross Work

THE International Red Cross Commission has called a convention of all Red Cross organizations of the world to meet at Geneva thirty days after the declaration of peace, to formulate an extended program of their activities in the respective countries for the betterment of mankind. It is proposed to establish at Geneva a permanent working organization, which will continue to formulate and propose lines of Red Cross activity in the interest of humanity. The

whole conception involves not merely efforts to relieve suffering, but to prevent it; and the attempt to arouse all peoples to a sense of their responsibility for the welfare of their fellow-beings. The consummation of such a plan would develop a new fraternity among peoples, and contribute to the success of the League of Nations.

A By Product of Christian Missions

TRAINING in "stewardship" is one of the objectives of Christian missions, and here are some of the results achieved. In 1915 Samoan Christians promised to assume all mission expenses in the islands in five years. This has been accomplished in three years. \$25,000 has been sent to the London Missionary Society, for the expense of the Samoan mission, another sum was contributed for the support of their native pastors and \$1,450 was raised for missions in other lands.

The Sunday-schools in Egypt made a Christmas offering for Armenian and Syrian children, amounting to \$11,900—most of it being in coins of less than one cent in value. In Assam, the Christians of the Naga Hills responded to a Red Cross appeal with \$250.

Some Christian business men, natives of Hongkong, have contributed \$50,000 for a hospital for their fellow-countrymen. These Chinese became Christians while working in Australia. This fact has furnished an incentive to the Canadian Presbyterian Church for greater effort among the 20,000 Chinese living in British Columbia.

Bible Reading Encouraged in Asia

THE Bible is reaching the people of the Orient through many channels. An Oriental missionary society has a Bible distributing band numbering about a hundred, who in four years visited 10,000,000 Japanese homes, leaving Bible portions in each. The Japanese government has made it a rule to place a copy

of both the Christian and Buddhist Scriptures in every prison cell. In one prison near Tokyo, the Christian warden says that more than fifty prisoners receive Bible instruction. A Chinese hotel keeper in the great inland city of Hankow, "the Chicago of China," has consented to place a Chinese Bible in each of the rooms of his hotel.

Proposed Federation of Bible Societies

AT a recent meeting of the Board of the American Bible Society, it was voted to propose a federation of all the Bible Societies of the world. The annual output of Bibles is 35,000,000, and even this number is inadequate to the demand, so that a more efficient prosecution of the work of Bible distribution is an urgency. It seems time for a combination of all the forces whose work is the supply and distribution of the Scriptures.

Missionaries and Sanitation

IN India the mortality among children is seven times greater than in England. The average life is twenty-two and a half years. In Calcutta, the medical center of India, 62 per cent of the population die without medical attention. In Africa and China similar conditions prevail. The non-Christian world is an unsanitary world, and wherever the missionary goes he is the apostle and leader of sanitary and hygienic reform. A few years ago the King of Siam was greatly disturbed because the birth-rate of his land was exceeded by the death-rate, and appealed to an American missionary physician. Compulsory vaccination was the result and soon the death rate dropped below the birth rate.

In Africa, giving up the fetish often means the first step in sanitation. A swamp supposed to be inhabited by evil spirits is drained, and from its soil is produced an abundant crop of life-sustaining vegetables.

In India, great advance has been made. The Montague-Chelmsford

Reform Report, which stirred all India last year because of the radical reforms advocated, contained this significant clause:

"It is difficult to over-estimate the devoted and creative work which missionary money and enterprise are doing in the fields of education, morals and sanitation."

"Y" Workers Prove Their Courage

THE charge that Y.M.C.A. workers were not to be found in the danger zone during the war is refuted by the latest figures, which show that out of 8,000 Y. M. C. A. workers in the war, 57 died overseas. Of these 11 were killed in service, 97 were gassed and wounded, and 120 were decorated, cited or honorably mentioned for bravery. In the battle of the Argonne 700 Y. M. C. A. secretaries were with their units at the front. Not one of these men under thirty was physically fit for military service, but the citations show that they carried on with the same spirit that characterized Americans in the trenches. Ten of the number killed were women.

The Printed Page

IF it were possible," says Dr. James L. Barton, "to bring together in one place samples of all the grammars, dictionaries, hymn books, Bibles, schoolbooks, and works of general literature of every kind and from all parts of the world, which have been written or translated during the last century by missionaries or under their supervision, it would make one of the most complete exhibits of the languages and dialects spoken by more than five-sixths of the people of the world. On the other hand, if there could be collected all that has been done in this direction by others than missionaries, or by those working with them, we could find but a meager exhibit; showing conclusively how indebted we have been and yet are to the missionaries for their persistent, scholarly, and accurate en-

deavors along philological and literary lines."

The magnitude of the literary work which missionaries have accomplished is shown by the fact that they have translated the Bible, or portions of it, into five hundred languages and dialects.

Home and Foreign Fields.

No "Union Hours" for Missionaries

THE missionary formerly worked months, and even long years for a single convert, and, when he had secured him, had only a single illiterate man from the lower classes. Now he has accessible millions of lower class people and an increasing number of men and women, who are already the great leaders among their countrymen. The present equipment is adapted largely for dealing with the man of the lower classes, and for dealing with him individually. Slowly the organization has been expanded. There are larger opportunities for personal evangelism, which the last few years and decades have brought. Schools, hospitals and publishing houses have been added—designed to care for work already under way. Most of the missionaries on the field are tied down to the direction of these institutions. They must supervise the churches and the native pastors; run the hospital; manage the printing press; keep accounts; and, in the greater proportion of fields, cultivate an American constituency to meet their increasing needs for more money. Many missionaries are compelled, aside from their own salaries, to finance a large part of their work.

There is a man in India whose mission expenses run from twelve to fifteen hundred "rupees" a month. He receives three hundred by appropriation; the remainder he must raise as best he can. More extraordinary still, is the fact that he usually raises it.

OBITUARY NOTICES

Timothy Richard of China

THE death on April 18 of Dr. Timothy Richard in his seventy-fourth year has removed one of the most influential of modern missionaries to China. He went out forty-five years ago as a representative of the Baptist Missionary Society, and because of his service was given the rank of a mandarin of the highest class. His counsel was sought again and again by princes and ministers of state, and his wide influence gave him opportunity to proclaim the Word of God with great power. Dr. Richard was at the head of the Christian Literature Society for many years, and together with his associates, published 300 volumes.

Abbie P. Ferguson of Africa

FROM Wellington, Cape Colony, South Africa, comes the news of the death of Dr. Abbie P. Ferguson, president emeritus of Hugenot College. Miss Ferguson was born in Whatley, Mass., and after graduating from Mt. Holyoke College, forty-seven years ago, went to South Africa with Miss Anna Bliss, to found the Hugenot Seminary for Women, which later developed into Hugenot College. She retired from the active presidency in 1910.

And he spake a parable unto them to this end, that men ought always to pray, and not to faint. Luke xviii. 1.

Prayer opens the soul to God. Prayer opens the life to the workings of infinite grace. And now I see why the Christian soldier should be so urgently counseled to pray. Prayer keeps open his lines of communication. Prayer keeps him in touch with his base of supplies. Without prayer he is isolated by the flanking movements of the world, the flesh and the devil, and he will speedily give out in the dark and cloudy day. "Men ought always to pray and not to faint."—J. H. JOWETT.

THE MISSIONARY LIBRARY

China Mission Year Book. 1918.

Edited by E. C. Lobenstine and A. L. Warnshuis. 12mo. 429 pp. Kwang Hsueh Publishing House, Shanghai, and Missionary Education Movement, New York. \$2.50 net.

The China Mission Year Book has become a recognized institution, an essential to our knowledge of China and its problems. The ninth annual issue contains some very valuable articles on the general situation—the constitutional development, the floods and their relief, Chinese laborers in France and opium. The various churches and their missions are described, not in a perfunctory way but with reference to particular features—the Presbyterian Union, the United Lutheran Church, Church order in the C. I. M., Administration in the C. M. S., etc. There are also sections on evangelism, religious education, medical work and the China medical Board, literature, etc. In the appendices we have a valuable bibliography, various official documents and other information, such as Roman Catholic statistics for China. Finally there are the statistics and charts relating to Protestant missions.

The year book is a model for other mission areas. Every student of China and of missions in China should have a copy. The contributors include over forty authorities representing many denominations, nations and specialists. There is still too much denominational division in this survey. The year book would be still more valuable if it studied the needs of China, as a whole, with less reference to denominational work and more reference to specific present problems and needs and how they may be supplied.

My Chinese Days. By Gulielma F. Alsop. Illustrated. 8vo. 271 pp. \$2.00 net. Little, Brown & Co. 1919.

Four years as a young woman physician in China, with eyes to see, a mind to think and heart to feel, gave Dr. Alsop rich material for these remarkably vivid and fascinating sketches of Chinese life and character. For the most part she tells her own experiences—adventures in dark quarters, night visits to palatial homes, confidences from almond eyed sisters. There are both humor and pathos here, but chiefly there is life—the real life of the Chinese woman pictured as only a woman physician with literary ability can describe it. The chapters make excellent reading for home or missionary circles and the book is a valuable supplemental volume for the year's study course.

New Life Currents in China. By Mary Ninde Gamewell. Illustrated. Maps and charts. 12mo. 216 pp. Missionary Education Movement. 1919.

A new study book on China must have some special reason for existence. The reasons here are the changing situation, the emphasis on medical missions, and the importance of the native church. China is a republic in the making; there is still disorder and unrest; the relation to Japan and the rest of Asia is not yet determined. But China has latent power for good or for evil. The missionaries are the greatest force in developing the good.

Mrs. Gamewell devotes one chapter to the changes and outlook in China; another to the achievements of western medical service (the China Medical Board alone is spending millions of dollars); an-

other on Chinese leadership in medicine; and another on preventive measures. Other chapters refer to economic and industrial changes, education, social progress and the Church. The book is packed full of information.

The New Opportunity of the Church.

Robert E. Speer. 16mo. 111 pages. 60c. The MacMillan Co. 1919.

This little volume is a brief consideration of some of the facts and problems due to the war—especially in reference to the beliefs and the responsibility of Christians. The last of the five chapters takes up "the War Aims and Foreign Missions." The moral aims are defined as (1) to put an end to war and its burdens; (2) to assure human freedom; (3) to establish international righteousness; (4) to use strength for human service; and (5) to prepare a way for an order of truth and justice and brotherhood. Mr. Speer shows what Christian missions have already done in promoting these aims and how the hope of the future is in the spiritual aims and power that lie at the heart of Christianity. If we mean what we claimed to mean in entering the war, it behooves us to prove it by our missionary activity.

Christina Forsyth of Fingoland, by

W. P. Livingstone. Illustrated. 12mo. 246 pp. \$1.50. George H. Doran Co., New York. 1919.

Where is Fingoland, and who is Christina Forsyth? Few people in America could answer either question. It is answered in the biography written by the author of "Mary Slessor of Calabar," and the answer is well worth knowing, for the story of this life has in it elements that make Mary Slessor, John G. Paton and Robert Moffat fascinating life stories.

Mrs. Forsyth is described as perhaps the most isolated missionary of her time. She lived alone for

thirty years in a small mission station in South East Africa, never going more than twenty miles from her humble home, and seldom seeing another white face. She first went to South Africa in 1879 as Miss Moir, but after her marriage to Mr. Forsyth and his death by drowning in South Africa, she became a volunteer missionary of the United Free Church of Scotland. Her income was only \$200 a year, but she refused to accept additional salary or gifts.

The mission station, Xolobe, was in a wild country away from white settlements and full of unrestrained heathenism. The ignorance, cruelty, immorality and intemperance were appalling, but Mrs. Forsyth won her way among the people by her sympathy and helpfulness. Though not a medical missionary she was regarded as a skilled physician.

Mrs. Forsyth's work reveals the great value and effectiveness of a consecrated life, even where it is not marked by unusual talents, or where there is no special equipment and organization. The station at Xolobe would be considered insignificant by many who regard machinery and magnitude as a sign of success. A missionary visitor describes the station as consisting of a "tin schoolhouse, a few Kaffir huts, and a simple two-room mission building." At the time of Mrs. Forsyth's return to Scotland in 1917 at the age of 74, the station had become a fully equipped mission with a fine church building, a day school with four teachers and an attendance of about 140, Sunday services, Sunday-school, a young woman's class and a week day prayer-meeting all carried on by the office bearers she had trained. There is also a branch of the Young Women's Christian Association. Mrs. Forsyth, in short, civilized the district, gave the people a knowledge of God and brought many scores to the feet of Christ.

How did she do it? Read the

biography to learn her method—a lone widow in the midst of degraded heathenism.

A History of Latin America. By William Warren Sweet. Illustrated. 20 maps. 8vo. 283 pp. \$3.00. The Abingdon Press, New York. 1919.

As a text book for classes in secular history this is a good brief outline study by the professor of history in DePauw University. The author begins with a description of the Spanish and Portuguese background, the natural aspects and native races, the exploration, colonization and conquest. After a chapter on two centuries of Spanish rule, come the wars of independence and the establishment of republics. The study is topical and historic rather than racial or national. The space devoted to morals and religion is very limited, but contains enough to show that the South Americans of all classes need Christian teaching and practical Christian morals.

Primary Mission Stories and Junior Mission Stories. By Margaret T. Applegarth. Illustrated. 12mo. 343 pages and 406 pages. \$1.00 net each. Board of Publication of the Reformed Church in America. New York. 1918.

There is no excuse for a failure to interest children in missions when we have such a queen among story tellers as Miss Applegarth. The two volumes, with fifty-two stories each, are intended for children of junior and primary ages. They not only have catchy rhymes and interesting facts in story form which children can understand, but the stories create a sympathetic attitude toward missions.

The volumes begin with some very helpful words to teachers giving ideas on how to use the stories and the interesting illustrated "take home cards." The primary stories relate to different countries and are

captivating. The Junior stories center around the names of Christ, the Cornerstone, the Good Shepherd, etc., and relate to missionary incidents in all lands. There is fortunately no separation between "home" and "foreign"—all the world is one field, as Jesus Christ is one Lord and has one Church.

Foreign Magic. By Jean Carter Cochran. Illustrated. 12mo. 191 pp. Missionary Education Movement. 1919.

These stories of China, full of life and color, bring us into intimate and friendly touch with things Chinese as the missionary sees them. The "foreign magic" is the Christian touch that changes things—physically and spiritually. Miss Cochran's year in China and her additional points of contact through letters and friends have been used to good advantage. The stories are worth reading for young and old.

Friends of Ours. By Elizabeth Colson. Illustrated. 8vo. 86 pp. Missionary Education Movement. New York. 1918.

These stories about Billy and Bertha are for young children of primary age. They tell of friends and helpers in China and India, in England and America—all workers who have been busy making things to help others. They are interesting and informing little stories full of Christian spirit.

The Red Triangle in the Changing Nations. By Seven Association Workers. 12mo. 125 pp. 75 cents. Association Press. 1918.

These seven chapters tell the story of Y. M. C. A. work in Japan, China, India, the Philippines, South America, Mexico and France. They point out clearly the work larger than the war work, in which the Association has been and is engaged. It is a service that will continue for many years.

The great moral and social needs of these lands are revealed by workers who know from experience the dangers and opportunities of the present day. The results of Association work abroad are remarkable, but perhaps a just criticism of the volume would be that the writers make the Y. M. C. A. appear too great a factor in solving the problems of these countries. The volume is especially useful for promoting interest in the foreign work of the Association and enlisting men and money in its support.

The Romance of the Red Triangle.

Sir Arthur K. Yapp. 8vo., 195 pp. \$1.00 net. George H. Doran Co. 1918.

Arthur Yapp was the Secretary of the London Y. M. C. A. at the outbreak of the war and the man who placed the Association at the service of the British Army. For his efficient help he has been knighted and here tells the story of the achievements of the Association workers in the war. It is indeed a romance and, notwithstanding the criticism that has been showered on the Y. M. C. A., the fighters or war workers can never repay the debt they owe to the unselfish service rendered. Sir Arthur describes simply, but graphically, the entrance of the British "Y" into the service, the difficulties encountered, the women workers and their work, the experiences at the front and in the task of reconstruction. Many will not agree with Sir Arthur in his views of the effectiveness of the religious work of the Y. M. C. A. in the war, but all must admire the spirit of service manifested.

Dawn in Palestine. By Wm. Cantor. 12mo. 96 pp. 40 cents paper. Macmillan Co. New York. 1918.

This timely book refreshes our minds on the Holy Land—its sacred

scenes, its history, customs, religions, the devastating rule of the Turk, the recent conquest and present need. It is interesting reading and has a message.

The Guide Book. 1918-1919. The American Baptist Foreign Missionary Society. 25 cents. 158 pages.

This Annual Hand Book gives the main facts regarding the work of the Society—its history, organization; work in various lands and finances. The maps are excellent and the information varied and useful.

The Achievements of Christianity.

By J. K. Mozley, M. D. 16mo. 86 pp. 80 cents. The Macmillan Co., 1918.

"History is His Story" and Dr. Mozley traces the connection between Christian teaching and the world's progress. It is a brief and thoughtful study of religious achievement, political and social influences, Christianity and the arts, and the development of Christian character.

The Church and the Great War.

By Rev. Worth M. Tippy. 12mo. 139 pp. \$1.00 net. Fleming H. Revell Co., 1918.

The war has passed, but its influence and lessons abide. May these never need to be repeated. Dr. Tippy's study of the relation of the Church to the war and its mission to those engaged in it is already out of date because the situation has changed. As a backward look and a survey of past opportunity it is still of value.

The Whole Truth About Alcohol.

By George Elliot Flint. 12mo. 294 pp. \$1.50 net. Macmillan Co. 1919.

There will be a decided difference of opinion as to the appropriateness

of the title of this volume. It is *not* the whole truth, some may even question if it is more than the half-truth about alcohol. The author favors temperance, but not total abstinence or prohibition. Mr. Flint refers to reformers as "extremists" and "usually a nuisance." The personal element enters into the book too largely to make it of real value as a dispassionate scientific treatise.

Mr. Flint describes alcohol in its various connections, denounces prohibition, favors the saloon as the "working man's club" and in general endeavors to make a case for alcoholic drinks and for the use of alcohol as medicine. He omits entirely a candid statement of facts that show the evil influence of strong drink on infant mortality, on industrial efficiency, on cost of food, on accident, on immorality and crime. We need some other writer to tell us the whole truth about alcohol.

Trapped in Black Russia. By Ruth Pierce. 16mo. 149 pp. \$1.25. Houghton Mifflin Co., 1918.

These letters from Russia were written in 1915 and appeared first in the *Atlantic Monthly*. They are vivid pictures of the disorder, injustice and cruelty that followed the Russian Revolutions. Mrs. Pierce is the wife of a business man in Roumania, but was caught and imprisoned as a spy when visiting Russia. The story is well told.

Russian Prohibition. By Ernest Gordon. Pamphlet. 79 pp. 25 cents. American Issue Publishing Co., Westerville, Ohio. 1916.

The facts about the Russian prohibition legislation in 1914, and its effects on the people, are clearly set forth by Mr. Gordon who has already placed us in his debt by his valuable book on "Anti-Alcoholic Movements in Europe." In Russia the consumption of vodka dropped from 9,232,921 kegs in September,

1913, to 102,714 kegs in September, 1914. Drunkards were made into men and paupers became independent.

Poems of Pep and Point for Public Speakers. By Will H. Brown. 8vo. 324 pp. \$1.50. Standard Publishing Co., Cincinnati, 1918.

These verses are of varying merit and are arranged under subjects alphabetically. There are six hundred or more and almost any speaker seeking for verses to quote can find something appropriate either in poetry or doggerel.

Christian Americanization. By Charles Alvin Brooks. 12mo. 160 pp. 40 cents, paper. 75 cents, cloth. Missionary Education Movement. 1919.

The war revealed, among other things, the great need and value of Americanization for our foreign population. It has also revealed, to those who have eyes to see, the great task before the Church in making America Christian. It is appropriate that the study text book on home missions this year should take up this topic, and no more capable writer could have been selected than the secretary of City and Foreign Speaking Missions of the American Baptist Home Mission Society.

Dr. Brooks shows clearly the present conditions that face us in the millions of people in America who are of foreign birth or foreign parentage—people, many of whom speak foreign languages and have foreign ideals and religions. The task before the American nation is to assimilate and educate them. The task before the Christian Church is to promote a unity in loyalty, ideals and religion; and service which finds its center, its aim and its motive power in Jesus Christ. Dr. Brooks shows the need and how it may be met. The bibliography at the end is full and well selected.