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Review of the World

DELAVAN L. PIERSON, Editor.

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.. EDITORIAL AND BUSINESS CHAT ..

PLANS FOR THE COMING YEAR

The Review is making plans to keep pace with the large after-the-war enterprises in religion, business and international policies. Our readers will be kept informed as to the new conditions in all lands and the "New Era" programs. There is not only the "League of Nations" in the making, but the "League of Churches,' a league for the winning of the world to Christ through a more adequate devotion of men and money.

In the home field articles will deal with the "Churches and the Home-Coming Soldiers"; "Christian Work among Industrial Classes'; on "Christian Amalgamation of Foreigners" and "A United Program for Home Missions."

From the administrative side there are to be articles on "The New Era Movements"; "The Outlook for the United Lutheran Church of America," "The National Prohibition Movement" and "A United Drive of all the Protestant Forces of North America."

One number of the Review will be devoted to a world-wide survey of The Temperance Movement. This will include articles on the relation of intemperance and the use of habit-forming drugs to the social evil, to poverty, to education, to business and to evangelism. There will be articles on the progress of temperance in Africa, in India, in China, in Japan, in Latin America and in Europe. Already 5,000 extra copies of this number have been ordered by one organization for wide distribution.

Another number of the REVIEW is to be devoted to world-wide religious education. This will be a Sunday-school and Bible study number, showing the progress of Sunday-school work at home and abroad and its relation to general education, to the development of leaders and to the missionary movement. These articles will be especially appropriate in view of the proposed World Sunday School Convention at Tokyo, Japan, in 1920.

At the same time, the Review will keep pace with the progress of Christianity in all the mission fields of the world, and the work of all the Protestant missional Boards and societies at home and abroad.

THE REVIEW IN THE CAMPS

Y.M.C. A. secretaries, Letters from chaplains and others located in the various army and navy camps in the United States, express hearty appreciation of the Review as an aid in their religious and educational work. In some of the camps the Review has been used as a mission study text book. Through the generosity of one of the members of the Board of Directors copies are being sent to some seventy Y. M. C. A. huts. Many other requests have come for the Review, but these could not all be answered favorably on account of the lack of funds. A request has recently come for twenty copies for various huts in one camp. This is especially important in view of the educational program to be carried out during the days of demobilization. The cooperation of friends in supplying these copies of the Review will be most welcome. A fiftydollar Liberty Bond will send copies for six months to fifty huts where hundreds of men will catch the missionary vision.

WHERE TO BUY THE REVIEW

Readers of the Review are so widely scattered that copies mailed from this office in response to requests for certain numbers are often delayed in transportation. We have therefore arranged with agencies at various centers to keep a limited stock on hand and would therefore call the attention of our readers to the list of these agencies printed on the inside of the front cover. These agencies will also accept subscriptions, take orders for back numbers and bound volumes, and in other ways will be ready to serve our patrons and friends.

WHAT YOU NEED-AND WHAT YOU WANT

Not all of the advertisements offered to the Review are accepted. It is our aim to offer only such books, merchandise and opportunities as we believe will be acceptable and helpful to our readers. It will be worth while to take note of these advertisements in order that your needs may be supplied by reliable firms. The Review is a safer medium than are many secular magazines.



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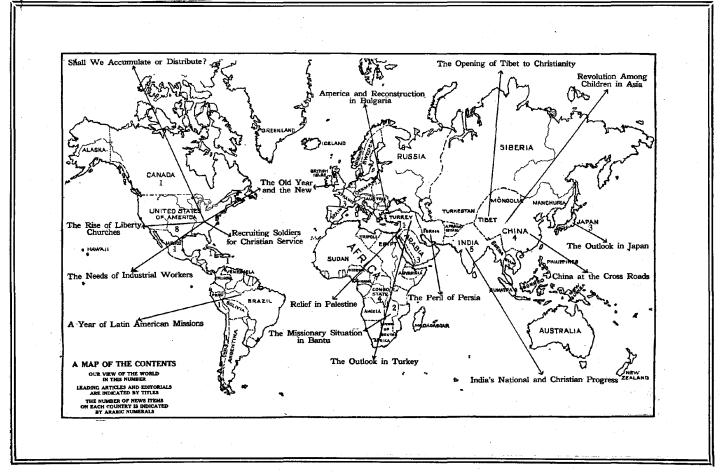
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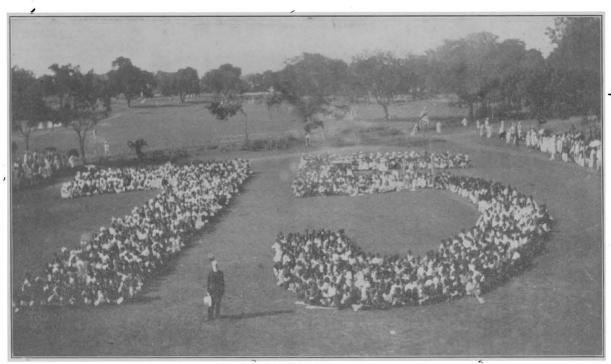
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AN ANNIVERSARY DEMONSTRATION OF CONVERTS IN INDIA

These two thousand boys and girls of the Evangelical Lutheran Mission College at Guntur, India, in a living demonstration of the growth of the Mission in the past seventy-five years (a photograph sent by Rev. G. A. Rupley).

THE MISSIONARY

JANUARY, 1919

NUMBE ONE



THE OLD YEAR AND THE NEW

NNO Domini, 1919, promises to mark a new era in the world, next in importance to the beginning of the Christian Era, the birth of the Protestant Reformation and the dawn of modern world missions. With the passing of the old year and the coming of the new it seems as though in a marked degree old things are passing away, all things are becoming new. The war has revolutionized many lives and many ideals; some are ruined beyond repair but others are remade on a nobler scale. Much has been destroyed that can never be replaced, but the way has been cleared for the reconstruction of other and, in most cases, better things. It is worth while at the threshold of this new year to note some of the transformations that may result from the world upheaval, if men only have eyes to see and wills to respond to the leading of God.

The old narrow provincialism is gone. Men and women who "did not believe in Foreign Missions" have been obliged, in the light of overseas national service, to acknowledge that there is no just distincttion between 'home' and 'foreign." " Men and women who never expected to serve outside their own land have gone to England, France, Italy, Russia, Greece, Turkey, Mesopotamia, Africa—wherever they were sent. It is a question not of convenience or propinquity but of need. The same influence has worked on Indians, Africans, Chinese, Japanese and Arabs. Those who had never been away from home have become world travelers with a world vision. What will they do with their new world conscious-

ness?

The old divisions of nations, races and churches have been

forcibly amalgamated in the melting pot of the battlefield. Men of many nationalities have been brought under one command, industries have been united under one head and men of different faiths have worked for one end. The program for church unity has been forwarded. In America three great Lutheran bodies have united and other plans for union are under consideration. Interchurch conferences are being held which may result in great National Churches in China and India and in international organizations containing peoples of all colors and lands.

Formalism in religion has been vitalized in the face of death. Men have come to recognize the difference between human regulations and divine laws, between the dress parade of religion and the vital fights of faith. Churches must show life—divine life—if they are to hold men who have come to realize the uselessness of

the body without the spirit.

Ideals have been revolutionized. Not only has autocracy been condemned in the international court, and aristocracy been brought low by the universal draft and training camp, but men have been forced or inspired to change their conceptions of service and of giving. Those who lived lives of self-indulgence have become heroic in self-sacrifice and service to others. Men have given up fortunes to devote themselves to a cause. Many who spent all they could earn upon themselves and their families have learned the joys of stewardship of time and talents and money. It will be a disgrace to the Church if these new ideals are not turned to account in the Kingdom of God.

Men's programs have been remade. The million dollar gifts to Red Cross and other War funds have inaugurated a new era in benevolent enterprises. The narrow bounds of home and city and native land, and the limitations due to petty financeering, have given place to great conceptions of the world task which demand large vision and hitherto unheard of expenditures. Towns and cities have become so accustomed to exceeding their apportionment that churches now become impatient at being assigned tasks too small. Men seek for something large and inspiring. Already most of the large denominations have adopted "New Era Movements" to enlarge their activities and increase their expenditures many fold. Where men thought in districts they now think in continents, where they planned for today and tomorrow they now organize a campaign to cover two generations. Africa is studied as a continent to be won for Christ. The evangelization of the whole of Latin America is undertaken with new zeal, and campaigns in India, China and the Moslem world are planned out by united conferences of Christian leaders.

New problems are presented for after-the-war solution. In the homeland the migrating Negro presents new difficulties; the

foreigner in America must be educated in Christian ideals or he will be a menace; the industrial workers must be regenerated, the liquor traffic must be outlawed and social purity must be safeguarded. Then there are the moral problems of profanity, and vulgarity, of Sabbath observance and unwholesome amusements—all of which must be seriously attacked. There are also the problems of reconstruction in France and Belgium, in Russia and Germany, in Serbia and Armenia. There is the whole problem of evangelizing the Moslem World, and of vitalizing the Roman, Greek and Oriental churches, as well as the problems peculiar to the pagan and ethnic religions.

New open doors are characteristic of the new day. The Hermit nation, Tibet, has been opened—at least the door is ajar. Russia will probably offer almost unlimited opportunity as soon as order is in a measure restored. Moslem lands, that only tolerated Christians from necessity, promise a rich harvest field; Arabia is open; Abyssinia is awakening; and the Jews, who have been persecuted and embittered, are now looking forward to a new national history. All of this is in line with the fulfillment of divine prophecy. The great question is—is the Church of Christ regenerated sufficiently to undertake these new tasks in the light of new conditions? Are the new leaders available and Christians ready to cooperate? The task can be accomplished, not by human skill and wisdom, but only by the power of the Spirit of God.

THE UNION OF THE LUTHERANS

NE of the outstanding events of the past year is the merger by which three bodies of Lutherans in the United States with a million communicants combined in one organized "United Lutheran Church in America." The bodies which merged into one on November 14th last are the General Synod, with 1,800 churches and 370,000 members; the United Synod South, with 492 churches and 57,000 members and the General Council, with about 389 churches and 535,000 members. They have joined their home and foreign mission organizations, their colleges, seminaries, publication houses, papers and benevolent institutions. The property value of the "United Church" is estimated at over \$53,000,000. Annual expenditures for benevolences, including missions, is about \$1,500,000; and for running expenses at home, about \$7,000,000. It is expected that the consolidation will effect considerable saving in cost of operation, and will release a number of workers to engage in other activities.

The foreign missionary activities of the three organizations include India, Japan, Western Africa, British Guiana and Porto Rico. The expenditures last year amounted to \$250,000, which supports

130 missionaries with 1,780 native workers, and reports 89,000 communicants on the mission fields abroad.

The home mission work of these Lutheran churches is conducted under the name of "The Inner Mission," which includes evangelism, city missions and various forms of church extension work. The home mission operations have not been organized in the same way as those of other Protestant churches in North America.

There are fifteen other Lutheran bodies in the United States that are not included in this merger, and it is estimated that there are in North America no less that 8,000,000 baptized members of the Lutheran Church of whom only 5,000,000 are affiliated with the church organizations in this country. During the war, a fund of \$1,300,000 was collected and administered for the benefit of men in uniform, of whom there were over 200,000 American Lutherans in the service.

If this United Church can be aroused to the full limit of her possibilities, the gifts to missionary work may be increased many fold, and will enable the Church to enter some of the great, unoccupied fields of the world. The Lutherans in America have not thus far accepted their full responsibilities in this world-wide work. There are fields waiting for their messengers of the Gospel. Central Asia, the interior of South America and the Sudan are inviting fields to enlist the interest and the talents of this powerful organization. It may also be possible and wise to turn over to the American Lutherans many of the missionary fields in the former German colonies, and in the territories under the control of the Allied nations.

THE READJUSTMENTS IN TURKEY

GREAT change is taking place in the political geography of Turkey as a result of the War. Arabia is already completely separated from the Turk; and that means that the latter has lost his guardianship of the Moslem shrines of Mecca and Medina. This alone makes a tremendous difference in Turkish influence. Furthermore, all but one of the other important Moslem centers are lost—Baghdad, Jerusalem, Damascus, Aleppo, are gone. Constantinople alone remains at present; and it looks very much as if the Peace Conference will not leave that great city under Moslem domination. In other words, the political power of the Turk—which for the past century has been the greatest obstacle to the progress of Christ's Kingdom in that region—is gone, and gone forever.

It is not possible to overestimate the importance of this fact in its bearing on the missionary outlook. Access to the Moslem populations of the country is now assured without governmental terrorism. And the scornful spirit of superiority, that has kept the Turk from willingness to listen to any other religion, is sadly broken. God can make a broken spirit contrite, and then real spiritual results may follow. The prospect for Christian work among the Turks is the most wonderful outcome of this titanic struggle in the Near East. And its possible reverberations in the distant parts of the Moslem world are thrilling to contemplate. When Christ gets a real hold on the people, who for centuries have been looked upon by their fellow-Moslems as their political representatives and defenders, other Moslem races are certain to hear of it and wonder.

In other respects the present outlook is upon a waste and desolation. The ravages, not so much of war as of the most iniquitous régime that ever deliberately ruined its own country, have spread death and destruction, pillage and arson, plague and business stagnation, distrust and disorder all over the country. Communities have been uprooted and scattered to the winds; whole regions have been left without inhabitant, family life and personal honor has been utterly disregarded. For four years fields have been left untilled, crops unharvested, shops locked up or pillaged, churches and schools closed and their constituencies deported or slain. All classes of the people have suffered, and are now so dazed as hardly to know where to turn or how to begin life over again. From many sections of the land no details have yet reached us; but what we hear indicates conditions pitiful and almost hopeless.

But there are bright spots. Through all the dark night, some seventy of one hundred American workers have been able to keep at their posts, witnesses for Christ, not counting their lives dear, but willingly giving their utmost energies to keep the people from blank despair and death. Here is a solid foundation on which to begin a new effort; for these heroes and heroines have earned the gratitude and devotion of multitudes. Another great asset for the future is the martyr testimony of thousands to the keeping power of God, even in death. Their silenced voices still speak, and even their murderers will hear the appeal. Not Armenians alone, but Syrians, Greeks, Nestorians and other followers of the Master have planted the seed in the bloody ground, and God will grant the harvest.

These Christian races are not all gone. Accurate figures are still impossible; but probably of the 700,000 Greeks deported since 1915, at least half are still alive, while two millions more have never been deported. Of the conditions in Mount Lebanon we yet know very little; but it is likely that nearly a million Syrians have survived and are the nucleus of a new nation. As to the Armenians, there were before the war about 1,750,000 in the Ottoman Empire. Over a million of these have probably died; but it seems likely that about 700,000 have survived and may now be gathered into the beginning of an autonomous province. Of these, over 300,000 fled into Russia;

100,000 have remained in Constantinople; 50,000 more in the Smyrna region; while the others are scattered all over Asia Minor, Mesopotamia, Syria, and into Persia and Egypt.

With these remnants to build on, we can rest assured that the native Christian churches will revive, and that there will be many who have been tried as by fire and so purified as to be fit for the Master's use. One encouraging fact is the natural resiliencey of these races. They have been through terrible experiences before, and though they have lost thousands and hundreds of thousands of their numbers, they have again risen to self-support and business success. Give them half a chance now, and they will again rise. Provided conditions approaching the normal are now given them, the bulk of these unfortunates should within ten months or one year be self-supprting. Their indebtedness to the Protestant missionaries and to Christian America will make them unusually receptive to the missionary influence and teaching.

One of the most interesting items in the outlook are the 400,000 or more orphan children, left for us to care for and educate. What a responsibility! A missionary unusually well-informed and generally accurate in his estimates believes that the 400,000 will include only those who have lost both parents, and that there are very many more whose fathers are dead, and in most cases the mothers are not able to support them. It will be a big and blessed task to provide orphanages and training schools for these little ones, where they may be quickly trained to self-support and to noble living, and from which we may expect to secure a goodly number of Christian leaders for the future, in church and school and business life and home.

Reconstruction is the great work of the immediate future. Already one expedition has entered Syria and Palestine and begun. Early in January a much larger party expects to sail for Constantinople, thence to scatter all over the desolate regions of Asia Minor, and bring new life and hope to all races, irrespective of language or religion. Industry must be re-established, family life begun anew, sanitation on a large scale pushed, schools started, religious privileges furnished, and in every way the spirit of Christ shown to all in its most practical forms.

The year 1919 marks the centenary of the beginnings of missionary work in Turkey. Pliny Fisk and Levi Parsons sailed for Turkey in 1819. The second century of work there thus begins under most marvelous auspices; and missionaries, Y. M. C. A. and Y. W. C. A. workers, educators, physicians and philanthropic leaders all look for wonderful results under the blessing of the Spirit of God. Charles T. Riggs.



AVOIDING DANGERS AHEAD

HILE the passing of the old order and the coming of the new has many signs of promise, there is danger lest many good things of the past be given up and that others less substantial be substituted. Good foundations must not be despised because of new architectural ideas, and no amount of mechanical power and ingenuity can take the place of life. There are some old things for which there can never be a satisfactory substitute—among them are:

Faith in God. Is there not danger lest the modern human achievements in science and the modern ideals of democracy shall cause men to become self-confident and to lose sight of God?

The Gospel of Christ. The "good news" is not too old to be true and yet many are today preaching "another gospel" of salvation by social uplift, by modern education and by material improvement.

Adherence to truth. Nothing can take the place of steadfastness—of fidelity in character. With the progress toward unity and the desire for cooperation there is danger lest standards be lowered and Christians compromise with those who deny Jesus Christ as the only Lord and Saviour. Will the gain ever compensate for the loss if Christians fail to stand firmly for the deity of Christ and the necessity for His atonement?

Christian Heroism. The glory of the Church has been her martyrs and her heroic missionaries who counted not their lives dear unto themselves. Many of the heroes are still living, but with the enlargement of the Christian program, the expenditure of large sums of money and the introduction of many secular branches of activity, there is great danger lest Christian workers become professional, serving at the call of men rather than at the call of God. It is a danger that besets many churches, missions and the Young Men's and Young Women's Christian Associations, where the work too often becomes institutionalized.

Life From God. The "New Birth" is unfortunately not a popular doctrine today, but the words of Jesus Christ to Nicodemus have never been abrogated. There is danger lest reformation take the place of regeneration, lest the enlightenment of the mind be thought to make unnecessary the new life through the Spirit.

Unity of Spirit. Another danger is that in the endeavor to promote cooperation and outward union, the true unity, which is only possible through Christ, shall be overlooked. In Christ, Germans and British, Southerners and Negroes, Japanese and Chinese,

rich and poor, educated and unlettered, aristocrat and proletariat may be one. The fatal mistake of capitalists and laborers, of autocrats and democrats, of Bolshevists and bourgeoise, is that they do not recognize the only true basis of agreement and of brotherhood.

Eternal things. The final danger that besets the world today is that in the development of material things we lose sight of the spiritual; in the development of the temporal we overlook the eternal and in the acceptance of responsibility for the earthly, we do not provide for the heavenly. Spiritual life, spiritual death, spiritual enemies, spiritual wealth, spiritual forces are vastly more important than the physical; and the former abide while the latter pass away.

RECRUITING SOLDIERS FOR CHRISTIAN SERVICE

EN and women who have been in unselfish service overseas or who have had a large and heroic part in the great war have had their ideas and ideals revolutionized. They will not soon be willing to return to devote all their energies to petty tasks and unnecessary routine in the office, the shop, the classroom and the local church. These men and women are returning rapidly to civil life. The question is: how will their energies be directed; how will their larger ideals find expression?

This problem has been foreseen and preparations have been made to meet it by the War-time Commission of the Churches which has appointed a committee on "Recruiting and Training for the Work of the Churches at Home and Abroad." Rev. Frank W. Padelford, executive secretary of this committee, writes that plans have been made to present to the men returning from the trenches and from various phases of war work the claims of Christian service. Surely there could be no more stirring appeal to heroism and self-sacrifice than that presented by missionary work in hard fields. There is here the "moral equivalent of war," and a great world campaign that is inspiring enough to appeal to the most noble and energetic spirit. There is also in this field unlimited opportunity for leadership and for pioneer work.

The men are to be approached through the chaplains, the religious work directors of the Y. M. C. A., the pastors of the different churches near the camps, and others who are in intimate touch with the men. It is also our intention to send into the camps some of the leading ministers, home and foreign missionaries, and others, to present the claims of Christian service. Literature and posters are being prepared, and will be distributed generously.

It is believed by those who are most intimately acquainted with the situations in the camps that many men can be found who will respond to this appeal. It has already been tried out among the English troops and in some of our southern camps. A surprising response has been secured.

The Church now has an opportunity to secure the men who are so sorely needed to recoup its depleted ministry at home and abroad. Large numbers are needed both in America and in the non-Christian world. The committees are, however, not so much anxious about quantity as about quality. They hope to enroll the best and ablest men who can be found. Only the best men can adequately meet the new situation.

The churches and pastors must be on the lookout for the men as they return quietly to their homes. Very much depends upon the home churches and the way they receive the men. Their return can be made simply a social jollification, or it can be made a great religious welcome. The committees of the War-Time Commission and of the Young Men's Christian Association therefore appeal to the pastors of our American churches to take advantage of the hour and seek to direct the thought of their young men to the call of the Kingdom. Many are only waiting for the right leadership to direct that solemn dedication, which they made of their lives to the cause of Liberty, to a new dedication to the service of Jesus Christ.*

RELIEF FOR PALESTINE AND SYRIA

FITTING token of Christian gratitude for the deliverance of Jerusalem and the Holy Land from the hand of the Turk is the movement to raise in America the sum of thirty million dollars for the relief of the Armenians and Syrians who have suffered such agonies in the past four years. It is a year of new deliverance that has brought joy like that proclaimed at the birth of our Lord in Bethlehem of Judea nineteen centuries ago. Americans can make no nobler thank-offering for the ending of the war and all its waste and sacrifice than to save the remnants of these ancient Christian peoples of Armenia and Syria, and re-establish them in a re-constructed land.

Rev. Stephen Trowbridge, who has been actively engaged in war relief work in Palestine, gives graphic pictures in his reports of the distress that has been relieved as General Allenby and the British forces advanced. Justice has been established in place of terrorism. Hundreds of tons of rice and other food was distributed to the people who had been pillaged. Garments have been made by the refugees to clothe the naked ones who had been robbed by the Turkish and German soldiers. Over 60,000 people were fed in Jerusalem last winter and ten thousand in Bethlehem. The Turks had used the largest buildings in Jerusalem as barracks and hospitals, and they

^{*}Literature relating to this matter may be secured by addressing Rev. Frank W. Padelford, Room 662, Fifth Avenue Building, New York.

were indescribably filthy. These had to be cleaned and made habitable for orphanages and hospitals. Industries have been organized which have saved the people without pauperizing them. These industries include garment making, weaving, shoe factories and repair shops. The people were found so famished that they searched the dirt and offal of the street in quest of grains of barley. What they found was greedily devoured without cleansing. The condition of young girls was pitiable and the helpless little children would appeal to the hardest heart.

The money received from America has been most economically and effectively expended, and has been the means of winning the hearts of the sufferers as well as of saving their lives. The future of Palestine, Syria and Armenia will be largely determined by what is done there in the next twelve months. There are now in Jerusalem alone seven hundred orphan children and two hundred and forty in Jaffa. These form a precious educational trust, says Mr. Trowbridge. Great Britian has freed Palestine. It remains for America to relieve the refugees, to carry on industrial reconstruction and education.

A UNITED MISSIONARY DRIVE

At a meeting of representatives of the Home and Foreign Missionary Organizations of the United States, held in New York City on December 17th, a plan was set forth to conduct a united campaign to finance all allied Protestant home and foreign mission enterprises in one united drive. The comparative ease with which over \$200,000,000 was raised in ten days for war-work, and the immensely greater need of world-wide evangelism and Christian Education has produced the convictions that a united appeal on a larger scale will bring a more adequate response.

It is proposed that, after at least a year of the study of the needs of the different fields in America and over seas, these definite needs of all the Protestant missionary agencies shall be collated and estimates made of the funds required. The united drive may mean the gathering of money and pledges amounting to between \$100,000,000 and \$300,000,000 for one year. Such a program would necessarily be preceded by such a survey of occupied and unoccupied fields that the neglected areas may be cared for and overlapping may be corrected. The results of a united military campaign in Europe and Asia have brought out the reasonableness of a united missionary campaign to win the world to Jesus Christ. There are dangers in such a huge undertaking, but the very largeness and idealism of the plan has appealing power.

As a result of the conference a representative committee of fifteen was appointed, with Dr. S. Earle Taylor as chairman, to formulate a definite plan to be presented for consideration at the January meetings of the Foreign Missions Conference and the Home Missions Council.

Shall We Accumulate or Distribute

BY MR. A. A. HYDE, WICHITA, KANSAS

President of the Mentholatum Company

N various occasions, after talking quite radically from such texts as "Lay not up for yourselves treasures upon the earth," etc., or Christ's great fundamental assertion—"Ye cannot serve God and Mammon," and advocating from experience literal obedience to these teachings, we have had many hearers say—"Those sentiments are mine. I believe in them thoroughly. "When questioned, however, as to their individual intentions and actions, an evasive reply will be given or a denial of applicability in their particular case. It is most always the other fellow with us to whom such commands seem to apply. Sherwood Eddy told us of talking with a millionaire once over his financial responsibilities to the Kingdom of God until the man was really in agony. Finally this Dives turned to his son and said—"John, commence giving away money. I have reached the point where I can't."

We sincerely believe that it is not vision which people want, but consecration; not light, but love; not knowledge, but power. If this is so, doubtless Christ's command to His disciples to tarry until they be endued with power from on High, is still applicable to the Church, but how this command can be made modern and practical is another question and much harder to answer.

Christ taught quite as much by example as by word, and today most of us are more thoroughly convinced by illustration than by argument. In the minds of thinking men, the Christian Church stands perhaps in the most responsible position today which it has ever occupied. Religion is arraigned at the bar in every nation, and being most severely questioned and judged. As sincere believers in Christ and His teachings, it is the opportunity of the ages to impress Christ's life now upon the overturning nations, but men are certainly looking for deeds and life; not creeds and dogma. Lines of race, color and class are getting very dim, as is so finely expressed in Robert Freeman's verses, "That They All May Be One" which we quote herewith from "Association Men".

"I used to think him heathen,
Just because—well, don't you see,
He didn't speak 'God's English,'
And he didn't look like me;
He had a burnt complexion
Which is heathen, goodness knows;
He ate a heathen's rations,
And he wore a heathen's clothes.

But there's a s'prising skinful In that bloke from far away: He fights like any Christian, And I've caught the beggar pray; He's kind to little kiddies. And there's written in his eyes The willingness to render All a Christian's sacrifice. Yes, you'd know him for a heathen If you judged him by the hide; But, bless you, he's my brother, For he's just like me inside."

In this war we have sacrificed everything in the way of blood and material treasure because we believe that certain principles of democracy should prevail in the temporal governments of this world. The Christian Church is supposed to believe that as far as eternity exceeds time, so far existence in the Kingdom of Heaven exceeds temporal life. So believing, such a question as our subject seems almost axiomatic, and its wrong answer entails eternal condemnation. Shall we accumulate the wealth of the world and lose the souls of the world, as well as our own? Surely no one who has a right vision of the life, death and teachings of Christ can answer in favor of accumulation. No one who has studied the unmeasurable relief from human suffering, which men and money have accomplished in this war, can justify themselves hereafter in failing to distribute. In addition, no one who has experienced the depth and lasting joy of giving beyond the shallow temporal joy of receiving, will hereafter hoard wealth to shrivel his own soul and handicap his children. Perhaps these last three assertions point the way to the solution of the other and greater question of how to get the consecration, the love, the strength necessary that we may lay our lives and means on God's altar, as we are doing on the altar of our country. Practically, what has made us willing to give our sons and daughters and two-thirds or more of our income for country and principle? Does not Paul give the answer-"BUT NOW ABIDETH FAITH, HOPE, LOVE, -- THESE THREE, AND THE GREATEST OF THESE IS LOVE."

How Much Owest Thou?

How much owest thou, O Christian, of thy time, to the Lord?

How much owest thou of thy Strength?
How much owest thou of thy opportunities?
How much owest thou of thy intellect?
How much owest thou of thy place in the world?

How much owest thou of thy income, to the Lord?

What shall we render unto the Lord for all His benefits? Shall we not say: Lord, take me, use all I have, for Thy good purposes.



A TYPE OF THINGS THAT ARE PASSING AWAY IN JAPAN
Some Japanese idols to which bereaved mothers pray

The Outlook In Japan—1918 and 1919

BY THE REV. JAMES H. PETTEE, D. D., TOKYO, JAPAN

Missionary of the American Board of Commissioners for Foreign Missions

APAN finished her main fighting early in the war when she captured Tsingtau from the Germans, cleared the Eastern seas of enemy war vessels, and came to a good understanding with Russia. The war, however, continued in the background of all her thought and activity, and she mobilized her industries in place of her armies to aid the Allies. More recently the army under General Otani, a leader selected with great care, has penetrated Siberia in conjunction with the soldiers of America, France and Great Britain.

The year 1918 witnessed a transformation that reveals once more the real Bushido spirit of Japan and that opens up an opportunity for the nation to swing into line with her allies in the higher things of life.

It is also significant that a bureaucratic and reactionary cabinet has given place to one led by a commoner, plain Mr. Hara, who himself is a man of progressive spirit and, moreover, is the head of a powerful political party that is pledged to secure constitutional reforms and to keep step with the great democratic movements of the age.

Japanese as well as foreigners resident in the country interested themselves in all war enterprises. Money flowed freely for any charity or loan connected with the great contest, imitation tanks rolled through the streets of Tokyo, Yokohama and Kobe, war songs were heard on all occasions, war films or dramas were in demand, Union church, Tokyo, released its popular pastor, Dr. Doremus Scudder, for Red Cross service, various missions sent one or more of their members to Siberia under the Y. M. C. A. to care for the refugees and there has been a constant succession of commissions between the far east and the fighting fronts.

The United States Ambassador Morris well said in his address last April on the occasion of the departure of the Japanese deputation to the armies in Europe, "I cannot help feeling that the Japanese Y. M. C. A. deputation to the European front is almost as significant as the first mission sent to the West by the Tokugawa government over fifty years ago. By that mission Japan signified her intention to end her isolation and join the Western peoples in their forward march. Today I believe this deputation means that you are resolved to take your place alongside the men of the West in standing for brotherhood and fair play, international law and righteousness."

Aside from European battlefields, America has once more become the great Mecca of Japanese pilgrims, official or citizen, scholastic or commercial, anxious to learn how best to meet and solve the problems of readaptation and regeneration

"When the terrors and tumults of war shall cease
And life be re-fashioned on the anvils of peace."

Among these inter-racial commissioners of peace and good will to and from Japan last year, special mention may be made of 83 year-old William Hardy who was a sailor lad in Commodore Perry's expedition back in 1854. He, a common sailor, was given the privilege of shaking hands with the members of the Royal Family, including H. I. M. the Emperor, and he spoke with Methodistic fervor in the schools and offices, temples and churches to thousands of interested listeners his timely message of temperance and clean living, and wrote in hundreds of albums his autograph, together with the all-comprehensive words, "God is Love." It was missionary work on a large scale.

RELIGIOUS ACTIVITIES IN JAPAN

Let it not be thought that normal Christian work has been entirely side-tracked by the war. One week before the close of 1917 there was issued from the press the Japanese Revised New Testament, which has had wide distribution during the year. It was the joint work of two British and two American missionaries, associated

with four Japanese co-laborers, and marks a great advance over the earlier translation, especially in point of being understood.

Another great achievement of the year was the formal opening, on April 30, of the Tokyo Woman's Christian College, with Dr. Nitobe as president and Miss Yasui as dean. This is a union enterprise of six Protestant Mission Boards in which the eighty-four entering students came from seventeen mission schools. One of the eighty-four admitted was a blind girl.

Mrs. (Mitsui) Hirooka has recently announced her decision to give Yen 200,000 to found in Osaka an undenominational school for Christian workers with especial reference to preparing them for social service. Prof. Hino, ex-dean of Doshisha Theological Seminary, Kyoto, and Rev. T. Makino of the same city, who is vice-president of the Japan C. E. Union and has been touring America since last spring, are to be head of the institution.

Rev. Paul M. Kanamori, Japan's leading evangelist, has continued through the year his marvellous work of preaching in city after city his one great sermon on the fundamentals of Christianity. It is a two-hours' discourse and never fails to register hundreds of decisions for Christ and His service.

A marked tendency of the year's Christian movement has been to bring the foreign and Japanese workers into closer co-operation. This was greatly aided by the deputation of the American Board that spent three months in Japan and Chosen, and by the Baptists who have also taken an advance step in this matter.

JAPAN IN A FERMENT

All Japan is in a ferment, religious and social as well as political and economic. New cults, like the *Tai-rei-do* (Great Spirit Way) for self-discipline, and programs for social service like Baron Shibusawa's are ardently advocated. But when it comes to reliable leadership and real reforming power, it is the Jesus way and Christians of experience that are needed and called for.

Dr. and Mrs. George P. Pierson, who have been touring from Hokkaido to Kyushu, testify that the country is wide open to an earnest presentation of Gospel truths and claims. Such institutions as the Crittenden Rescue Home for Women; Mr. Hara's and Mr. Muramatsu's Homes for Ex-convicts in Tokyo and Kobe; Okayama and other Christian Orphanages are taxed to their capacity; mission schools are full and the churches are aroused. The outlook for 1919 is one of tremendous responsibility and cheering hopefulness.

China at the Cross Roads

A Review of the Year 1918 and the Outlook for 1919.

BY THE REV. LEWIS HODOUS, B. D.

THE outstanding feature in China last year was the Civil War between the North and the South. At Canton a government headed by the disbanded Parliament was functioning, while at Peking the President and his Cabinet, and later the newly elected Parliament, were directing affairs. The contending armies were marching and counter-marching in Hunan, Fukien and Szechwan, while the people were being pillaged by the soldiers. Large sections of China were overrun by armed bandits. In Shantung, adjacent to the territory taken over by Japan from Germany, it is estimated that 30,000 organized and armed robbers were terrorizing the people. This civil strife was carried on nominally between the conservative republicans of the North and the radical republicans of the South. Really it was a war between the military governors of the North and those of the South, who hoped to increase their power and wealth, and pave the way for the presidency or some other high position.

In order to carry on this strife the Chinese government has mortgaged valuable resources. The crop of loans has only been exceeded by the crops of poppy and of bandits. On account of the disturbed state of the country, opium planting has been revived in certain provinces and the opium traffic which ceased in March, 1917, has been re-established in the form of a monopoly controlled by the government. The strong protests by the United States, the Christian churches and the merchants have led to the postponement

of these plans and may lead to their abandonment.

A hopeful sign of coming peace was the election of Hsü Shih Chang to the Presidency, by a large majority of Parliament. He has the confidence of all parties, and according to his policy as outlined, China is to be governed by constitutional law, vital measures are to be taken to relieve the present financial stress, the frontier defences are to be improved. Commerce and industry are to be promoted especially by controlling the bandits. Internal administration is to be improved. The relation between the central government and the provinces is to be made clear. President Hsü is very desirous for peace between the North and South. It is hoped that the legal situation arising from his election by a non-representative Parliament may be solved in a way satisfactory to Canton and Peking.

In spite of political unrest, the people of China have made new roads, have introduced better systems of lighting their cities, and have carried on internal commerce. The foreign trade has increased in spite of unfavorable conditions. The trade with the United States was 150% greater in 1917 than in 1915.

In religious work the outlook has been encouraging. The nation-wide week of evangelism was observed for the second time. In spite of the disturbed state of the country, the week was observed this year more widely than before. It comes in the first month of the Chinese New Year during which the church members take advantage of the leisure time to do personal work among their friends. The Religious Tract Society of North and Central China issued 255,000 special tracts to be used during this week.



AT A CHINESE STUDENT CONFERENCE

The Spring Evangelistic Campaign conducted by Dr. Sherwood Eddy and Mr. Frank Buchman in twelve large cities was very successful in enlisting the Chinese Christians in personal work and in persuading prepared men to make a final decision to join the Christian Church. In Canton four hundred Chinese Christian workers brought in eight hundred prepared non-Christian friends.

The China Continuation Committee is undertaking a survey of mission work in China which will not merely record the static condition, but will enable the missions to apply the men and money

so as to obtain the largest results.

The visit of Dr. Zwemer has stimulated the interest in the work among Moslems. A committee to study this work, appointed by the China Continuation Committee, has started the production of Christian literature for the Moslems.

The China Christian Educational Association has now associated with it nine associations which cover the whole of China, and are studying the problems of education.

The cause of church union is receiving increased attention in China. A meeting of Presbyterians, the London Mission and the American Board representatives was held at Nanking for the purpose of forming a Federal Council of Christian Churches in China. The object of this Federation will be such comparison of views and adjustments of practices as shall prepare the way for ultimate organic union.

The war has depleted the missionary force. One mission has sent over one half of its men into war service. The war has also reduced the number of men recruits, especially physicians and teachers. Plans for new institutions and the enlargement of old ones have been held up. The increased cost of living, accompanied by the rise of the price of silver, has brought about retrenchment and some hardship.

It is expected that China will now take her place in the sister-hood of nations with territorial integrity guaranteed by the Allies. The republican government must be assisted to put down militarism both external and internal so as to give China peace from civil strife. This will enable China to put her house in order and turn her attention to educating her children, developing her resources and carrying out much needed reforms. The Christian workers will be confronted with an opportunity unequalled in the history of missions. The Christian Church must provide the spiritual basis for the republic. The churches forming training schools for the republic will teach the Chinese brotherly love, social service, civic pride, true patriotism and Christian internationalism all motived by the love of God planted in the hearts of men. In fact, without the cooperation of these groups forming the essential church the republic cannot be established.

The Opening of Tibet to Christianity

BY REV. RODERICK A. McLEOD

Missionary of the Foreign Christian Missionary Society.

In Tibet there is offered to the Christian Church an opportunity, the like of which has never been presented to it in the past, and which may never come again. The great closed land of Tibet is now open for missionary work. Most of the hindrances heretofore existing have been removed, and in their stead there are assurances of a hearty welcome and even of assistance.

Dr. A. L. Shelton, a missionary of the Foreign Christian Missionary Society, on the Chinese Border of Tibet, recently visited Gartok and Chambdo. At Gartok, five days south-west of Batang, he found several thousands of troops from various districts of Tibet, even from Leh and Ladakh. They were armed with Enfield rifles, and were well disciplined. The commander, a very interesting man, discussed religious questions freely and quite

reasonably with Dr. Shelton and said that while the former attitude of Tibetans toward forhostile. eigners was "Younghusband Expedition" had taught the Tibetans to regard the foreigners with favor. In discussing the question of mission work in Lhasa, the commander was very favorably impressed, and forwarded to the Dalai Lama a letter in which Dr. Shelton requested permission to open work in Lhasa.

During the fighting on the Tibetan border last summer Dr. Shelton went to Chambdo at the request of Mr. E. Teichman, the British Consul from Ta cheinlu and the Galön Lama. This Galön Lama is a personage of great authority, only the two kings of Tibet and the Dalai Lama having authority over



A LLAMA PRIEST OF TIBET

him. The doctor found unspeakable conditions among the wounded soldiers who had been lying for two months without medical aid. One man had all his lower jaw shot away and all the wounds were stinking. Dr. Shelton operated for four days, working each day as long as he could stand.

The Galön Lama ordered that all the needs of the doctor should receive prompt attention. Speaking of foreigners, the Lama said that the Tibetans had been forced to keep out foreigners because of a treaty with the Chinese; but that now the treaty is no longer in force. The doctor has a great reputation in that country and was promised help if he would come to Chambdo and build a hospital. At parting, the Lama presented the doctor with three hundred rupees and two valuable vessels ornamented with beaten gold and silver, expressing the hope that they would be friends for life. All this, coming from one of such high authority, cannot be too strongly emphasized.

Dr. Shelton noticed many changes amongst the masses of the Tibetans. Most of them wore foreign hats and many had foreign shoes. One had a camera and could use it well. The presence of foreign cloth, foreign sugar, foreign tobacco, foreign shoes, the craze for foreign goods, and the development of manufacturing (the Tibetans manufacture ammunition for Hotchkiss field pieces) are signs of Tibet's new life.

Three main reasons for the changed attitude of Tibetans are (1) the weakening of Chinese influences, (2) "The Younghusband Expedition," and (3) the visits of Tibetans to foreign countries.

Since the year 1720 China has controlled Tibet's foreign policy which followed China's former hostile attitude toward foreigners. Tibet was commanded to have intercourse with China alone, and the minds of the Tibetans were filled with an exaggerated account of the early Chinese notion of missionary work. But the Chinese injustice, treachery and cruelty toward the Tibetans has caused them to throw off the Chinese yoke and rise in defense of their rights. Thus Tibet is now practically an independent nation.

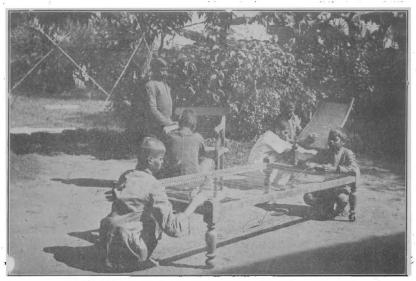
"The Younghusband Expedition" broke the spell of ignorance which the Chinese had cast around the Tibetans. It was a great revelation to them to find that a foreign army could march into their capital, do no looting, show acts of kindness, and retire peaceably even to the last man. The treatment of Tibetan captives at the hands of the British went to the Tibetans' hearts, for they had never seen anything like it.

Then the Tibetans began to travel abroad. At Chambdo, Dr. Shelton met a Tibetan colonel, who had visited all the important countries of Europe, Asia and Africa, and was only sorry that he could not afford to visit America. One officer spoke English. Another had a son in London. The observations of these travelers are reported at home and make tremendous impressions. Foreign ideas are being readily adopted, including foreign military tactics, dress, and treatment of prisoners.

This situation must appeal with irresistible force to every Christian. We have been waiting at the closed door of Tibet for the past fifteen years. Now that door is open. We must enter or perish, like the Israelites in the Wilderness. The Christian is a saviour. Saving others is the function of the Christian life. To resist the appeal of this open door is to quench the spirit of Christ, and to invite spiritual death.

The appeal of the situation reaches further than America; it reaches heaven. There it becomes imperative. From that seat of highest authority, a command is issued: "Save the Tibetans." To every disciple of Christ, this command is uttered in a voice which speaks in tones more imperative than the thunders of Sinai—in tones of love.

The situation demands immediate action. God will accomplish His purpose in Tibet even if some of His disciples are disobedient, but it will be to our discredit and condemnation. An evangelist and a doctor should open a station at Chambdo at once. A day school, Bible school, and dispensary should be instituted immediately. The prayers of the Church for open doors are answered. Now is the time to go up and possess the land for Christ.



PROGRESS IN INDIA IN CHARACTER AND SELF SUPPORT

Chair caning at an Industrial Mission

India's National and Christian Progress

BY BISHOP FRANK W. WARNE, D. D., INDIA

Missionary Bishop of the Methodist Episcopal Church

THE millions of India's poor are suffering more than those of most other nations in the present increase in the cost of living. Their sufferings are further intensified by a scourge of plague and a failure of rain in northern India, which has added famine conditions.

As an outcome of her share in the war, India will more quickly attain to her new national aspirations calling for "responsible self-government." India's most extreme agitators have not asked for separation from the British Empire, but only to be part of the Empire like Canada and Australia. The British Government is putting forth an honest attempt to grant India a regime of constitutional government which will open the way for the full stature of her self-government within the Empire. Great Britain with her genius for education and colonial government will surely save India from Bussia's sorrows and will guide her safely to national greatness; and as an outcome, three hundred millions of our cousins of "Aryan brown" will take their place as one of the great countries composing the British Empire.

The war has given India a clearer conception of the true Christian spirit. When the struggle first began between so-called Christian nations, India's non-Christians felt that Christianity had failed, but later when America offered her sacrificial service for the liberty of oppressed peoples, asking neither indemnity nor territory, India recognized that such a spirit could emanate only from Christ. India further saw that Christ's teaching concerning love and justice must come to have world wide application—the "Government shall be upon His shoulders." India has seen that she must cease to oppress her outcast millions and must in a new sense practice toward them justice and helpfulness. These new conceptions will be incorporated into India's new national and Christian development, and will hasten the hour when Great Britain may give to her the measure of self-government she asks.

With these developments, the war will in many ways vitally aid the cause of missions and reforms in India. Think of this: among the five or more million Indians in various capacities now in the war on the battle fronts of France, Mesopotamia, Africa, Egypt, the Dardanelles, Saloniki and Central Asia, very few before the war had a horizon larger than their local village life, but they will return after having associated with people from many lands, with a world vision of domestic, social, political and religious reforms and with a soldierly purpose to put them into effect in India.

An Indian minister tells of holding a service in an out-of-the-way interior village, when a returned and wounded Mohammedan soldier rose and gave this testimony: "I know that this Jesus religion is true. When I was lying out on the battle field among other wounded men, the followers of this religion came out, braving the falling shells, and carried us away and tenderly cared for our wounds. They bore upon the sleeves of their white robes the emblem of the cross on which their Christ gave His life for the world, and dyed with the color of the blood he shed."

In this way millions of returned Indians will witness for Christ and advance India's social, economical, political and religious transformation, and will everywhere reinforce the work of the missionary.

India's mass movement, which has been called the greatest since the founding of the Christian Church, has not only not abated under war conditions, but is spreading in dimension and growing in spiritual power. In the first "Acts of the Apostles" three thousand were baptized in a day, but in India's "New Acts of the Apostles" three thousand are baptized in the various missions every two weeks. India's mass movements with their urgent call for the education of the multitudes of untaught children coming into the Christian churches, the training of the necessary workers to keep pace with the movement, and the shepherding of the new converts gives to the churches of America one of the greatest Macedonian calls of history.

The Peril of Persia

Stirring events in Urumia, Persia, and the remarkable way in which word was brought of the condition of the missionaries there.

BY REV. FREDERICK G. COAN, D. D., URUMIA, PERSIA

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

ORTHWESTERN Persia is in the grip of an awful famine.
The events of the past few months surpass in their horrors and dangers even those of the never-to-be-forgotten year 1915.

When the Russian forces were withdrawn from Persia as a result of the demobilization of her armies several thousands of Armenians and Syrians—refugees from Turkey—were left well armed and with ammunition. The Moslems resented the fact and tried to disarm the Christians. This resulted in fighting in which men on both sides were killed. The Moslems were overpowered in Urumia as well as in Salmas and came to the Mission yards with flags of truce. They surrendered and promised to hand over all arms and ammunition—a promise that was not kept.

A widespread plan on the part of the Moslems to bring in outside forces and wipe out the Christian population was only prevented from execution by the bravery of the Christians who fought

against superior numbers with the courage of despair.

The Syrian Patriarch Mar Shimun, a man of intelligence and most attractive bearing, was in Urumia at the time of the fighting, and was asked by the Persian authorities to go to Salmas to quell the disturbances there between the Armenians and Syrians on one hand, and the Persians and Kurds on the other. He was led into an ambush and, with some 200 followers, was most brutally murdered by the noted Kurdish chief and outlaw, Simku. This dastardly act greatly aroused the indignation of the Assyrians who avenged the act by killing Simku and two of his brothers with over a thousand of his followers. Fighting has been going on ever since and the Christians have beaten off repeated attacks by the Turks and Kurds.

A letter received a week ago from my daughter, Mrs. Richards, describes the remarkable way in which they were able to get word out to the world after being bottled up tightly for five months. One morning hearing an unusual sound, they went to the roof and to their amazement and joy saw a biplane flying over their compound. The lone Englishman who was in it waved to them and when he alighted in a field near by they learned that he had flown 150 miles that morning, from Kazvin, Persia, to find out what had happened to this lonely outpost with its small force of Americans.

Lieut. Pennington told them that he was ready to take out any letters they might have, and he left the next day, July 8th, with the first word that was carried through from Urumia since February. Thousands of refugees, Armenian and Syrian from Van, Salmas, and the villages around Urumia, were then camped near the city with their animals and few belongings, ready for flight at a moment's notice.

A letter from Mr. McDowell, written from Baghdad on September 6th, supplies the last link in this tale of sorrow. Just prior to the arrival of the Turks, one of the Syrian leaders with his force went south to meet the English soldiers who were being sent to relieve Urumia. This departure started a panic among the people and some 70,000 started after them in mad flight. Dr. William A. Shedd and his wife, after making a vain attempt to bring them back, went with the multitude, hoping that they might be able to keep some order and protect the helpless in the attack that was sure to follow. A letter from Mrs. Shedd written from Hamadan on August 26th gives one of the saddest and most tragic stories in the history of our Persian Mission.

After fleeing for five days, with increasing distress among the weary, footsore, frightened and hungry refugees, the Kurds overtook the Assyrians and attacked the rear guard. Hearing that the English forces were at Sain Kala—not far ahead—they whipped up their weary horses and pressed on.

The panic and mad rush of the poor people to get on to where the English were, was terrible. The roads became jammed, carts broke down, goods were flung away. The people clung to their money and bread, but the villages, through which they passed, were mostly deserted and many perished from hunger.

At last they reached Sain Kala six days travel from Urumia and met Major Moore and Captain Reed with a small force of some 150 soldiers. But hardly had they reached there before a small force, sent to the rear to protect the laggards, came back with the report that large forces of the enemy were pursuing them.

The thousands of weary refugees began to move again like a great avalanche. Soon after reaching camp Dr. Shedd who was worn out by the terrible experiences he had passed through, showed signs of illness, but with Dr. Jessie Yonan, a Syrian physician and their servants and drivers, they were obliged to move forward. The doctor had no medicine, there was no food, and the oil had given out, so that they could not even light a lantern. The sound of firing again warned them they must move on and the dying man was placed in the cart and carried over the rough roads. Two hours later a doctor arrived and found that Dr. Shedd was suffering from cholera. Soon afterward he passed away, and without shroud or coffin was laid to rest on the hillside. Alone in her sorrow the

stricken wife went on, finally reaching Hamadan after 26 days of

hard journey.

The refugees to the number of some 50,000 or more divided, some finally landing at Hamadan and others pressing on to Bakuba, 40 miles north-west of Baghdad. The missionaries who remained in Urumia with some 5,000 Christians, seem not to have been molested, although several prominent men were hung and 600 girls carried off into captivity by the Moslems and Kurds.

What will be the future of Persia?

We believe that God's work, so faithfully begun in Persia, will not be destroyed. As Mohammedans realize how they have been led astray and how their political power is forever gone in the "Near East," we hope that they will turn to better things.

The challenge comes to the Church to go to these deluded, mistaken people, so long enemies of the Church of Christ and to explain

to them the Gospel of peace, forgiveness and love.

American Influence in Bulgaria

BY THE REV. EDWARD B. HASKELL, D. D., BULGARIA

Missionary of the American Board, 1891

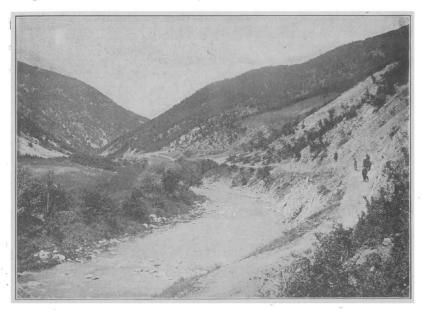
T was about the middle of the nineteenth century that the Bulgarians, a race whose very existence was almost forgotten by the outside world, attracted the attention of Cyrus Hamlin, Elias Riggs. and others of the great missionary statesmen then regnant in Constantinople. In fact as early as 1841 or 1842 Dr. Riggs, the wonderful linguist (who was a leading member of each of the committees which translated the Bible into modern Greek, Armenian, Turkish and Bulgarian) issued a little paper-covered Bulgarian grammar in English. He stated in the preface that he was prompted to do so by his hope that his countrymen would be aroused some day to take an interest in the Bulgarians, and would then find his grammar ready to aid them in acquiring the language. His hope and faith were justified when the American Methodists began a work between the Danube and the Balkan Mts. in 1857, and the American Board authorized its Western Turkey Mission to "take on" the Bulgarians south of the Balkans in 1858.

It may be wise here briefly to reply to the question so often asked, "Why establish missions in the Balkans at all when the non-Moslem races already were members of the Eastern Orthodox Church?" Let us recall that the Turkish conquest of the Balkan Peninsula was completed shortly before the first stirrings of the Reformation took place under John Hus. The report of the Carnegie Commission on the Balkan Wars very aptly describes this conquest as "leveling all the nationalities and preserving them all

alike in a condition of torpor, in a manner comparable to the action of a vast refrigerator." Now imagine the circumstances reversed, with Eastern Europe left free and Western European development arrested at just the stage which religion and education had reached in the year 1400. Then suppose that such men as Luther and Calvin had arisen in Russia and Greece, and the progress which followed their labors had taken place in Eastern Europe. Would it have been proper or improper, brotherly or unbrotherly, for Eastern Christians to have sent emissaries bearing their religious and educational acquirements into Western Europe? The British "Diplomatist" who wrote that remarkable book, "Nationalism and War in the Near East," says that we westerners "can scarcely realize the disadvantage to the growth of a community whose progressive forces get no inspiration from Protestantism and whose conservative forces are not firmly founded in Catholicity." He deplores the degradation of the various branches of the Eastern Church into political machines so that, for example, "The Christian Churches of Macedonia are of ethnological rather than of ethical importance." He affirms that "the autocephalous Christian Churches of Eastern Europe have contributed nothing as evangelizing influences to the maintenance there of peace and goodwill; while, as educational influences, they have contributed only to the growth of nationality (chauvinism), and have failed to exercise any influence on the new spiritual life of the Balkan Peninsula." This heavy indictment from an entirely non-missionary source would seem abundant justification for evangelical missions in the Levant.

Before passing on let me mention a contrast to the last quotation above, which I love to remember. For some years before the Balkan wars the Greek and Bulgarian evangelical churches of Salonica were accustomed to celebrate the January week of prayer in unison, the meetings being held three evenings in the Greek and three in the Bulgarian chapel. The same hymns, translated from the English, were sung in both languages at once, and the readings, prayers and remarks were alternately in each. After the deplorable second Balkan war I feared that relations between the races were too strained for our usual procedure. But when the natives were asked their opinion, they said, "Why not? Is Christ divided?" And in the meetings of that year not an unbrotherly word was spoken, nor was there less power and unction than usual.

Returning to the Bulgarian work, one of the first moves made by the missionaries was the establishment of a monthly paper, the Zornitza or "Morning Star," which later became a weekly. There was a hiatus of several months between the appearance of the first and second numbers. Having made his perfectly reasonable petition to the Turkish authorities for a permit to publish,



NEEDING DEVELOPMENT-A TYPICAL SCENE IN BULGARIA

the editor put out his first number with innocent confidence that the "formalities" would be over in a few days. "Thereby hangs a tale" worth repeating. One day during the months of waiting the American Minister met the Grand Vizier at some function and took advantage of the opportunity to ask,

"By the way, your Excellency, what are the prospects for that little Bulgarian paper which some of my countrymen wish to publish?"

"You mean that republican journal?" said the Vizier.

"Oh, no, your Excellency," replied the Minister, "you have been misinformed. It is not to be a political but a religious sheet."

"But is it not to be Protestant?"—"Yes, your Excellency."

"Well, Protestantism is republicanism."

The wily autocrat sensed the situation with unerring instinct. Without any effort on their part to instigate revolution or even to stir up discontent, it undoubtedly is true that the missionaries hastened the overthrow of Turkish rule. The following story showing the feeling of another autocrat was told me by a classmate. He was traveling in the Balkans in the late nineties and chanced to be at Cettinje when Prince Ferdinand of Bulgaria was visiting Prince Nicholas of Montenegro. My friend had introductions to royalty which caused him to be invited to accompany the two princes on a walk. In order to sound him he casually remarked to Ferdinand,

"By the way, you have some American missionaries in Bulgaria, haven't you? What do you think of them?"

"Well, they are rather a nuisance, as they divide up the people",

said his Highness.

"But," broke in Nicholas with a slap on Ferdinand's shoulder, "had there been no American missionaries there would have been no Bulgaria."

"That may be true", replied Ferdinand with a shrug.

The statement of Nicholas was an exaggeration, as was an editorial statement in the London Times, some years ago, that the Bulgarians owed their emancipation to the Zornitza. But the Zornitza, which today is the oldest Bulgarian paper extant, undoubtedly did a great work. While treating all subjects from an evangelical Christian standpoint it never was sectarian, and avoided attacks on the Orthodox Church. It thus entered hundreds of villages never visited by a preacher and was valued by a multitude of Orthodox readers. The editor once told me that copies sent to villages often were read aloud at the village cafés and passed from hand to hand, until each probably had reached twenty people. The Bulgarian word for newspaper is vestnik, but the Zornitza, being the first and best known paper among them, many Macedonians supposed that zornitza was the generic term. A postal clerk at Monastir in 1893-4 used often to tell me, "No zornitas came today" meaning that no American papers had arrived.

Besides the weekly, our publication department prepared many books and tracts which were widely scattered by colporters, together with the Scriptures translated by missionaries and published by the British and American Bible Societies. There was very little controversial literature in the output, the truth being presented in a positive form and left to make its way. It would be a just criticism that too much was translated from the English without adaptation to local conditions, and that dogma was too prominent. But on the whole, a great deal of genuinely ethical and Christian leaven has worked its way into Bulgarian society through the press. Zornitza became a weekly it published a monthly for children, and the Methodist Mission began a monthly named "Christian World," in which some valuable books were run as serials. Some years ago an Orthodox writer, speaking most candidly in a Sofia magazine on the beneficial influence of the Protestant movement in Bulgaria, pointed enviously to its literary activity, citing its seven religious periodicals, weekly, monthly, juvenile and temperance, in contrast with one little Orthodox paper for priests.

The preaching done by the missions has been of the same nature as their publications, with rarely a reference to or attack upon the Eastern Church. The presentation of truth and the appeals to conscience and will are exactly such as one hears in an

ordinary Congregationalist or Methodist pulpit in America. A two-fold result has followed both the preaching and the literature. Some people have felt that the old Church did not furnish them the spiritual food which they wished and so have organized evangelical churches. Others have been stirred to try to be better Christians within the old Church. Among the latter a strong reform party has arisen, including many of the younger priests. The text books for teaching religion in the public schools have been so purged of superstition as to make one pastor call them "evangelized."

So much has been written of the influence of Robert College and the Women's College at Constantinople on Bulgarian political and social life that it is unnecessary to say more here. Those institutions have been patronized by the comparatively wealthy, while the middle and poorer classes have turned to the less widely known mission schools at Samokov. It was a striking fact that these schools never had been so full as in 1917-18 when so many were insisting that we ought to declare war on Bulgaria. I would not be understood as implying that Bulgaria owes her educational system—one of the most thorough in Europe—to America. The Bulgar has been inclined to over-estimate the value of intellectual as compared with spiritual training, and would have sought education anyhow. The establishment of American schools among the people near the beginning of their national renaissance doubtless contributed to their intellectual advance. And those among them who value character as an educational product value our schools. Whatever be the cause, the Bulgarians spend annually for education double the amount per capita spent by any other Balkan race, and have reduced their illiteracy, in forty years of emancipation, to less than half what it is in the adjoining States after their eighty years of freedom.

There is a wide-spread feeling today that American Christian influence has amounted to nothing in Bulgaria because she took the wrong side in the war and because she committed atrocities. It scarcely is just to condemn a whole people for the action of a Bourbon King, and it is only right to remind ourselves that a willingness on the part of Bulgaria's neighbors to rectify the inequities of the 1913 Bucharest Treaty would have made it impossible for the King to enlist her against them. As to atrocities most of them did not happen. When Balkan races vilify one another the old resident among them discounts their charges about 75%. I have learned, for instance, that a horrible "hymn of hate" attributed to a Bulgar was not written by him and has not appeared in any Bulgarian publication. It is part of a "fabricated" slander campaign, such as those races fabricate easier than we fabricate ships. Bulgaria is as unable now as in 1913 to get any reply to the charges against her circulated outside her borders.

and unsportsmanlike advantage is being taken of the situation in order to influence the coming Peace Congress.

My own quarter century of mission life has mostly been spent in Macedonia, where I have formed warm friendships with members of all the Balkan races. I realize that the period of work among them has been too short, and the human and financial forces employed too inadequate, to transform the national life. The Bulgars have proved the most responsive to American Christian influence of any Balkan people. Yet it would be presumptious to claim that all their progress is due to it. It has had some share, however, in producing the following results:

1. A religious tolerance unapproached elsewhere in the Levant. While the constitution of every Balkan State guarantees religious liberty to its subjects, those outside Bulgaria also forbid criticism of or conversions from the "Pravo Slav" (Slavic for "Orthodox") Church. This curious self-contradiction is explained on the ground that religious liberty means the right to exercise undisturbed the religion in which you were born, the religion of your parents. You may not choose a new form for yourself unless you change from something else to Orthodox.

A lady who passed through Greece in 1914, recently told me that she saw some men looking out of the prison windows at Patras. She learned that twenty-three of them were there for having met together to read the Bible in modern Greek. The Greek constitution makes it a crime to sell, give away or own any Scripture portion in the spoken language of the people. Such a law is unthinkable in connection with Bulgaria. It is to be hoped that Prime Minister Venezelos, with his English proclivities and general breadth of view, will succeed in securing the repeal of this mediaeval article, and of unjust discriminations against non-conformists in certain of the Greek laws. Probably Montenegro is the only remaining European country which prohibits colporteurs from circulating the Scriptures within its territory.

In 1911 I talked with English "Plymouth Brethren" who have tried to work in Roumania. Their meetings had to be held secretly in private houses and frequently shifted to various quarters of Bucharest, lest the police discover them and arrest all in attendance.

In Belgrade a German Lutheran Church was tolerated, but no Protestant preaching in Serbian. A Scot named McKenzie, an earnest Christian and philanthropist lived there for years. The Serbs so honored him as to name a street for him—but never allowed him to hold a service in the church building which he erected at his own expense on that street. A little Baptist sect called "Nazoréi" has secured a precarious footing in Serbia. Its members often have been beaten and imprisoned by the police. In January 1914

one of them told me in Belgrade that he had been tried that very day for attending a meeting. On the report of secret government agents who were present, all the men in attendance were sentenced to imprisonment for a month and all the women for two weeks. They had appealed the case, but if the sentence was sustained it would be my friend's seventh imprisonment for his faith.

After all that has been done for Montenegro, Roumania and Serbia in the war by nations outside the Eastern Orthodox Churches, and after the chastening experiences of the past three years, one may confidently expect that these states will cease to persecute dissenters from their establishments. In Serbia, at least, there are signs pointing in this direction. Whether Roumania will extend to the Jews the toleration which they enjoy in Bulgaria remains to be seen.

In Bulgaria the ecclesiastics, as everywhere, are intolerant and desirous to persecute. They have instigated sporadic outbursts of mob fanaticism, and cases of official injustice. But I never knew of a prosecution or an imprisonment on a religious accusation. Bulgaria alone of the Balkan States recognizes the legality of marriages performed for its subjects by Protestant pastors, exempts such pastors from military service the same as Orthodox priests, and frees their church buildings from taxation.

- 2. The temperance cause has made great progress in Bulgaria. Many temperance societies have been organized, which publish a monthly organ, and an extensive literature created. The Ministry of Education co-operated with the late Dr. J. F. Clarke in sending this literature to every school in Bulgaria and Macedonia. From 1907 to the end of 1910 Dr. Clarke published 350,000 copies of temperance tracts with 4,422,200 pages. Undoubtedly Bulgaria will be the first Balkan State to adopt any temperance legislation.
- 3. The great advance of socialism in Bulgaria shows an interest in human welfare, an idealism and a spirit of brotherhood which are essentially Christian virtues. The movement challenges the missions to be more alert in proclaiming a sane social Gospel.
- 4. There can be no doubt that it was in response to the American Christian influences which have been at work among them for 60 years that the Bulgarians so stubbornly resisted the tremendous pressure put upon them by Germany and Austria to break relations with the United States in April, 1917. A leading statesman said to me, "We owe all that we are to America, and if there ever is war between the two countries it will be by her act and not ours."

The fact that we did not declare war on her will create a more friendly feeling toward us in Bulgaria than ever before. If, while recognizing the rights and aspirations of the other Balkan States, we also grant the Macedonians the privilege of self-determination, Bulgarian gratitude will know no bounds, and the American missions will see before them opportunities which it will be difficult to live up to. After all, was not "Mr. Britling" right when, with vision clarified by a great sorrow, he said, "It does not matter in the least what we owe to Serbia or what we owe to Italy. We have got to set this world on a different footing. We have got to set up the world at last—on justice and reason. The Treaty of Bucharest [1913] was an evil treaty. It must be undone. Whatever this German king of Bulgaria does, that treaty must be undone and the Bulgarians united again into one people. They must have themselves, whatever punishment they deserve, they must have nothing more, whatever reward they win." No juster word has been spoken.

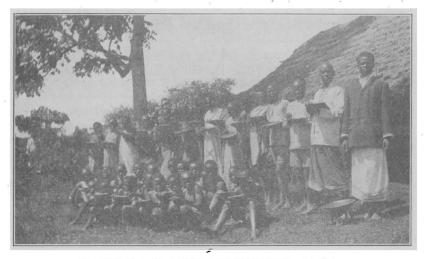
The Missionary Situation in Bantu Africa

BY REV. JAMES DEXTER TAYLOR, D. D. Missionary of the American Board in South Africa

FTER the huge expenditures of money and life which have been required to end German political power in Africa, and after the revelations of the abuse of that power in cruelty and repression to the native races, it may fairly be assumed that there will be no thought of its restoration. The peace conference may either confirm the possession of the colonies by Great Britain and France or may bring them under international control. Great Britain has made an enviable reputation in the government of subject races and is sympathetic with Missionary work. The suggestion has been made that the United States of America assume responsibility for these great areas, but it is not likely that such a plan would be seriously considered. The British government has already taken steps to conserve the results of German mission work in Togoland and in East Africa by asking in the former case the United Free Church of Scotland and in the latter the Africa Inland Mission to take over German stations. Reports of French opposition to mission work on the Gold Coast indicate that some pressure may be required to secure fuller co-operation on the part of the French government with missionary effort.

Central Africa at this moment of history offers the most striking field for the exercise of such internationalism as is proposed in the League of Nations. The policy of non-interference with the internal affairs of sovereign states seems about to suffer some modifications with Russia, Austria, Turkey and Germany on the operating table, to say nothing of the possibility of Ireland becom-

ing an international question. And there are still plenty of instances of injustice on a large scale and plenty of problems of adjustment between ruling and subject peoples in Africa to give scope for the most patient and broad-minded statesmanship, if we have now actually reached the point when the democratic nations are ready to take up the mission of making a democratic world. In any case, with Germany's policy of exploitation abandoned and the growing recognition by governments and students of African ethnology that Christian missions offer the surest hope for the uplift of the native races, and their adjustment to the demands of developing civilization, the year 1919 promises to be a momentous year for African missions if the church will respond to the call of the Master as loyally as the country has responded to the call of the President.



REASONS FOR THE BRIGHTER OUTLOOK IN AFRICA

A Mission School in East Africa

The South African Government has withdrawn, at least till after the war, its Native Land Act, a very sweeping piece of legislation aimed at territorial separation throughout the Union. The reports of the local commissions, which were appointed to reconsider the allocations of territory made by the original Commission, recommended such additions to the proposed natives' areas as were impossible to secure with the native race politically powerless and the white race unready to deal with the problem in a generous spirit. Moreover it was found that the feeling of the natives against the Act was growing in intensity to a degree that was causing serious unrest.

The Committee of the Aborigines Protection Society is engaged in what is characterized as "its most gigantic effort since the abolition of slavery" in dealing with a proposal of the Rhodesian government to exchange 6,000,000 acres of native reserves for 5,000,000 of other land. The question of the Chartered Company's claim to land in Rhodesia exceeding in extent the whole of Great Britain has been decided against the Company and native titles are to that degree confirmed. The problem of the natives' relation to the land increases in intensity in South Africa. The rapid increase of floating populations at the labor centers unattached to the soil, and the intensification of unfavorable economic conditions by war prices presents a fertile soil for the agitator. Strikes and boycotts, dangerous weapons in the hands of people at the African stage of development, are becoming frequent. Racial feeling is running high and these conditions are reacting upon South African missions in a resurgence of independent and schismatic movements and a general hair-trigger condition among those congregations most in touch with the influences of the gold fields.

The situation demands on the one hand intensification of effort to train the native agriculturally and industrially and to keep him on the land, and on the other hand of the effort to interpret Christianity and civilization to him at the labor centers in the form of better homes, provision for entertainment and instruction in leisure time, under the auspices of the church, and general social betterment. Not only the mining centers but every African seaport and large town calls for this type of evangelism. But neither industrial training nor social service can save the native socially till the land problem is solved. The Act recently withdrawn was initiated in the interest of the European. In the coming reconstruction new legislation in the interest of the native must give him a fair share of the land and security of tenure on an individual basis, as fast as he becomes able to make effective use of such tenure.

PROBLEMS OF RECONSTRUCTION

In the Kamerun war scattered the native populations, mission stations and funds were seized by the German army; in German East Africa hundreds of thousands of natives were taken for transport, besides those in the fighting forces, whole tribes were broken up and homes destroyed by their women being taken away by the troops. There will be serious loss by the suspension of German missions, but good progress has been made in reconstruction efforts. The United Free Church of Scotland has bravely assumed the burden of the work in Togoland. The American Presbyterians came through with only 6% losses in the Kamerun and actually more than doubled the native contributions. They have put through with remarkable speed the substitution of French for

German in the schools. In East Africa the Africa Inland Mission has taken over a large group of former German stations. In Kiziba the native church of Uganda is undertaking a splendid foreign mission enterprise and has already more than doubled the former number of German out-stations.

Perhaps the greatest problem of reconstruction after the war will be the readmission of the great evangelizing force represented by the missionary churches of Germany into a share in the missionary enterprise.

THE LIQUOR PROBLEM

The progress of the prohibition movement in America is certain to react favorably on Africa, but vigilance will be needed to see that the interests driven out here do not seek a foot-hold in Africa as they are doing in China. In South Africa which has been characterized as "among the most hopelessly liquor-ridden countries in the world" the grape growing trade has been making a new drive for the privilege of selling Cape wines to the natives on the Rand. Persistent efforts are being made to introduce the Durban system of municipal manufacture and sale of native beer on the Rand in the face of the fact that sales have more than tripled since the system began, being now \$12,000 per month. The illicit liquor traffic is responsible for 76% of the male inmates of South African jails and 58% of the females, and yet there is a stronger demand for relaxation of the laws on the ground that they cause crime, than for prohibition which would abolish the crime. Belgium has declared for "bone-dry" prohibition to natives in her African territories.

It is refreshing to learn of a distillery closed in Portuguese Angola, and of Sir F. D. Lugard's appeal that Nigeria, having raised from other sources the £1,140,000 of revenue lost by the suspension of the liquor importation in 1918, shall continue to do so.

The temperance forces should seize the opportunity to make prohibition for the native races of Africa a leading issue in the peace discussions relating to the status and future of Africa, and they should start a campaign among the white churches of South Africa for general prohibition.

MISSIONARY UNITY AND CO-OPERATION

The Protestant Boards in the Kamerun have agreed upon a division on geographical lines of the entire field. The Conference consists of the American Presbyterians and Baptists and the German-Swiss Gossner and Basel missions. The Kikuyu Conference, undeterred by its rebuff of a few years ago, has held a further meeting this year and reaffirmed its determination not to rest till all the societies concerned have a common ministry and one church. In German East Africa during the campaign the same societies organized a daily prayer meeting for the Mission Volunteer Military

Labor Corps, used on Sundays a service drawn up by the federation and on the first Sunday of each month had a common communion service.

The General Missionary Conference of South Africa has held no meeting since 1912, but will face the problems of reconstruction with Kikuyu's splendid example before it. One of its major undertakings will be a co-operative survey of the South African field.

A Year of Latin American Missions

BY REV. SAMUEL GUY INMAN, NEW YORK

Secretary of the Committee on Cooperation in Latin America

HE most remarkable development in the missionary situation in Latin America during the last year is the growing confidence manifested by the people of those lands toward the United States. The well known prejudice that has hitherto existed in every country from Mexico to Chile has always been a great barrier to mission work. North America's sacrifice of her profits on munitions with her unselfish entrance into the World War as a crusade for righteousness and true Democracy has given Latin Americans a real appreciation of her idealism and a desire for her friendship. "American Solidarity" has come to be the most popular phrase in Latin America. The establishment of North American banks, steamship lines and many new commercial houses has added much to these closer relations. Trade between the United States and Latin America increased more than a billion dollars last year.

The great increase in the number of students from the South coming to this country is another indication of this growing friendship. At the Student Conferences in Northfield and Lake Geneval there were enthusiastic groups of these students earnestly seeking to solve their spiritual problems. The Brazilian government has recently sent to this country twenty-seven graduate students who are to take two-year courses in agriculture, forestry, sanitation and engineering, to return to their country with these North American methods to help develop the marvelous physical resources of their The missionary forces have impressed Brazil to such an extent that missionary leaders in this country were requested to meet the students and advise them concerning the institutions they should attend and help them in other ways to get the most out of their stay in North America. It is probable that the number of such students financed by the Government will reach one hundred during the year.

Brazil has just offered to the Southern Presbyterian Mission in Brazil free use of a well equipped agricultural school with some 10,000 acres of land, in the State of Rio Grande do Norte, agreeing to back the school for a period of fifty years, if the Mission would provide the leaders in the teaching force. They have also elected a former teacher in one of the mission schools to head a modern school of domestic science for young women, in Northern Brazil, and have paid her expenses to this country to secure seven other young women teachers, specifying that they like herself should have the missionary spirit.

There is a new hunger for religion among our southern neighbors. Most of the educated classes, before the World War, had concluded that religion could be eliminated from modern life, but many have come now to realize that they must have a spiritual basis for personal and national life. A university professor of Buenos Aires has suggested the calling of a Congress on Religion to consider what should be done in this matter. This, along with a new recognition of the importance of missionary work, as illustrated by Brazil's attitude in other cases, points to a most encouraging outlook for the new year.

TERRITORIAL OCCUPATION

The entire remaking of the missionary map of Mexico has been going on since the Cincinnati Conference in 1914, and this year has seen its practical consummation. This has meant the most revolutionary changes in missionary territory that have ever been accomplished in any mission field. At least one Board has surrendered all of its old territory and is going into an entirely new part of the country. Others are withdrawing from great stretches of territory, including several states and concentrating their work in those parts of their field where there is greatest need. Seven of the nine Missionary Boards in Mexico have now a clearly marked off territory for which they are particularly responsible. A deputation from the various Boards, visiting their fields in January is and will all meet together in conference in Mexico City for a final adjustment of their property matters. These arrangements have required the utmost confidence in one another's fair dealing. Their consummation, in spite of all the political disturbances and other difficulties, marks a new era in missionary cooperation.

In Cuba the territorial readjustments have, to a large extent, eliminated overlapping. The Disciples of Christ have withdrawn entirely, turning over their work to the Northern Presbyterians, who have also become responsible for most of the work of the Southern Presbyterians. Thus this field, where cooperation has been far from satisfactory, has gained greatly during the past year.

The missionary occupation of Santo Domingo has been emphasized by a visit of the Secretary of the Committee on Cooperation in Porto Rico, who has submitted a plan for the Porto Ricans themselves to cooperate with the Mission Boards in the occupation of Santo Domingo.

Central America has received more attention this year than ever before. The Northern Baptists sent a deputation to visit their work there and in Mexico. The responsibility for the six republics, including Panama, is now distributed among the Methodists, Baptists, and Presbyterians. These three Boards have requested Dr. Webster E. Browning, the Educational Secretary for the Committee on Cooperation in Latin America, to make a survey of the educational conditions in all Central America, in order to outline a comprehensive program of cooperation in the educational work which these Boards are developing there.

The Disciples of Christ have sent their first missionaries into Paraguay, the territory which was recently assigned to them, and have voted to put \$150,000 into a new school in Asunción, after having received the promise of the President of the Republic and other

prominent men to place their children in the school.

The Young Women's Christian Association is just now sending two Secretaries to Rio de Janeiro to open its second Association in South America.

EDUCATIONAL MISSIONS

The outstanding thing in the development of missionary education this year has been the series of educational conferences held by Dr. Webster E. Browning in Argentina, Chile, Boliva, Peru and Colombia. In each of these countries the evangelical teachers were brought together and, after discussing their problems, formed a series of findings which will guide them in their work for the next several years. Dr. Browning had remarkable receptions in several of the countries, by the national leaders of education. In Peru he was requested to give an afternoon to the National Educational Council. In Bolivia he was invited to lecture at the State Normal and the Jesuit College, after the leaders of those institutions had heard him in the Methodist school at La Paz.

The first professor for the Union Theological Seminary in Brazil has just sailed from New York. The rest of the faculty will be provided for in Brazil. The following bodies are cooperating: Presbyterians, North and South; Congregationalists; Independent Presbyterians; Methodists. The Episcopalians will also send students to the Seminary.

The Evangelical Seminary of Porto Rico has been approved by five Boards, and probably by this time the first meeting of the Trustees has been held and the matters of location and faculty decided.

The Mexican Evangelical Seminary has progressed in a remarkable way. The large rented building has been crowded, some twenty-eight students having been enrolled from the eight organizations that cooperate in the Seminary.

The International Faculty of Theology, which is to serve all South America as a graduate school for the training of evangelical leaders, has received the support of a sufficient number of Boards to guarantee its opening in Montevideo in 1920.

CHRISTIAN LITERATURE

The coordination of all of the forces that are working for literature, both at the home base and on the field, has been gradually going forward during the year under the Committee on Cooperation in Latin America. Dr. George B. Winton, Editorial Secretary, and Dr. Orts Gonzalez, editor of Spanish Literature, have given their whole time to the production of literature in Spanish. Prof. Erasmo Braga, of Campinas, Brazil, has just been appointed by this Committee as editor of Portuguese Literature, with headquarters in Brazil.

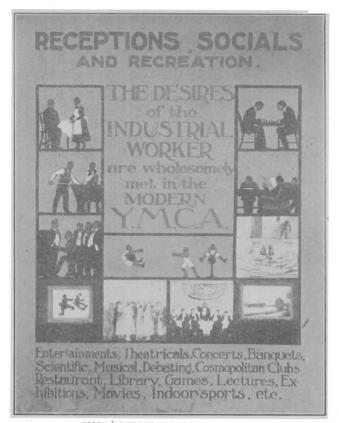
A program for the production of books has been outlined by the Committee on Literature of the Committee on Cooperation in Latin America, which includes some thirty titles, principally along the lines of apologetics, religious education and social service. Each Regional Committee has a sub-committee on literature which is working with the central committee in carrying out this program. A significant thing in this year's missionary history has been the publication of the Introduction to the Bible in Portugese, by Dr. José Carlos Rodriguez, former editor of the Journal of Commerce. of Rio de Janeiro.

SOCIAL SERVICE AND MEDICAL WORK

The Committee on Social Service, of the Evangelical Union of Porto Rico, has accomplished a large piece of work this year. Following the great victory for prohibition last year, they began a campaign against vice. With the aid of the military and civil authorities they closed practically all the houses of prostitution on the Island. The women who were confined in the jails were then organized into schools and taught to sew, cook, and in other ways to earn a living.

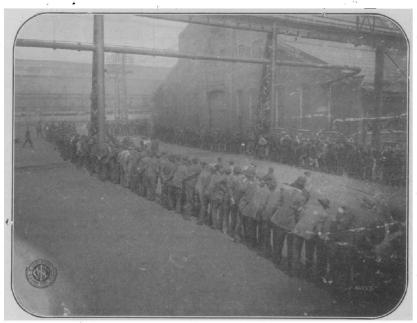
The Baptists have opened a new hospital in Pueblo, Mexico; the Presbyterians, a large dispensary in Vera Cruz. The Methodist Church in Buenos Aires raised a large sum to help their orphanage near that city and, almost immediately following, raised their quota of \$200,000 (Argentine) for the Methodist Centenary. This was probably the largest amount of money ever raised in a campaign by an evangelical church in Latin America, and is indicative of what may be expected in future development.

With the closing of the great war, the world's attention is rapidly shifting from Europe to Latin America, where, in the next quarter of a century, we may expect the most important developments of any part of the world.





SOME POSTERS USED IN THE INDUSTRIAL WORK OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION



HELPING THE WORKERS-A TUG OF WAR IN A SHIPYARD

The Needs of the Industrial Workers

BY FRED H. RINDGE, JR., M. A., NEW YORK

Secretary of the Industrial Department, International Committee, Y. M. C. A.

MERICA realizes, as a result of the war experiences, that the "soldier in industry" is as vital a factor in the service of the nation and the world as is the soldier in arms. Nations have learned that they must regard the welfare of industrial workers as strictly as the welfare of soldiers at the front. The safety of the nation in time of war lies, as Prince Lvoff of Russia once expressed it. "in a union of the front and the rear."

Great leaders of our national and industrial life are already facing the problem of how to promote the welfare of our industrial workers. What is needed in time of war is no less important from a humanitarian and Christian standpoint in time of peace. It is essential that living conditions be right, and that rest and recreation be provided. England's "Health of Munition Workers Committee" made thorough investigations of conditions, and reported that, even from the standpoint of production alone, excessive hours did not pay. "Taking the country as a whole, the Committee is bound to record its impression that the munition workers in general have been allowed to reach a state of reduced efficiency and lowered health

which might have been avoided without the reduction of output by attention to the details of daily and weekly rest. * * * It is for the nation to safeguard the devotion of its workers by its foresight and watchfulness lest irreparable harm be done to body and mind both in this generation and the next."

These are strong words. Detailed studies revealed such facts as the following: A reduction of 12 percent in the hours of one plant resulted in a 23 per cent increase in hourly output and an actual rise of 8 per cent in total weekly output. In another instance an absolute increase of over 5 per cent in output resulted when the working day was reduced from 12 to 10 hours.



A NOON-DAY RELIGIOUS SERVICE IN A FACTORY

The problem before America is not merely to avoid the lowering of standards, but to definitely obtain and maintain higher standards. This is clearly evident in the advanced positions being taken by the War Industries Board, the National War Labor Board, the Labor Policies Board, and various other agencies of the Government which have attempted to deal firmly and wisely with the great industrial and social problems of the day. But efficiency and the welfare of the workers and their families depend upon the personal character and happiness of each individual worker. Christian agencies are therefore primarily the ones to which the world must look for the building of this character which is the final essential to safe industrial and social conditions. No matter how well we maintain, or how greatly we improve standards, there will always

be a tremendous need for the sort of thing for which the Christian Church and its agencies are responsible.

The Young Men's Christian Association has, during the past sixteen years, become increasingly efficient in its approach to the great industrial and social problems, and by really serving the men and boys of industry in an all-round way has produced both efficiency and character in a remarkable degree. The Association considers its field to be the approximately 15,000,000 males engaged in industrial occupations in the United States, and the hundreds of thousands in Canada. Gradually it has been enlarging its service to the workers in industry in other nations.



A CLASS IN ENGLISH TO HELP PIANO FACTORY WORKERS

The service of the Association in industry is quite different from that of ordinary welfare work as generally conceived. Its field lies within the zone of agreements between employer and employee. It does not attempt to adjust issues, but to create a spirit in which adjustment of differences becomes easier. The Association is non-partisan, non-paternal, cooperative, and under trained leadership, with expert supervision, is adapted to all types and conditions, and yet it is more than neutral—it is mutual. The object of this work is to get the undivided message of the Association to both employers and employees, so that each shall manifest to the other as well as to all men in every relation of life that manly spirit of goodwill and unselfishness which controlled the life of Christ.

"Modifications in program may be necessary to meet industrial conditions, but no modification of purpose nor obscuring of



MENTAL DEVELOPMENT-A LITERARY CIRCLE AT HOME

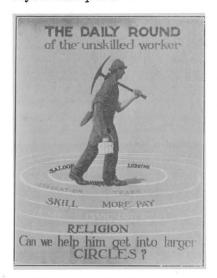
objective has been found necessary or permissible." This marks the difference between the Association's work in industry and so-called welfare or social service work.

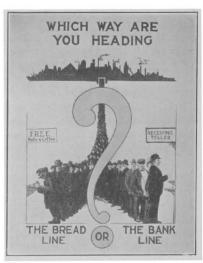
Industrial corporations have invested millions in city buildings of the Young Men's Christian Association, contribute generously toward annual maintenance and pay several hundred thousands for the support of industrial extension work. Herman H. Westinghouse declares: "The investment of our Company in the Association is the best investment we ever made," while Warren S. Stone, President of the Brotherhood of Locomotive Engineers believes: "It has been one of the great influences for better citizenship and better manhood, and has done more for the railroad and industrial men than any other one thing."

Those who are familiar merely with the city type of Y. M. C. A. do not realize the vast scope of its extension service—its religious and other shop meetings, its vast program of teaching English and citizenship to foreigners, promotion of health, safety and first aid, technical education, noon and after hours recreation, industrial athletic leagues, socials in plant and community and scores of other activities which help the "soldiers of industry" to get fit and stay fit.

It will be a surprise to many to learn that over 125,000 industrial men and boys are members of the Association. Nearly three million others attended religious and other shop meetings during

the past year and as many more were reached in other extension work. Most people are not familiar with the fact that in spite of the rapid growth in connection with distinctively war industries throughout the country, the greatest industrial needs are still in the cities, and there the Association program is most extensive. It has been found necessary not only to continue all the usual forms of work, but to promote rapidly industrial branches of city Associations, special buildings to serve industries in a much larger program of industrial work, and a specific form of organization by which a secretary is required to give all of his time to a particular plant. In the latter case he is still a member of the staff of the city Association, but has an office and equipment within the particular plant and devotes all his time and effort to the interest of the men and boys of that plant.





The industrial departments, in cotton mill villages, coal and metal mining communities, lumber towns, construction camps, and in many war industries, are working wonders. Over \$5,000,000 has been contributed by industry toward the Y. M. C. A. buildings in connection with these industries outside of cities and over \$500,000 a year is being contributed by the companies toward the support of the work. An equal amount is given by the employees themselves, thus making the Association's industrial program, in reality as it is in name, a mutual welfare enterprise. The Association is promoting all of its activities as far as possible through a committee of the workers themselves, thus affording to them the maximum of democracy and control.

The specially adapted work in nineteen Y. M. C. A. buildings in the various plants of the DuPont Powder Company is a good illustration. At Hopewell, Virginia, for example, when the boom was at its height, the Association buildings ran day and night in three eight-hour shifts with a staff of 103 secretaries and assistants. Twenty branches have been organized in the Colorado Fuel and Iron Company Mining Camps in as many months. Near Birmingham, Alabama, at the plant of the American Cast Iron Pipe Company, the normal work of the Association has, according to testimony of the Company, reduced accidents 47% in number and reduced lost time from accidents 55%. The output per man has increased 13% and the percentage of loss from defective work has been reduced one-third.

The Association, as a representative of the Church, has undertaken to lay out a program to serve the 30,000 workers in the Government arsenals, the 100,000 in the navy yards, about 500,000 in the shipyards, and the millions in munitions plants and other essential industries. One of the simplest and yet unique types of service which the Association has undertaken has been the enlistment of small gangs of high school boys under a responsible gang leader to work on the "short shift" from four to eight p. m. in the shipyards. In the spruce forests of the Pacific Coast there were about 110,000 enlisted men getting out spruce for airplanes in nearly three hundred different detachments, and the Association put a staff of twenty-five secretaries to work traveling from camp to camp organizing special service for these men.

In spite of this great economic result which the Association has produced, every effort is being made to hold uppermost the real religious message of the Association, as it is true today as never before, that the men and boys of industry are hungering for a realization of the Fatherhood of God and the Brotherhood of men. This the Association is helping to bring to them in a superlative way.

The coming of peace will increase rather than decrease the comprehensive activities planned for the soldiers and sailors and for the hundreds of thousands of workers of America and her Allies. The most comprehensive program of Christian service ever conceived is needed to prevent the period of demobilization from becoming a period of demoralization. Furthermore, these will be the months of most time available for putting on a really constructive program. Most of the present war industries will be continued and where necessary the product will be changed. Industry and industrial workers will always be with us, and during the coming critical period of reconstruction, the work of Christian agencies will be more necessary than ever.

The demand comes also from the industrial workers themselves. And it comes from the religion of Jesus Christ. May God help us to see the opportunity and to seize it!

IMPORTANT ANNIVERSARIES IN THE YEAR 1919

Tanuary

3rd—Krapf arrived at Mombasa to begin his East African Mission 1844. 75th anniversary. See "The Encyclopaedia of Missions."

8th —Birth of Matthew Tyson Yates, first missionary of the Southern Baptist Convention 1819. 100th anniversary. See "Servants of the King" by Speer.

February

21st -Public baptism of Ranavalona II. of Madagascar and her prime minister 1869. 50th anniversary. See "Thirty Years in Madagascar" by Matthews.

23rd-Death of Ziegenbalg 1719. 200th anniversary. See "New

Acts of the Apostles" by Pierson.

March

21st —Birth of Mackay of Formosa 1844. 75th anniversary. See "From Far Formosa" by Mackay.

23rd—Founding of the Woman's Foreign Missionary Society of the M. E. Church 1869. 50th anniversary.

31st —Vanderkemp landed at Cape Town 1799. 120th anniversary. See "Heroes and Martyrs of the Missionary Enterprise" by Smith.

April

5th—Founding of the Foreign Missionary Society of the M. E. Church 1819. 100th anniversary. See "The Encyclopaedia of Missions."

24th - Birth of James Robertson, first Home Missionary Superintendent of Manitoba 1839. 80th anniversary. See "Ser-

vants of the King" by Speer. 24th — Death of Asahel Grant 1844. 75th anniversary. See "The Encyclopaedia of Missions."

May

2nd—Death of Henry Nott of Tahiti 1844. 75th anniversary. See "The Encyclopaedia of Missions."

10th—Completion of the Hawaiian Bible 1839. 80th anniversary. See "The Transformation of Hawaii" by Brain.

16th —Baptism of Pomare II. of Tahiti 1819. 100th anniversary. See "Christianity in Polynesia" by King.

Tune

8th - Doctor John Scudder sailed for Ceylon 1819. 100th anniversary. See "The Missionary Review," June, 1909.

27th—Baptism of Judson's first Burmese convert 1819. 100th anniversary. See "Life of Adoniram Judson" by Edward Judson.

28th —Birth of Allen Gardiner 1794. 125th anniversary.

July

4th - Founding of the South American Missionary Society 1844. 75th anniversary.

4th - Corner stone of Robert College laid 1869. 50th anniversary. See "My Life and Times" by Hamlin.

August

1st —Doctor John Kenneth Mackenzie called to treat the wife of Li Hung Chang 1879. 40th anniversary. See "John Kenneth Mackenzie" by Mrs. Bryson.

3rd—Dedication of the first Protestant church in Alaska at Fort Wrangell 1879. 40th anniversary. See "Life of Shel-

don Jackson" by Stewart.

September

8th —Public burning of idols in Madagascar 1869. 50th anniversary. See "Thirty Years in Madagascar" by Matthews.

October

17th—First party of missionaries sailed for Hawaii 1819. 100th anniversary. See "Transformation of Hawaii" by Brain.

24th -Baptism of Paton's first convert on Aniwa 1869. 50th anniversary. See "The Autobiography of John G. Paton"

November

3rd-Fisk and Parsons sailed for Palestine 1819. 100th anniversary. See "Fifty-three Years in Syria" by Jessup.

3rd-Doctor Clara Swain and Isabella Thoburn sailed for India 50th anniversary. See "Eminent Missionary Women" by Gracey.

20th — Martyrdom of John Williams 1839. 80th anniversary. See "Modern Heroes of the Mission Field" by Walsh.

25th —Completion of Morrison's Chinese Bible 1819. 100th anniversary. See "The Uplift of China" by Smith.

December

27th —Marriage of Robert and Mary Moffat 1819. 100th anniversary. See "Lives of Robert and Mary Moffat" by John Moffat.

(Note the number of medical missionary anniversaries-Vanderkemp in March; Scudder in June; Mackenzie in August; Clara Swain in November.)

The Foreign Missions Conference will be held in New Haven, Conn. January 14th to 17th, 1919.

The Home Missions Council will be held at Wallace Lodge, Yonkers, N. Y. January 14th to 17th, 1919.

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

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

BACK TO THE BIBLE

HERE was a time when the only available text-book for Mission Study was the Bible, and when a large part of the program of every missionary meeting was Bible reading. There is always danger in newly acquired wealth, and there are among us those who in this sudden acquisition of text-books and program materials, are crowding the Bible entirely out of plans and programs, or are giving it scant place. There are some who, in the multitude of new books to study, are finding no time for the study of the old

A group of leaders at a conference last summer were talking about the lectures of one of the speakers who was one of the greatest professors of one of our greatest universities. For years they had recognized him as a forceful speaker, but this year he was speaking with compelling power and irresistible appeal. One day one of the leaders lingered in the class room and when he commented on this fact the professor made answer:

"My university realized that I was rapidly approaching the state of a squeezed lemon, so they granted me a year's leave of absence for study and research. I had planned to spend this year in the universities of England. When war conditions made that impossible I would not give up my year of research. I stayed at home, but I spent the year in research in my own study, and have discovered the New Testament."

In our missionary forces there are

many who have reached or are approaching the state of the squeezed lemon, whose work would glow with a new light if they granted themselves a daily leave of absence of even an hour for research in that greatest of all missionary books-the Word of God. In the busy rush and hurry of our missionary service we are prone to crowd out the communion with God through His Words, without which our service is ashes. "God never asks of us such busy labor

As leaves no time for sitting at His feet." Missionary work would go forward with greater strides if missionary workers paused more often to get

the Master's messages.

At the Minnesota School of Missions a speaker told the story of a professor who, worn by his work and the ceaseless coming and going of the people who daily thronged his way, sought rest and solitude in a quiet spot in Florida. One day when he supposed he was in a wilderness, far from frequented ways, he was surprised to hear the strains of a banjo. As he followed the sound he came upon an old negro seated in the forked limbs of a tree, giving an audience-less recital.

"Why, uncle," said he in amazement, "how does it happen that you are playing your banjo away out here alone?"

"It's this way, boss," said the old man. "Sometimes I jes' has to get away from folks to serenade my own soul," and the professor knew he had met a fellow traveler bent on a quest the same as his own.

Tennyson expressed the universal need when he said:

"Solitude is the mother country of the strong,"

as did also that other poet who said:

"The nurse of full grown souls is solitude."

Many of us are missionary weaklings who sorely need to journey daily into that mother country, or to be ministered unto by that nurse who serves in the ante-room of the strong. For 'tis but a step from solitude into the presence of God who has promised power to those in whom His words abide.

One has only to spend a few days in missionary conventions to be impressed with the hurried, rushing lives of many overworked, overwearied leaders. The Master's life was full but it was never hurried. No man ever filled days of service with measure more heaping, yet no man ever lived such a poised, unhurried life.

"Save me from the shame and the weakness of a hurried life" should be the daily prayer of those who long to follow along the way of His busy, unhurried days.

A missionary secretary said recently, "I am resolved never to sign another letter 'yours hurriedly.' I am resolved not to be 'yours hurriedly.' I will take time to live unhurriedly."

Who Leads the Way?

The Bible Study Committee can work wonders of transformation, not only in the meetings but also in the individual lives of members by incorporating plans for home Bible study in each year's work. Clear outlines giving the passages to be studied each day of the month should be written or printed on slips and distributed at the meetings. Absent members should be visited immediately. It requires some work to put these outlines in the hands of absent

members, but the effort is made worth while by the increased Bible study, and also by the increased attendance at the next meeting resulting from the calls.

Oftentimes a committee can use to advantage a book such as *"The Meaning of Prayer," by Harry Emerson Fosdick, in connection with the study, getting as many members as possible to buy a copy and follow the study by the topics there presented.

Sometimes the committee may present for study a different subject each month, giving to members the passage to be read each day. Again, there may be months during which the committee will select a verse for each day, listing these verses on a calendar pad for each member, with the request that the verse for the day be read and memorized at the very beginning of that day as a keynote which shall harmonize the lives and labors of all the members even apart. Many though they work Bible Study or Devotional Committees have thought that their work was done when the doxology was sung at the regular meeting, but their greatest opportunity is in follow-up work, which makes Bible study a part of every day's program in the life of each member.

Another opportunity is the securing of a good Bible teacher for a special course some time during each year. Committees have been amazed to find how many people will enroll for a course of Bible Study with a really good teacher, and some committees have made their annual week of Bible Study a week to which their members look forward from one year to another. Such a course on the Missionary Message of the Bible has not only strengthened the faith of those already enlisted, but has converted many anti-missionary members into loyal supporters.

The Bible in the Meetings

In some societies it is evident that the reading of a passage of Scripture is regarded, not exactly as part of the meeting but as a sort of opener necessary to the reaching of the real table of contents. We "open with Bible reading and prayer," frequently as a mere formality before we proceed with the study and the business of the day. There are those, however, who make the few minutes devoted to Bible reading the keynote to which the whole meeting is attuned. Variety in presentation may be used to impress the message. The plans following are suggestive of how the same truths may be presented in different ways:

"We always had a different woman

lead our Bible readings at each meeting. Then we varied the variety by uniformity for a season. One woman, whose life was hid with Christ, was asked to take as her special opportunity the preparation and presentation of a series of Bible studies which should be adapted to each meeting and form a vital and molding part of the day's program. Her Bible studies were short, never going over the brief time allotted. They were simple, without any attempt at display of her great learning. She came from the presence of God to us with a message from Him in a way which made women determine they would spend more time in Bible study and prayer."

"At one meeting a group of young girls recited the Scripture lesson. The memorizing of the beautiful passage was a fine thing for the girls themselves, and their clear, earnest tones delivered the message in a way that made a deep and lasting impression. This plan is excellent for a Scripture reading for a public meeting in a large auditorium. frequently the Bible lesson is read by a woman whose voice reaches To have the only the front seats. passage clearly recited by a chorus of girls' voices led by some one in the rear, who has a Bible in hand to assure absolute accuracy with no hesitation, is a welcome innovation. Surely when the girls of China memorize whole books of the Bible and even the entire New Testament, our girls can memorize a single chapter or passage."

"One of the best Bible readings we ever had was given by two women. It was announced 'Our Questions: God's Answers.' One woman read a list of questions that

people frequently ask-

"Why should we send missionaries?" "Will not the heathen be saved anyway?" "How much shall I give?" "How shall we secure missionaries?" etc. The answers given as each question was asked were in the form of direct Scripture quotations. Such a form of Bible lesson could be given by two groups of girls, one group asking the questions in chorus and another giving the answers."

A lesson on "Their gods and our God," not soon to be forgotten, may be introduced by a woman or a number of women in the costume of India, giving a description of the Goddess Kali.* This followed by the reading or reciting of a passage or passages of Scripture which portray the goodness, the love and the mercy of our God, give us by contrast a wonderful, new appreciation of our Father which art in heaven.

TESTED TEXTS. The relating of the experience of some great missionary in connection with a certain text impresses both the story and the text on an audience.

A woman who was asked to lead a devotional period at a convention introduced the Scripture lesson in this

"One morning a mother in Blantyre, Scotland, roused her family at five o'clock. They had been in bed only a few hours, for the son had insisted on staying up all night on that last night he was to spend at home. His mother insistently led him off to

^{*}The description of this goddess may be found in many books on India or may be secured from the editor of this department, 2346 W. Grace St., Richmond, Virginia, by sending stamped envelope.

bed as she had done so frequently when he was a little boy. But when the clock struck five on that memorable day of November 17, 1840, the mother called all her family. Then she put on the kettle and made the coffee. As they gathered for the last time in their little family circle a hush fell upon each heart. Then the father handed the Bible to his son and said, You read this morn-

ing, David.'

"David Livingstone's hands rested reverently on that Book which carried his commission to go into darkest Africa, as he opened it to select a passage to read as a parting message for each full heart. What should he read? With hopes and fears surging through his own heart, with the anxiety and loneliness that might come to those left at homewhat should he read? He turned to Psalm 121 and with its message of ever-present companionship he faced the heart of Africa."

A series of such texts with similar introductions furnishes Bible lessons for a convention, for regular meetings, for morning watch groups or for family prayers.

For a student meeting or a meeting of young people, Jeremiah 45:5, with this introduction cannot fail to

impress those making decisions:

'A single Scripture verse which changed the whole life of a man, who in turn changed the life of multiplied thousands is surely a Scripture lesson for a meeting of students. When Henry Martyn was a student, he won highest honors in his college course. He persistently put aside the call that was frequently on his heart to enter the ministry, because of the dominating purpose which had taken possession of his life to become great in wealth and fame. One day he read the fifth verse of the forty-fifth chapter of Jeremiah. Over and over the words, 'Seekest thou great things for thyself? Seek them not saith the Lord,' seemed to repeat themselves in his ears, until he gave his life in missionary service, so unselfish and so inspiring that while other men sought great things for themselves Henry Martyn 'forgot himself into immortal fame.'"

Another story which introduces a Bible lesson from the Psalms is from Egede's pioneer voyage to Greenland. He and his wife set sail for that far-away, needy land on what their friends called a "crazy voyage" on a ship they named "The Hope." For a whole month they sailed about in Arctic waters in sight of the very land they were trying to reach. Although it was midsummer, great blocks of ice hemmed them in so they could find no passage-way to land. At last they found what seemed to be a splendid opening straight through. As the ship went through, suddenly great ice-bergs closed in all around them. The captain called out "All is lost!" the sailors were frantic with terror. There was just one quiet, calm man on board. He was the missionary, Egede, who repeated over and over the fourteenth verse of the one hundred and seventh Psalm: brought them out of darkness and the shadow of death and broke their bands in sunder."

With perfect trust in the God of the Psalmist and his God, he looked out on those bands of ice fast closing and prayed that God would break them in sunder. As the captain and sailors quaked in fear they could scarcely believe their eyes were not deceiving them when the icebergs suddenly drifted apart, and "The Hope" and all her passengers were

saved.

The message of the "deathless seven" is a Scripture passage that should be better known. Captain Allen Gardiner was not an ordained missionary. He was a commissioned naval officer. He made many journeys to South America, and carried ever in his heart the great spiritual destitution of the people he there met.

With a party of six other men, in the year 1850, he sailed for Tierra del Fuego. One of their two launches was wrecked, but they went on. At Picton Island, where they had arranged for a relief ship to land, they buried bottles containing directions. White stakes with black crosses showed where the bottles buried. In the bottles were notes saying: "We are gone to Spaniard Harbor, which is on the main island. We have sickness on board; our supplies are nearly out and if not soon relieved we shall be starved." days lengthened into weeks and yet no vessel came. The supply of provisions grew smaller and smaller. Every day Captain Gardiner wrote messages to his family and friends and outlined a plan to conduct the future of the mission for which he knew he was giving his life. Then he wrote an "Appeal to British Christians in behalf of South America." Twenty days after he wrote his last message the relief ship came and his body was found lying beside his boat. All of that noble seven had starved to death in their effort to give the Bread of Life to South America. On a rock the relief party saw a hand painted and beneath it "Psalm 62:5-8." That was the message of trust this "deathless seven" sent back to the world.

A CLOSING KEYNOTE. After the program, after the business, just before the members separate, a few impress each member so that keynote from God's Word is sounded, may impress each member that that keynote will sound in each daily life until the next meeting. We have regarded a devotional service as necessary for the beginning of the program only. Why not take a few moments at the closing of our conventions, and our monthly meetings for a devotional thought? We go out from many sessions wearied by our efforts to solve difficult problems, sometimes ruffled by irritating discussions, instead of taking time to get together with God ere we go. At a recent convention every member present was

impressed by the rich blessing that came through the closing keynote.

With Eyes That See.

Bible study committees that make an opportunity survey will find that undiscovered possibilities have been all around them, and that the boundaries of a ten or fifteen minutes Bible study in a monthly meeting, which they had thought encompassed their work, may be broadened to a field that is boundless.

In one church several women went outside the membership to do what they could in promoting Bible study. One of the first calls was on a poor old woman who spent most of her days entirely alone while her husband was at his work. She was sick and almost blind. When the plan for regular home Bible study was presented to her she pointed wearily to her eyes.

"You see," said she, "I can't do it. I'm so blind I can't see to read."

Then the visitor saw another opportunity and proposed that her husband should read to her at night, and that she would come back as often as she could to read aloud. The result was a missionary victory, for both this woman and her husband were led back into the church from which they had wandered far, and a great reflex blessing came into the life of the woman who brought the blessing to them.

BIBLE STUDY IN A POLICE STATION. "The most inspiring piece of extension work ever given me to do," testifies a missionary worker, "was in securing Bible study among the police force of Atlanta, Ga. For many days my heart had been burdened with our neglect of the bluecoated men who guard our cities. When I interviewed the Chief of Police in regard to getting the men to promise to do regular Bible reading he said, 'You can't do a thing with them, but you are perfectly welcome to try, if you don't mind being turned down.'"

"When I asked him to lead off by

giving me his name to head the list he shook his head and promised with a feeling of perfect safety, 'Not now. When you get the rest of the boys I'll follow.' As I stood before the three watches that day as they lined up in those strong blue lines, the innate awe of uniformed authority was swallowed up in a great longing to be able to arm each one of these men with the sword of the Spirit ere he went out to his day of duty and of danger. I told them that there were some of us who wanted to add this other weapon to the equipment which the city of Atlanta furnished them. When I had finished more than half of the men signed the card for regular Bible reading and the surprised chief made good his promise to join them.

"Jubilantly I went on into the detective department. Every man there save one promised to join us in regular Bible reading. It was a great experience to be able to place on the desks of those detectives in unaccustomed surroundings the Word of

God.

"One policeman said, 'Since I have been on the force you are the first person who has acted as if a policeman has a soul.'

"Another man said: 'I was walking down Capitol Avenue one day wearing my helmet with a civilian suit. A little boy rushed to his mother and yelled excitely, 'Oh, mother! come see a policeman with human clothes!' 'Sometimes I think,' added he, 'that people think a policeman is just a uniform without a human heart.'"

THE BIBLE AT THE FIRE STATIONS. A mother who had two sons who were firemen, hearing of the Bible reading among the policemen, asked that a similar work be started at the fire-engine houses. We wondered afterwards why missionary women banded together to carry God's Word to the ends of the earth could pass our fire stations day after day without seeing the great opportunity

there. A godly woman, active in Sunday-school and missionary work, immediately consented to take up this work, supported by her church. One by one she visited the fire stations, interested the men and placed the Bible lessons based on the International Sunday-school lessons in their hands, as they promised to join in the study.

On THE STREET CARS. Then came a similar request from some one who was interested in the street car employees, and another from the Southern Railroad Shops. the work of the Bible Study Committee looms big with opportunity. There is at least one large business house which takes thirty minutes of the regular working hours—not the time of its employees—to assemble every one in the building, for Bible reading and prayer. If Christian business men and women followed this example, how God's word would be exalted! In other instances there have been employed men and women who have gathered together other employees before or after hours or at lunch hour for Bible reading and prayer.

Individual, Work for Individu-ALS. The outstanding growth of Monammedanism is due, not to the activity of a few aggressive leaders, but to the fact that every follower of Islam is a missionary to carry the Koran wherever he goes. There are many members of missionary societies who have never carried God's Word to a single soul. Part of the work of the Bible Study Committee should be the distribution of Bibles -not in wholesale lots but personally by individuals to individuals. If every member of a church promised to give at least one Bible or Testament each year to some one who was not a Christian or to some Christian who was not reading the Bible we would see a marked increase in spirituality as well as in numbers in our ranks.

Says one worker who resolved to be on the lookout for individual opportunities for giving Bibles in the way they would mean most: "One day when we were crowded with work I 'phoned to a business agency for an extra stenographer. They sent me a beautiful young Jewish girl. As I dictated to her letter after letter concerning missionary work there came to me a feeling that if the winning of souls to Jesus Christ were really the absorbing purpose of my life, I would not be able to let this girl go without making an effort to win her. For several days she worked with us and when she left she carried in her hand my parting gift which she accepted with thanks—a copy of the New Testament."

Beyond all doubt there are missionary offices in buildings in which the elevator boy or girl has never been given a Bible by the busy workers who go up and down each day. There are students going away to college with no Bible. Even in some of our mission schools there are pupils who have never been given a Bible. One mission study class of young business women presented a Bible to every student in the graduating class of a school in Japan, and the following term they gave a Bible to every student entering.

In appreciation of a quarter of a million copies of the Scriptures distributed among the soldiers abroad, General Foch sent this message to the American Bible Society:

"The best preparation that you can give to an American soldier going into battle to sustain his magnificent ideal and his faith is certainly the Bible."

Is not the best preparation that you can give to a missionary soldier going forth to war to sustain his ideal and his faith, that same Bible? And is not the best method of all missionary methods the circulation of the Bible?

In these reconstruction days when a world is being made over and we

are talking much of all men being free, there comes to us that great pronouncement on freedom, shall know the truth and the truth shall make you free," as we face the greatest opportunity the church has ever had to give to a waiting world the only Gospel of truth.

An African Demonstration.

HOW IT WAS DONE IN ONE SCHOOL.

The Editor-in-chief of the Review is not a theorist only but a practitioner as well, in the realm of missions. Here is his story of how he took a Bible School on a journey to Africa.

AKING a whole Bible School I and their friends on a trip to Africa has proved to be a very unique and satisfactory method of putting an interest in African missions into the hearts of the young people of the Upper Montclair, New Jersey, Presbyterian Church.

First, ten minutes each Sunday was given in all the classes for a brief study of the missionary textbook, "The Tribe of Zambe," by George H. Trull. Each teacher had this book, with another containing suggestions for teaching. Some also read one or more of the fascinating books by Jean Mackenzie. The Superintendent spent five or ten minutes at the close of each session giving a demonstration of some fact related to the study. One day it was a geography lesson; another day, a language lesson, etc.

Second, each class was asked to prepare an exhibit consisting of scrap books (with maps and pictures of Africa), and models of African These were made under villages. the guidance of the teachers by the pupils at home. Some of the results were clever and fascinating. A little village of African huts, made of cardboard or bamboo or other material, with palm trees, made of twigs and tissue paper, standing in molding clay; green blotting paper for land and blue for water, with

small canoes on the bank; hammocks made of raffia or twine were strung between two trees. An African cooking pot hung over a fire, and some small black china dolls were

the picaninnies.

A committee was appointed to prepare a programme for the school to be presented at a special afternoon exhibit. This committee of young men with their teacher secured the cooperation of different classes to give a live demonstration of the contrasts between heathenism and Christianity in the African jungle. All the parents and friends were invited and the room was filled. A large number of curios were secured from the Foreign Mission Board. consisted of an African war drum; an African kettle; spears and battle axes; grass and bark cloth; witch doctor's head-dress, rattle and medicine; necklaces and bracelets, etc.

First on the program, after songs and devotional exercises, came a map talk. An outline map of Africa was hung before the school and the speaker told briefly of the days of ignorance, when few people knew anything about the interior of Africa; and when tradition said that in some places men carried their heads underneath their arms. He told of the place of Africa in the Bible, and how only about fifty years ago Christians began to try in earnest to take the Gospel of Christ to the Africans. When he mentioned the founding of Presbyterian missions, an electric light was turned on, showing the location of those missions in West Africa.

The platform was arranged to represent an African scene. Palms were hired from a florist. An African hut was built by some of the boys with the use of a large crex mat. A missionary tent was put up on the other side of the platform and an African kettle was hung in the middle.

The first two scenes contrasted the treatment of a suffering patient by an African witch doctor and by a

missionary physician. Suggestions as to these scenes were taken from the missionary books. A witch doctor came in with his head-dress, rattle and medicine charm; sat outside of the hut in which the groaning patient lay, and made remarks until he discovered where the pain was located. Then he left without having benefited the patient. In contrast, the second scene showed a missionary physician and nurse in their white costumes, cleansing and binding up wounds and giving needed medicine which brought relief.

The next two scenes contrasted the treatment of African women and children under an Arab slave raid and under Christian teachers. African children (members of the school dressed in simple costumes) sat on the floor, while some slave raiders came in stealthily, armed with battle axes, spears and whips, captured the children, bound them with chains and led them off to slavery. The next scene showed an African school in which the children were being taught by a missionary teacher some simple lessons in sewing, housekeeping, spelling, reading and arithmetic. These led up to teaching about "Zambe" (God), obedience to Him and reverence for His day. Suggestions for these scenes were obtained the Missionary Education Movement from books and Africa.

For the closing scene all the children who had taken part in the exhibition gathered together into a group, while an African sermon from Miss Mackenzie's "An African Trail" was preached to them. This sermon told how men had lost their way and how Zambe had sent His Son to show men the way to Him when they were groping about, not able to find Him.

The whole programme, with appropriate songs and prayers occupied about one hour and a half. An offering was taken up in each class for missionary work in Africa.

The Woman's Home Mission Bulletin

Edited by Mrs. O. R. Judd, Brooklyn, N. Y.

Representing the Council of Women for Home Missions.

THE NEW DAY IN CHRISTIAN AMERICANIZATION

By Mary Clark Barnes

IN July, 1918, this Bulletin gave a detailed account of the work being done through various denominational boards for American soldiers, in camps and cantonments, whose faces were set toward the battle line over seas where the fate of nations hung in the balance. Today the air is charged with eager anticipation of the home-coming of more than two million men who, having offered their lives for the supreme sacrifice, have been spared to do their part in reating new efficiencies among the forces that make for righteousness and peace in the world.

It was a polyglot army that was mobilized among us in our nineteen months of participation in the war. Hundreds of thousands of "American" soldiers went into training camps so unacquainted with the English language that they were unable to understand military orders. At the command of the government they dropped the implements of their daily toil, put on the military uniform and stood at attention for the next order. For multitudes the next order was, "Lessons in English," and that order, preliminary to many other orders affecting the intellectual, moral and spiritual welfare of the men as well as their physical condition, has been obeyed. The use of mutually understood language, close comradeship with American-born men, the common sharing of common dangers in hazardous adventures, equal participation in desperate encounters which have led to the victory which the whole world celebrates today-all these experiences

have changed the status of the men who went out from us as our "for-eign-speaking soldiers." Every man of them who comes back will come a genuine American, whatever he was when he went out. He never can return to his pre-war status. His experiences in these past months have not all been of the trench, or the battlefield. The spectacular side of the soldier's life, occupied with bullets, bombs and bayonets, has been mercifully limited in point of time. It has dominated the horizon of our thought of him. It has given new color to his thought of life, of death and of the beyond. He is coming home a different man, a larger man, than when he went away.

What of His Home-Coming?

The building of triumphal arches, the organizing of processions, the blare of trumpets, the pealing of bells, the pronouncing of eulogies, the presentation of medals, strains of music,—all these will be offered as natural expressions of a nation's gratitude for patriotic service nobly rendered. But the real home-coming of which every man is dreaming is to those who are closest of kin to him. Distance and time and indescribable experiences have lent enchantment beyond any known before to that constantly alluring anticipation.

What are American Christians doing to make possible the realization of the fond anticipations of our returning soldiers who have so recently been Americanized?

Shall they who have done their part in turning back the tide of barbarism, which threatened to over-

whelm the world, come back to find that we who sleep in peace and comfort have failed to make common cause in common speech with their families left in the little foreign homes in America?

Yesterday discussion was heard of the merits of various definitions of the term "Americanization." Occasionally some one ventured to enquire whether a man might not be Americanized without acquaintance with the English language.

Yesterday was a long time ago by today's standards for measuring time. Yesterday was in the age of monarchies and despotisms. Today democracy beyond the dreams even of yesterday's visionaries promises to encircle the globe. Today no one questions the imperative necessity in any nation that they who would preserve their national ideals must be able to "think together, speak together and act together for the common good."

Acquiring the use of the English language is not all of Americanization, but there can be Americanizaton without acquaintance with the language of America. Mastery of the language is the master key which opens doors of interpretation, understanding and sympathy, making possible the removal of barriers and the "mutual giving and taking of contributions from both newer and older Americans in the interest of the common weal."

Churches and denominational missionary Boards have been pioneers in Americanization work. Until recent years they have had almost a monopoly of organized efforts in that direction. That the sympathetic attitude which expressed itself in providing ministries for the foreigner in his own language, instead of providing for his immediate acquirement of the language of his adopted country, has led to segregation rather than to assimilation is now generally recognized. More than two years ago the Bureau of Education of the United States, through its Department of Immigrant Education, sent bulletins to the churches of our country containing the appeal, "Urge each member of your organization to act as 'a committee of one' to induce one non-English-speaking immigrant of your faith to learn English."

Whatever the need for response to this appeal two years ago, it is manifold greater today. However great the need of those of our "own religious faith," it is unspeakably greater among those who have no religious faith; and they are many.

Quick adjustment to developing conditions is registered in the announcement that one, at least, of our strong missionary Boards will require henceforth the merging of foreign-speaking with English-speaking churches wherever practicable. It would be difficult to overestimate the value of this movement toward the promotion of that unity which "depends on community of language and ideals."

It is inevitable that hardship will result to many who must be affected by the change. For that reason no effort should be spared by Englishspeaking members of churches to demonstrate that Christian love and sympathy for our non-English-speaking people who are loval and true are in no wise lessened through the sad experiences of these last four years. Whatever may be done by Boards of education through classes in public schools, by chambers of commerce, by industrial plants and other organizations, the churches have their own unique opportunity for renderunselfish personal service in teaching the language and the Christian ideals of our country to the millions among us who are ignorant of

Four States in the Union have made legislative provision for teaching English to adult foreigners, available only for those under twenty-one years of age. The majority of illiterate foreigners among us have passed the age of twenty-one years. The most illiterate and at the same time the most neglected of all are the mothers of little children whose home cares prevent their regular attendance at public classes even in communities in which such classes exist. mothers, "key women" of America's future, must be Americanized in their own homes, if at all. Many of our newly Americanized soldiers will return to homes in which these conditions exist. Must their home-coming reveal to them that American women, whose men have been their comrades in battle, have left foreignborn women bereft and alone, with no broader outlook on life than before these days of miracles began?

The time is short, but much may yet be done before all our soldiers can return. It is a time for quick decision and prompt action. We have learned to "speed up" in work for good causes. It is recorded that five million American women have been knitting and making surgical dressings in the last year. If each of three out of every five will adopt one new neighbor and teach that neighbor to speak, read and write the English language as patiently, as persistently, as the knitting has been done, our newly Americanized soldiers will return to homes in which mutual understanding and sympathy may enoble and sanctify the family

Let every church have its League of Neighbors including Americanborn with foreign-born members on a basis of perfect equality. Let the returning soldier find his nearest of kin registered there and sharing in neighborly service. His place of enlarging companionship and friendship outside of his own home will be with the Neighbors League of the church which has neighbored his family while he has been doing his share of Good Samaritan service for suffering nations of the world.

Suggested programs and other helps may may be secured from
THE NEIGHBORS LEAGUE OF AMERICA,
156 Fifth Avenue, New York

THE TUSCALOOSA CONFERENCE

Christian interest and work on behalf of the Negroes has received a renewed and powerful impulse because of the whole-hearted, loyal devotion with which the young men of that race rallied to the service of our country in the great war. The following report by Miss Elizabeth Preston Allan, will therefore be read with thrills of pleasure and thanksgiving, presenting as it does a pattern worthy to be copied wherever opportunity is favorable to the holding of similar conferences.

Deeply interesting and inspiring was the Third Annual Conference of Colored Women held at Stillman Institute, September 21-28, under the auspices of the Women's Auxiliary of the Southern Presbyterian church.

The enrollment of delegates from a distance was more representative than ever before. They came from twenty-five towns, in eleven states, from Virginia to Louisiana, from Tennessee to Florida, and this was the widest field we have drawn from.

The delegates and colored leaders were entertained at Stillman Institute and the Salem Presbyterian (colored) church of Tuscaloosa where evening meetings were held.

The dominant note of the Conference was struck by Mrs. Winsborough in her opening address on Service—not merely "social service," though that received due notice, but sharing with others every blessing, spiritual first of all, and then material, which we ourselves have received.

The central hour of the day was given to the Bible, and it was indeed a joy to lead such eager, responsive hearers in this highest of all studies. The lessons adapted themselves to the aim of the Conference—"Not for self only, but for others," and several blackboards were filled every day with simple analyses, suggestions and illustra-

tions, which were eagerly transferred to the delegates' note books for future use. Mrs. W. E. Hinds, wife of Dr. Hinds, of the Alabama Polytechnic Institute, brought a message each morning before the Bible hour of threefold import, intensely religious, intensely practical, intensely patriotic; just what all women are needing today.

Our colored women are ready to be interested in parliamentary law. They listened intently to Mrs. G. B. Shawhan, of Alabama, a past master in the art of expounding dramatically what might be considered a dry subject. There are going to be a number of meetings run in a more business like and therefore more efficient way among our colored churches because of Mrs. Shaw-

han's teaching.

The most popular class of the Conference was the sewing class. John Little generously allowed us to borrow the services of the efficient and successful teacher of sewing of the Louisville Presbyterian Colored The delegates crowded Mission. her class, and even the visitors begged for entrance, partly because of women's interest in women's work; partly because the teacher had such a winnnig way with her. And this class bore the most quickly harvested fruit; four women being pledged to start church or communsewing classes immediately; others hoping to do so a little later

Stereopticon pictures of the Louisville Colored Mission, from its small beginning to its present splendid usefulness, were shown to a crowded and sympathetic churchful of the colored people of Tuscaloosa.

Tuskegee sent for two days Mrs. Bryce, their trained nurse, who presented in a most dramatic and telling manner the right of every baby to be well born, and the all-too-universal conditions in poor and ignorant homes (white as well as colored,) which fight against baby's chance for the "mens sana in corpore

sano." The proper care of the baby and growing child was emphasized and illustrated, and many other points of home hygiene taught.

One of the delegates was coached for the part of an ignorant patient, and we had a thrillingly interesting demonstration of a nurse's visit to such a one. If it had not been so pathetically true, it would have been hugely amusing. Then a precious baby was borrowed from one of our white friends, who lent himself with joyous unconsciousness as an object lesson of "how to bathe baby." Finally our gifted nurse took two chairs, a pillow and a sheet, and presto! the chairs entirely disappeared, leaving in their place a snowy comfortable crib.

There were daily lessons in Domestic Science, Food Conservation, etc. And at one of the evening meetings we had a charming talk on the women of Korea, by Miss Emily Winn of Korea, who was beautifully dressed in a Korean gown, veil and decorations.

I can only mention one other speaker: Mrs. Booker Washington was the most notable of the Conference speakers. One feels the influence of her husband in her strong, helpful, practical messages; in her simple, unpretending dignity too; and in her keen and ready wit.

In my humble opinion, the most inspiring influence to every woman there was not the carefully prepared teaching of the white leaders, good and helpful though that was, but the revelation of what these colored women were doing, and trying to do for the welfare of their people.

They were teaching children who otherwise would have been forever untaught; running private hospitals; managing orphanages, doing Community service, and as pastors' wives, on an invisible salary, keeping up the religious health of their parishes, besides raising their own families and helping all the mothers in reach to raise theirs!



FACTS FROM THE WORLD FIELD

Some Startling Statistics

THERE are about 2,400,000 blind I people in the world. Egypt leads all other nations with 1,325 to every 100,000 of her population. India has 600,000, China 500,000, Japan 100,000, the United States 100,000. In a recent year England had 174,000 insane people, 93,000 of whom were women. Ireland had 24,000 and Scotland 17,000. In 24 years 90,000 insane persons were admitted to the insane institutions of Paris. strenuous life of the United States places us in the lead of all nations. We have 400,000 insane and feebleninded people. Massachusetts heads the list with 344 insane persons out of every 100,000. We are doubling the roll of our insane every 16 years. If the present rate continues, by the year 2301 there will not be a sane person in the United States. This conclusion is based on the increase in the last 40 years. The poverty of the world is so great that 500,000,000 of our race sleep on dirt floors. In India there are 60,000,000 who do not know where their breakfast will be found. Twenty million have starved to death in that country in the last 25 years, and 1,400,000 children die of starvation every year.

-United Presbyterian.

The Missionary a Trade Factor

THE value of the missionary as a promoter of commerce has often been pointed out. A new statement is found in a recent article in *Printer's Ink* by J. B. Powell, who also gives an interesting reason why American firms should exercise great care in the choice of foreign-trade representatives, namely that for the last fifty years America has led the world in the number of missionaries sent out and the natives, who have seen no other foreigners, are likely to

think all Americans are like missionaries.

He says of China: "Every American missionary is unconsciously a representative of American trade, because he usually lives far inland where the foreigner interested in business never goes, and every article of foreign production that the missionary purchases in the homeland and brings out to China encourages his Chinese friends to purchase similar articles. For this reason the alltoo-well-developed tendency among a certain class of American foreign trade representatives to ridicule and belittle the work of missionaries is not only the height of ignorance but a real knock at American ideals, for if we are to think only of selling goods to other nations we will never get very far as a world power. If I were an American business man I would see that every American missionary in China was supplied at least once a year with a copy of my latest catalogue in order that he might have occasion to encourage or advise one of his Chinese friends as to the purchase of a sewing machine, an automobile, a gasoline engine, or perhaps a pair of American-made shoes.

Interdenominational Missions

THOSE who wish to contribute toward missionary work along union or interdenominational lines may reach almost any corner of the earth with their gifts. The following is a list of some of the non-denominational evangelical missionary agencies:

Africa: Africa Inland Mission.
North Africa Mission.
Nile Mission, Preso, Cairo.
South Africa General Mission.
Sudan Interior Mission.
Sudan United Mission.
Egypt General Mission.
Nile Mission Press.

CHINA: China Inland Mission.
Christian Literature Society.
INDIA: Indian Christian Mission.
Zenana Bible and Medical Mission

LATIN AMERICA: Evangelical Union of South America. Inland South America Mission. Central American Mission.

Central American Mission.

JAPAN: Japan Evangelistic Band.

GENERAL: Scripture Gift Mission.
The Salvation Army.

British and Foreign Bible Society.

American Bible Society. American Christian Literature Society for Moslems.

Woman's Union Missionary Society.

The Mission to Lepers.
World's Sunday School Association.
Soldiers' Christian Association.

Optum Traffic Reviving

DEV. E. W. THWING, Secre-A tary of the International Reform Bureau, writing from Bangkok, Siam, says that the curse of opium is flourishing there. Millions of dollars are received annually from its revenue. Many public opium dens are also to be seen on the streets of Singapore, and the government there realizes a large revenue from its sale. From Singapore, opium is being smuggled into China. Word comes from Egypt that large fields of opium have been planted there; in Korea it is being widely cultivated this year and India produces great quantities of it, and is seeking a market. This letter is a startling revelation at a time when it seemed that this evil was a thing of the past.

Public Schools and the Decalogue

NEW ZEALAND public schools are to be supplied with charts containing the ten commandments, which, as Dr. Wilbur F. Crafts asserts, are "the basis of our civil, as well as our moral and religious life, the decalogue being the very cornerstone of the great codes of Justin-

ian, Charlemagne and Alfred." In nearly every part of the British Empire provision is made for children to learn the ten commandments during school hours. In South Africa, Cape of Good Hope, Bible reading is required in the public schools, and the Lord's Prayer, the Twenty-third Psalm and the ten commandments are committed to memory. The same is true in the Transvaal. Western Australian school regulations read "Scripture teaching is allowed and the Ten Commandments are memorized."

When one compares these customs with the lack of Bible teaching and the recognition of God in public schools of the United States the contrast is not encouraging.

Sunday-Schools Gain in Foreign Fields

DURING the past year the 8,257 Methodist Episcopal Sunday-Schools on the foreign field have had a total enrollment of 379,363. All the fields report a definite gain, but in India the progress is the most marked. Not a single Sunday-school in India shows a loss in any particular; instead, the total gain is 682 schools and 14,656 pupils.

In the Philippines a growing teachers' training movement characterizes the work. During the period of 1915 to 1918, when there has been special supervision of this field, a gain of eighty-five per cent was made in the Methodist Sunday-schools of the Islands.

Affairs of Zion

A MERICAN Jews are taking the lead in plans for the political policy and control of the proposed Jewish Republic of Palestine. At an executive conference in which Justice Brandeis and other Jewish leaders took part, three million dollars was asked for the construction of three great harbors on the Mediterranean, for rebuilding ruined towns and the forestation of the land. This sum is to be raised by a personal tax upon every member of the Zionist organization in America, the first national

tax imposed upon Jews in 2000

years.

Five million dolla.; is also being raised for the Jews in Russia. A Hebrew congress met in Philadelphia in December to discuss the future of Jews in the world.

In spite of chaotic conditions in Russia the Zionists of that country have already collected 25 million rubles for the work of building up this new state which is to be called Judea. All of the 8000 Jewish soldiers now in Palestine are pledged to remain as a nucleus of a national army and there are, it is said, 50,000 American Jews in Egypt on their way to join them.

It is interesting to find that there has been a run on the stock of the American Bible Society, by Jewish purchasers, showing that an interest has awakened in the Old Testament prophecies of their native land.

NORTH AMERICA

Missionary Administration

PROBLEMS were the me of administration were the most prominent feature of a meeting of the Commission on Missions of the American Board which met at Hartford, Conn. was reported that of every dollar expended for missionary work only ten cents is required for maintaining executive and publicity departments, the remaining ninety cents being devoted to direct missionary efforts.

A recommendation was made to establish a retiring age for officials of the various Boards at sixty-eight for men and sixty-five for women. A study of relations between national and state missionary organizations was also made, as well as the question of higher education under church auspices.

For Foreign Women in America

THE War Work Council of the National Board of Young Women's Christian Associations been working for non-English-speaking women along the following lines: 1. Teaching English in small

groups in the homes of the foreign people themselves;

2. Introducing fine American women to old-country women who are eager to know what real American womanhood stands for;

3. Opening centers for friendliness, advice, information and pro-

tection;

4. Cooperating with relief agencies abroad in tracing the broken families of refugees from Poland and Russia, and connecting them with relatives in America;

5. Protection against the exploitation of foreign women in munition

factories;

Brinting literature in whatever languages are needed which will further the education of foreign women.

National Prohibition July 1st

November 21st Wilson signed the Emergency President Agricultural Appropriation Bill, with its legislative rider providing for national prohibition from next July 1, until the American Army is demobilized.

Secretary Daniels was one of those who favored the bill on account of the fact that after sale of intoxicants around naval establishments had been stopped, the output of the workmen increased.

Unless the Presidential proclamation under the Food Control act is rescinded, the prohibition amendment will affect only the manufacture of wine, for the brewing of all beer ceased on December 1 under the President's proclamation. The manufacture of whiskey was stopped soon after the nation entered the war. Under the amendment manufacture of wine will cease next May.

The United States may be dry by constitutional amendment less than two years hence. In January February of 1920, it is believed that the prohibtion amendment to the Constitution will go into effect.

A tabulation makes plausible the

assertion that the United States w	rill
be bone-dry within two years:	
Dry States	27
Wet States which have ratified	
amendment	5
Wet States electing legislatures in	
1918, with a majority of popu-	
	3

Total.... That makes a total of thirty-five States, one less than the necessary three-fourths of the States to secure ratification. But look at the reserves in the way of wet States from which the prohibition amendment can draw: California, Connecticut, Illinois, Nevada, New York, Ohio, Pennsylvania, Rhode Island, Wisconsin, Wyoming. Can anyone doubt that in those ten States at least one can be found which will join in ratification?

A College Course for Church Workers

HURCH problems as a course of study is now offered the students at Cornell University. This new department is made possible by a gift of \$50,000 from Dr. J. E. Johnson, an alumnus, to endow a chair for Practical Christianity, "for the teaching of the principles to all the relationships of life in each succeeding generation throughout all time."

This year the course is being conducted by Prof. R. N. Miller who is giving a course in Rural Sociology; one in Urban Sociology, with special reference to church problems in country and city, and a course on the Church and the Community, in which will be considered the points of contact the church may make with community life. Supplementary addresses are given by outside leaders. There is of course no doctrinal teaching in these studies and they might more truly be termed sociological than religious. They are good so far as they go, but need the Christian motive and goal to make them productive of permanent results.

Methodist Reconstruction Work

The National War Council of the Methodist Church has been merged

in the new department of the Centenary, entitled War Emergency and Reconstruction. President William A. Shanklin, of Wesleyan University, is Chairman and Bishop Theodore S. Henderson, Executive Secre-

The Bishops have approved the addition of \$5,000,000 to the Centenary requests to meet the demands

of this emergency.

The work of the new department is divided among three Bureaus:

1. War Emergency, to continue the work of the War Council as related to the Army and Navy, and the war production centers.

Reconstruction Work at Home, which will concern itself with the returned soldier, his education or reeducation, the care of orphans, etc.

3. Reconstruction Work Abroad which includes the relief of immediate suffering, the restoration property, the care of orphans, the extension of schools and churches wherever opportunity offers.

Welfare Work for Negroes

WHEN the representatives of the American Chain Company of Virginia were prospecting with the idea of establishing a million-dollar plant near Norfolk they were advised not to employ Negroes on the ground that they are unreliable, shiftless and indifferent. It was claimed that they are unwilling to work more than three days a week if they can thereby earn enough to satisfy their immediate wants. Before reaching a decision in the matter a conference was called with several of Norfolk's public-spirited Negro citizens, among them a successful physician who argued that each employee be compensated just in proportion to hisservice, while the employer must give return commensurate with the service he has a right to expect. "If a man lives in an unsanitary house, and is only a day ahead of the bill collector," said this doctor, "what real motive can he have for being anything but indifferent toward his interests?" employer's Largely

through the persuasion of this progressive physician the employment of Negroes as chain makers was attempted as an experiment. It has proved a notable success because of the disposition of the company to provide every facility for making the living conditions of employees satisfactory. A well-equipped, modern dormitory is provided, with recreational and educational facilities, but the outstanding feature of the company's attitude is its concern for the health and moral welfare of its workers. The workers themselves have organized a club for social, literary and religious development, and frequently invite speakers to address them. Their fine spirit and devotion have a wholesome influence in the community.—The Southern Workman.

Forest Fires in Minnesota

TENS of millions of dollars damage, more than a thousand people burned to death, dozens of towns wiped out, and whole forests reduced to ashes, was the terrible toll of the fires which spread over Northeast Minnesota last October.

Duluth was threatened by the fire from two directions and was saved only by a sudden shift of the wind. The Duluth Red Cross opened the Armory, secured the churches and the court house, and commandeered all the private automobiles in the city.

All the organizations in the State worked together with the most perfect harmony and efficiency. The result was an organization for relief of fire sufferers which has hitherto never been equaled in time of disaster. Cooperation by the religious forces of Minnesota helped very materially in making the work of the Red Cross effective.

The loss of life will never be known. The fire burned with such intensity that in some places whole acres of forests were reduced to black ashes.

Rev. Thomas D. Whittles, the Presbyterian missionary whose arti-

cle on "The Lumberjack's Need," appeared in the November Review, suffered heavy loss from this disastrous fire. His home, library and valuable manuscripts were destroyed, and he and his family only escaped by taking refuge in a well. His mother and a four year old daughter died as a result of injuries received.

A Home for Students in Salt Lake City

A MERICAN Methodists, as one part of their Centenary Program, have secured a site in Salt Lake City on which they plan to build a church and student house to meet the needs of Christian students attending the University of Utah, and the Mormons who have broken away from Mormonism.

Methodist General Conference in Canada

THE quadrennial meeting of the Methodist General Conference in Canada was held last November in Hamilton, Ont. This Conference is the highest authority for united Methodism in Canada, Newfoundland and the missions under its direction. It is composed of about four hundred delegates, both ministers and laymen.

A striking feature of the recent conference was the decided radicalism of the delegates from western Canada in matters relating to denominational activities and methods. One phase of this was the proposal to admit women to equal privileges with men in every sphere of church life, including the ministry. This resolution failed to get the necessary two-thirds majority, but in all other respects women were accorded the same privileges as men.

Work Among Mexicans in Texas

MEXICANS have been pouring into Texas in a steady stream during the last few years. It is estimated that there are now 600,000 of them, and they are still coming. A few years ago people in the United States were lamenting the fact that the new Mexican constitution seemed to put insuperable barriers in the

way of missionary work in that country. Now the difficulty is swept away by the people coming to us, and more work at less cost can be done than by sending missionaries into Mexico. It is much easier to induce the people to attend services, now that they are freed from the dominance of their priests and the old superstitious atmosphere. One incentive for earnest work among them is that many will return to Mexico, and will carry with them the impressions received.

Japanese in America

ONE hundred thousand Japanese are now living in the United States; all but five thousand in the Rocky Mountain and Pacific Coast districts, and nearly a hundred thousand more in Hawaii. By agreement of the Japanese Government, immigration is now rigidly limited to wives and children of previous immigrants, and to students, teachers and merchants.

One-sixth of the Japanese here are native-born Americans. Many of those who come from Japan would welcome the opportunity to be naturalized. They admire Washington and Lincoln, and are anxious to learn the language and the ideals of their adopted country.

Hard-working, ambitious, progressive, they are rapidly adapting themselves to the social and moral standards of America. More than half of them are farmers and farm laborers. They have efficient social organization and aggressive leadership, scarcely equaled by any other group of the newer immigrants.

There are seventy-eight Japanese Christian churches in the United States, with fifty-two hundred members; also a strong interdenominational missionary organization, largely supported by Japanese themselves, for supporting and exterding the work of their churches on the Pacific Coast. Many Christian papers and agazines in Japanese are edited by the pastors and widely circulated.

—The American Missionary.

LATIN-AMERICA

Progress in Cuba

THE year 1917-1918 has been I marked by unusual activity in the Cuban missionary field. Rev. Ezequiel Torres conducted an evangelistic campaign lasting three months and the results have been far-reaching, particularly in Placetas, where a campaign has since been launched to secure funds for the purchase of a building site, and, if possible, the erection of a church building. outstanding feature of the campaign in Caibarien was the conversion of the town's wealthiest citizen. in the political and business circles are becoming believers or sympathizers.

The educational work is literally clamoring for equipment and teachers. In Cardenas, the income received was sufficient to pay the salary of a missionary and ten native teachers, meet all incidental expenses and boast a deposit of \$400 at the end of the year. In other centers proportionate results were equally marked.

The Earthquake in Porto Rico

severe earthquake which wrought such damage in Porto Rico on October 11th, in no way injured the mission buildings of the Protestant Episcopal Board in Mayaguaz. They are still firm and intact. A great deal of damage, however, was done to St. Luke's Hospital, Ponce, and it will require \$6,000 to make repairs. This is the hospital which was built by Bishop Van Euren some years ago and has since been enlarged. A most promising work is carried on there, and friends of Porto Rican missions are most anxious to make the necessary repairs immediately, and reinstate the work which has had to be discontinued for the time being.

Some of the mission buildings of the Presbyterians were injured and the Baptist seminary in Mayaguaz

was thrown down.

Reaction Toward Spirituality in Peru

A NEW spiritual tendency is now to be noted among the thinkers of Peru," says Dr. Webster E. Browning, educational secretary of the Committee on Cooperation in Latin America. When Dr. Browning arrived in Peru the first thing he did was to dedicate a chapel. He was warned that the Catholics might create a disturbance, but nothing c the kind happened and a few days later one of the local papers gave space to a write-up of the dedication, the article beginning as follows: "Pastor Browning, inventor of famous pistols, inaugurated the new chapel."

Dr. Browning met many of the educated and influential men of Peru, and testifies to their eagerness to philosophic and religious problems on every occasion. One man of vast wealth, grandson of the first president of Peru and a leader of the aristocracy, gave over three hours' time to an earnest conversation with Dr. Browning on matters of religion, and he was particularly

well-informed.

Another notable that received Dr. Browning was the Minister from Ecuador, who said to him: "I am delighted to hear that there is even a possibility of your opening evangelical work in Ecuador, and I promise my personal help at once so far as I can give it, and the help of my friends in Quito, to whom I shall take pleasure in recommending you. Such work if properly carried on would mean the salvation of my country, especially of the vouth of the land. Let me know if I can be of service."

Chile and Colombia

OLOMBIA is twice as large as Spain, and many times as promising. The most progressive element in Colombia is not the Spanish population, or the natives, but a Jewish people called Antioquians who have Old Testament names, raise families of from twelve to thirty children, and are fast becoming the dominant power in the land, both in numbers and influence. Colombia is the great Jewish republic of the near future.

Chile is as long as from New Yor!: to San Francisco and as narrow as Lake Erie—truly a "shoestring republic." She is squeezed tightly between the mountain range and the coast. Her cities look up to the hills and down to the sea, with, as Arthur Ruhl puts it, "the Andes hanging like a beautiful drop-curtain at the eastern end of every street." Chile contains twenty-four provinces. and the largest province is big enough to hold all Pennsylvania, Vermont. Rhode Island and Massachusetts. The Chileans are the Yankees of South America, aggressive, keen. making fortunes from nitrate, erecting a chain of wireless stations from the near-tropical north tip of the Chilean "shoe-string" to the Antarctic south tip, and preparing for Panama trade by expending twelve million dollars on port and dock improvements.

EUROPE

Plans for Post-War Evangelism

N extensive evangelical move-A men' is planned for France and Belgium with the cooperation of Presbyterian, Methodist, Lutheran, Baptist and Reformed churches. The first step taken looks toward the raising of \$300,000 to reconstruct and re-establish Protestant churches in those countries, and to aid the churches until they can become selfsupporting. Following this, similar work is to be done in Italy, Russia and other countries concerned in the war.

A Remarkable Bible Class

FIFTY years ago a layman started a Bible class in a humble kitchen in Rutherglen, Scotland. A dozen years afterwards it was transferred. at the request of the minister and session, to the West United Free Church, where it still meets on Sunday afternoons. The membership is 700, and the founder still conducts it with all his first enthusiasm and energy. Many thousands of lads and girls have come under his influence. He has molded for good the lives of countless individuals. Who can estimate the value of the service which this Christian man has rendered to his community and to the cause of Christ? His name is Samuel T. Baker.

—Presbyterian Witness.

The Salvation Army in France

THE Salvation Army has backed up the heroism and sacrifice of the soldiers in France by deeds of loving ministry.

First of all, the Salvation Army is rendering a service to the wounded, with the help of thirty-five ambulance cars sent to France by General Booth. Already they have carried over 100,000 wounded men.

We all know how at home the uniform of the Salvation Army stands for something very clear and definite in the realm of religion. At the front the same holds good.

Those sent out by the Salvation Army are uniformly converted Christian men and women, and in addition to humanitarian work they are doing their very best to keep up the salvation end, and to point men to Jesus Christ.

In the huts the Salvation Army workers have, perhaps, their largest openings for demonstrating the practical value of Christianity. Weary footsore, caked with mud, stained with blood, soaked often to the very bone, the soldiers cross the threshold of the Salvation Army huts knowing that there they will meet with the kindliest of welcomes; knowing, too, that hot tea and wellcooked food awaits them, and that any service which they may require will be cheerfully rendered if it is in human power to give it.

For Handicapped Soldiers

THE director of the McAll Mission at Nantes, France, M. Chastand, started a school for mutilated soldiers, where they could learn

some trade that would restore them to the rank of breadwinners. without legs, men without arms or hands, men whose throats have been shot through and who can never again speak above a whisper, men with arms minus elbow joints—all stages and varieties of deformitiesflocked to him to learn some new work or to be taught how to do their former work handicapped as they were. M. Chastand is at once a religious and mechanical without anxiety as to patent rights, and he has invented startlingly original appliances to supply deficiencies of nerve and muscle, as well as laboring week after week to meet the spiritual needs of all. His school soon attracted the attention of the government, however, and it presented M. Chastand last year with \$50,000, so that the school could move into an adequate plant from the former crowded and inconvenient

The Outlook for the Czecho-Slovaks

IISTORY will reveal how crucial has been the aid of the Czecho-Slovaks in winning the war. Picture them trekking across Russia and Siberia, an army in tatters, their feet bound up in rags; eighty per cent of them university men; carrying a library for each company and publishing a daily paper of eight pages during their "anabasis"! Iiving on dogs, cats and frogs, and even eating the grounds of their coffee, they nevertheless kept inviolate the property of every village as they marched. Then forcing their way to Vladivo-stok, they captured the Siberian railway, and even sent armies to the Western and Italian fronts. Now they are reaping the fruits of their sacrifices. Their independence has been recognized, their National Council organized and a President chosen, Prof. T. G. Masaryk, who was at one time associated with one of the Moravian Mission parishes in Bohemia.

A memorable event took place on October 26th in Independence Hall,

Philadelphia, and however authoritative it may prove to be, there is no question of its sentimental value. platform of democracy, framed by representatives of eleven mid-European peoples under the leadership of the Czecho-Slovaks, was signed in the room where our immortal Declaration of Independence was sign-Sitting in the chair in which John Hancock sat when he signed the Declaration, Prof. Masaryk attached his name to the document. Then followed the ringing of a new Liberty Bell, cast for the occasion, to be taken later to Europe and treasured, probably in Prague. Their great danger is from the spread of atheism and materialism.

MOSLEM LANDS Armies and Distress in Syria

A MEMBER of the Presbyterian Mission in Syria describes one aspect of the war in that unhappy land:

"Twice Syria and Palestine were swept clean of men and animals; wice the Turkish armies were driven across the sands of the desert; and twice they returned, broken and discomfited, adding to the sorrows and awful distress of the dwellers in the Holy Land. Among the pitiful preparations for these two expeditions was the collection in Syria of all the empty oil tins and burlap bags; the tins to carry water over the desert, and the bags for wheat and food for the mules and camels. The tins were then to be used in the crossing of the Suez Canal in making possible rafts and pontoons, and the bags were, if necessary, to be filled with sand and finally to be used in building a causeway.'

America and Palestine

REV. FRANKLIN E. HOSKINS, D. D., says that when he was in London he was "surprised to hear, in circles that were authoritative, that the American Government might be asked to assume a sort of protectorate over Palestine; but now that we must sit at the Peace Conference,

the suggestion is being openly discussed from the highest political motives, and not merely in connection with Zionism. The considerations urged are those pointed out thirty years ago in connection with American educational, philanthropic and missionary institutions in the Ottoman Empire; we were completely outside the political intrigues and jealousies of Continental Europe. had complete separation of Church and State, we were too far away to entertain any designs upor Turkey's territory. British say that Americans are the ideal missionaries for Turkey.

"Is it in God's plan that now the United States is to serve both the people of the Holy Land, the Allied nations, and God's ancient and Chosen People the Jews, through some responsible connection with that country at the eastern end of the Mediterranean, the Keystone Land of the world?"

Descendants of the Crusaders?

A WOMAN missionary in Arabia gives this interesting account of the Sulibis, a queer, gypsy-like tribe, living beyond the Bedouin encampment outside of Kuweit. are not Muslims and are despised by the Bedouins as unbelievers, beggars and thieves. Their origin is not very clear; they may be descendants of the Crusaders. They tell us that our grandfather and theirs were brothers, and that they are therefore our sisters. They say that they are of our religion, the religion of the Crucified One, but when questioned they do not know anything about Him. They ask us to teach them, to give them white dresses, and food, and money, because we are their sisters. The desire for food and coppers is generally greater than that for religious teaching, and questions about dress and customs interrupt every attempt to teach them, but we trust that the Holy Spirit working in their hearts will in time cause them to hunger and thirst after righteousness, till they learn once more to

believe in Him whose name they claim to bear (crucified and Sulibis are of the same root or derivation in Arabic) and receive from Him in place of the stunted, wretched lives they live at present, the abundant life that He is ready to give them."

The Gospel and the Moslem Mind

WHAT might be called a labora-tory study of the reaction of the Moslem mind to Christian teaching, in order to determine how the Cospel may best be presented to Mohammedans, was made in a missionary hospital in Arabia, and is reported by Paul W. Harrison in the

l'oslem World.

"The plan was to have some aspect of the Gospel presented to each patient, in a personal, friendly way, every day, and to have the results of every such interview recorded. At the end of the year, the records were studied and the results tabulated. The Gospel was presented in various ways. What might be termed the dogmatic presentation was attempted; the parables were arranged in an order of a sort, and the Gospel presented by means of them. Records of all these personal interviews were kept, and it could not be said that any one of them seemed especially suited to the Moslem mind. Courteous, somewhat bored attention was the rule real interest the rare exception.

"We did find one particular aspect of Christian truth, however, which really seemed to penetrate deeper than anything else, and to rouse not only interest, but something deeper. This was what might be termed the mystical aspect. We are inclined to believe that the progress of the Kingdom of God, in Islam, will be hastened by putting less dogmatic theology, and more of Christ's own mysticism, into our preaching of the Gospel to the Moslems."

Selling Scriptures in Arabia

Kuweit, two prominent Sheikhs purchased complete Arabic Bibles, and one of them spent two hours

going over the titles and general subject matter of all the books. The principal Persian merchant bought a Persian Bible. Gospel portions form the bulk of the Scripture sales. There is absolute freedom of speech in the shop and the colporteurs declare they can say anything they like. There are three kinds of people who visit the shop first, those who come merely to argue and show off their learning; second, those who will talk on any subject except religion, which they refuse to discuss; and third, those who really come to learn what our religion is. arguers are easily in the majority. There are from fifteen to twenty regular frequenters of the shop, outside of those who come to read the Arabic newspapers and to look at the war pictures in the Illustrated London Ñews.

INDIA

The Woman's Movement

THE woman's movement in the L East owes its initiation to Chris tian teaching. Christian educator have opened the eyes of Indian leaders to the fact that Christ is the source and head of all that advancement they are striving to attain, and everywhere enlightened members of Hindu society are alive to the advantages of educating their women. In writing to an English friend, the Maharani of Bhaunagar said, referring to the work done by English women during the war:

"The state of our women in India looks the more pitiful by contrast. . . It is high time that not only the Rajput but all Hindu women were somehow lifted out of the darl abyss of ignorance and indolence, but their minds are so full of oldfashioned ideas, prejudices, and superstitions that no amount of preaching, teaching, or persuasion seems to have any effect on them. I am, however, trying to do my 'little bit.' The Rajput girls' school that I had long been contemplating was opened last March and is working well."

—C. M. S. Gleaner.

A Magazine for the Women of India

WOMEN missionaries in the Telugu area have started a magazine for women called the Vivekavathi, to meet the demand for literature suited to women. It is in the vernacular and all the contributors are women. The subject matter includes news of current events, notes on the care of children, on household economy, on medicine, poetry and nature stories, but the tone is Christian through and through.

Native Evangelism

THERE is increasing evidence I that Christianity is being pro-claimed and extended in non-Christian lands by the natives themselves. The spirit of evangelism is growing in both China and India, prompting the native Christians to seek out their friends and acquaintances and

bring them to Christ. In Sholapur, India, a sewing society is attended by fifty or sixty women, who are making clothes for the poor of the Christian community, primarily getting acquainted with the methods of work which have been found most effective in evangelistic campaigns. In the same locality five weekly Bible classes are conducted for women who would otherwise have no opportunity for systematic Bible study. This work has already been productive of results, for several of the women have gone on preaching tours. The value of this personal work consists not only in its influence upon others, but in its development of the Christian life of the workers.

Farming in India

NEAR the small village temples and shrines of India are always to be found some of the socalled "holy men," living on friendly terms with "sacred" snakes and monkeys. These "holy" men have much influence with the farmer. They are supposed to be able to foretell the future and are in constant demand to fix the best date for sowing and harvesting the crops, as the success of all the more important farm operations is supposed to be determined by the stars. For this valuable information he asks what he will, and woe unto the farmer if he does not give it. His curse may

blight the finest crop.

India's farmers make gods of their plows and worship them. When all the seed has been sown there is a regular worship of the grain sieve and sacrifices of food are made to At a great religious festival, which all farmers observe, a woman takes a broom, supposed to terrify evil spirits, and beating about in every corner exclaims "Food abide,

and poverty depart."

To a pious Hindu all life is sacred and man has no right to destroy any creature. Millions of bugs eat the farmer's plants but he must not touch them. The porcupines dig up his few potatoes. The mischievous monkey climbs his palm trees and pelts him with his own cocoanuts when angry. Even the deadly snakes may crawl near his house and be treated to milk of which they are very fond. All these animals are supposed to contain the souls of some of their ancestors. A sleek, fat bull will quietly walk up, take his fill and be driven off by no one. He is *sacred* and to kill him would be worse than killing a man. He goes where he likes, eating when and what he wants. He often eats all the grain and vegetables that a poor woman has carried miles to market on her head, and who is too terrified to drive him away.

It is said that Britain's greatest asset in India is the missionary, whose service in making known the freedom of Christ's Gospel has a steadying influence on these restless people teaching them how to lay

aside fear.

A Notable Baptism

WHEN a clergyman of the Indian Church baptizes a once proud Brahmin and a low-caste Chamar woman, standing side by side at the

font, one may well feel that Christianity has taken a vital hold on the people of India. This was the experience of Rev. J. S. C. Bannerjee, the Indian missionary of the Church Missionary Society at Bulandshahr, North India. He reports also the baptism at the same time of a Vaishya, and says of him:

"The Vaishya had been a secret inquirer for the last ten years. Latterly he began openly to call himself a Christian and occasionally attended our church services. He was hindered from baptism because his mother's request to him was not to cut himself off while she was alive, he being her only son. Three times she came and made such a wailing and crying that he had to go back with her. But he finally took his stand, and we received him into the Christian Church. At first mother was very angry and threatened him with disinheritance. But we made it a matter of prayer, and she was soon reconciled, and decided to live with him. He has now gone to live with her at their home, and is making a bold stand for Christ."

-C. M. S. Gleaner.

SIAM AND LAOS

A Tableau in Siam

PHRA CHOW SURUYABONG-SIAM, chief of Nan Province, Siam, was a friend to the missionaries, and when he died last April at the age of eighty-eight the native Christians asked permission to offer condolence. His aged sister asked if they intended to worship when they came, and on being informed that they did not she added, "I thought perhaps you might sing."

It was a strange scene that was enacted in the throne room of the chief's palace, where two long rows of Buddhist priests in their yellow robes gathered to say their mass for the dead. In the midst of burning incense a little group of Christians stood and sang "There's a land that is fairer than day." It is safe to say

that this was the first time a Christian hymn was sung before a group of Buddhist priests assembled in official capacity. Perhaps this song of a land better than their sacred books could ever tell them of, might find a lodgment in their thoughts.

—The Presbyterian.

CHINA

Destruction of Opium in Shanghai

THE Peking Government has destroyed the remaining stocks of opium in Shanghai in deference to Anglo-American representations. Three hundred chests have been sold, and 1,200 burned in presence of the Allied representatives, the Government making a virtue of necessity. The production of opium and the use of it has, however, been much more prevalent under the lax discipline of the present Chinese government.

Giving the Church First Place

PRESBYTERIAN missionary in A Shantung province writes: one of the villages where a few years ago the only Christian family had been severely persecuted, the village elders had now made arrangements with the Christians to unite the heathen village school with our Christian school and have all the pupils study together, using the Christian curriculum and observing our worship customs. Six of the nine acres of land belonging to the temple were to be used for the support of the teacher, the remaining three to become the meagre support of the Taoist priest, living in one of the temple buildings, the temple to be opened each year only on three heathen festival occasions.

"In another village special services were held to dedicate a re-built church earlier torn down by the flood which destroyed that village. For awhile the people used rafts; and for weeks after the disaster they waded around barefooted and with cold, swollen limbs. Finally when they planned to build their houses, the native pastor—caught there for

twenty-one days and supposed by his family to be drowned—suggested that they ought to build the Lord's house first, which out of their great poverty they did.

Chinese Girl Becomes Evangelist

A GIFTED young Chinese woman, granddaughter of a viceroy of Canton and daughter of a sub-viceroy of Nanking, was one of the Christian workers in the Eddy campaign.

"She was brought up in luxury with six slave girls of her own. After a normal course she went to a Christian college to learn English. Hating chapel and Bible periods she would smuggle in Chinese novels to read surreptitiously at these times, and was given over to all the trivial vulgarities of cigarettes, playingcards and the like. She planned to engage in literary propaganda against Christianity, but one day was convicted of sin and realized the presence of the living Christ. She immediately set to work among her relatives. Her mother, bitterly anti-Christian and an opium smoker of thirty years' standing, together with eleven other members of the family were, after some months, converted. Daily this gifted young woman is witnessing with great power for the Lord."

A Chinese Institutional Church

"HINA, as well as the United ✓ States, is realizing the benefits of institutional churches. In the Siong-In Dong Church, (Church of the Lofty Friendship) Foochow, a new type of work is being tried out with marked success. The women's department is changing some of the ideas of upper class Chinese women, teaching them some of the joy of service, and exercising a democratizing influence among them. Few of these women can read or write and when their husbands go away-as many of them do on business in other countries—they cannot receive or send letters.

The Church of the Lofty Friendship offers a simple course of instruction which enables them to express themselves. Classes in broidery have been formed through that one woman who had been leading an aimless life became interested in Bible study and is preparing herself to be a teacher in the church school. In this church are also a cooking class, a children's club and story hour and three Bible classes for women; one for older women who are Christians; one for older women on probation and one for younger women on probation. The last named group is composed of those who took a stand for Christianity in the Eddy campaign.

Bandits Test of Christians

A Methodist missionary in Kutien tells how even brigandage may be used "to the furtherance of the

Gospel." He writes:

"The robbers who are over-running the country are careful not to molest Christians, and in many places the people are coming with their goods for protection. In order to test them the person is required to repeat the Lord's Prayer or the Apostles' Creed, or to answer questions from the Bible or catechism. If a satisfactory knowledge is shown, the victim is counted a Christian and released. The result is that a knowledge of Christian truth is spread and the Gospel is brought to the retention of many who would ne hear of it otherwise."

JAPAN—CHOSEN

Conference of Federated Missions

THE Conference of Federated Missions of Japan, representing most of the Protestant work in the country last year extended over foundays and a half and seventy delegates with two hundred visitors were present.

It was decided to send to the Foreign Missions Conference of North America an appeal for aid, and meanwhile to raise a temporary loan for the Finnish Lutheran Mis-

sion, which has been entirely cut off from their home base by the war.

Action was taken to set aside one missionary to carry on definite work for social reforms.

The circulation of the newly revised Japanese Bible is to be pushed. Besides being a more accurate translation it is in better literary style than the former. Arrangements were also made for the production and distribution of other Christian literature.

Intensive Training for Japanese

[APANESE students have such different surroundings from those in America that the general atmosphere of Christianity is wanting as a background. Hence it is necessary that Christian schools should be inspirational rather than academic; practical rather than theoretical. It is hoped that Presbyterian, Methodist and all denominations at work in Japan will combine their educational institutions, so that no effort may be wasted in producing centers of influence that will inspire as well as instruct; and that greater specialization may become possible in the theological training. —Japan Evangelist.

Missionaries and Democratic Ideals

THERE are reasons, apart from L purely evangelistic ones, why missionaries should continue to work and live in Japan. The American missionary has a rôle to play as interpreter of the noblest ideals of democracy. A Japanese Christian, Prof. K. Demura, says that the democratic idea is quite misunderstood in Japan, that it is considered identical with socialism, and that the missionary is needed to represent it, by his life and character, as a funda-mental principle of brotherhood. Furthermore, Prof. Demura points out, the missionary has it in his power to develop in the Japanese consciousness an international spirit, which will go far in correcting the chauvinistic nationalism surviving in Japan and promote the friendly relations of Japan, China and America.

Korean Church Diligent in Business

THE Church holds first place in the thought and affections of Corean Christians. Their presby-Korean Christians. teries meet twice a year, the delegates travel long distances on foot, many requiring two or three days to reach the place of meeting and rarely is there an absentee. Consequently, the attention to business is thorough. They concentrate their thought upon the work in hand with a devotion characteristic of all their service to Christ. In addition to the delegates a much larger crowd is always in attendance to listen to the proceedings, and the consciousness which the officers have of the importance and influence of their position is an incentive to fidelity. They are, moreover, seldom in need of asking a foreigner for guidance in methods of conducting church business.

AFRICA

Facts About the Congo

RECENT missionary conference A at Luebo in the Congo was attended by seventy-three delegates who represented eighty-one mission stations—the largest General Congo Conference ever held. In all, there are fourteen societies at work in the Congo, and missionary activity there has entered upon its fortieth year. The Gospel is being preached in nearly forty languages; translations of the Bible have been made into nearly all of them. The British Baptist Mission has a constituency of 20,000, and there are extensive missions of American Baptists and Presbyterians, the Swedish Church and other organizations with encouraging statistics to show.

The Luebo Church, in which the conference met, has 8,000 members, and has reached a degree of self-development that is remarkable. Since the future hope of the Congo people lies in the cultivation of the soil, the need for agricultural training was emphasized. The medical session was also helpful. The day devoted

to "occupation of the field" brought out the fact that comparatively little of the Congo has as yet been occupied by missions, and that a vast area is still uncared for.

Well-Informed Christians in Luebo

THE following information from the Congo should set at rest all doubts regarding the standards of Christian intelligence which Africans attain before becoming church members:

As far back as 1914 it was regarded as a conservative estimate that as many as 5,000 out of a population of 20,000 under the jurisdiction of the Church at Luebo could read the Bible for themselves, and hundreds of these could write in a fairly creditable manner. It is fair to assume that the number now able to read has reached from 7,000 to 8,000.

Among 15,000 communicants it is estimated that 12,000 can recite more or less perfectly the Westminster Shorter Catechism, with all of its 107 questions. Among the Bakuba, who possess more intelligence than some of the tribes, thirteen more questions have been added to the catechism.

Before an applicant can be admitted into full church membership, he must commit to memory, besides the Shorter Catechism, the first, twenty-third, thirty-second, thirtyseventh, and fifty-first Psalms, the entire Sermon on the Mount, the third and fourteenth chapters of John, the twelfth chapter of Romans, and the thirteenth chapter of I Corinthians. After all of this has been creditably recited, the applicant is still kept on probation for a period of three months to show by his consistent life that he understands what he has learned, and the seriousness of the step he is about to take.

Where else in the world is found such a high standard required for admission to Christian citizenship?

—The Missionary Voice.

Bound By New Ties

THERE has been a strong feeling of enmity between the people of the coast and the people of the interior in Africa since the war, but it begins to look now as if this hatred disappear. All along coast of the Kamerun there has been such scarcity of food that the mission has been compelled to buy rice and try to keep the people from actually starving to death, and it is to the Bulus that these hungry people are looking for aid. Rev. W. C. Johnstone says: "The Lord has ways of doing things of which we would not have thought. It seems now that when things get normal once more, the interior and the coast people will be in a more friendly relationship than ever before."

Grim Heathenism

A MISSIONARY of the Methodist Board at Kapanga, Congo Belge, sends a picture of grim heathenism as seen in that field. The favorite wife of Mwata Yombo, the Luunda king, had died, and while the bereaved husband lay on the floor and wailed, a wild and tumultuous riot went on over the meat of two cows, slaughtered to feed the hundreds of sympathizers who had flocked in. In a shed outside the fence sat all the other wives, some twenty in number, and several hundred Luunda women, with the dead woman sitting in a chair in the center of the group. All night these women sat, smoking great pipes, while the dead wife's mother sat on the ground and held her feet. In still another part of the premises a hideous heathen dance was in progress. Meantime, an enormous wooden box was being prepared and the burial took place the following after-What went into the box besides the body the missionary did not know, but sixteen men were required to carry it to the grave. When it had been lowered into the ground all the dead favorite's possessions were thrown in on top of it,-pots, pans, dishes, chairs and mats, but

first they were smashed with an ax lest some one be tempted to open the grave and get them out. Then the earth was filled in, a red and white flag planted at each end, and on top a big blue dishpan and a raised umbrella—this last to signify that it was the grave of an important personage. All was quiet for six days, then native doctors were summoned to give the poison test to determine who had killed Mwata.

The African thinks no one ever dies naturally; some one has always killed them either by poison or witch-When these witch doctors all craft. arrived they grouped the people in a circle, while the doctors stood in the center holding a basket in which had been placed some rubbish and a dead lizard; and as each person looked into the basket, the doctors were supposed to be able to detect the guilty one, and say "It is you." The victim never questions that he has caused the death, and neither does any one else. In the present instance the missionary was on hand, with medicine, just in time to prevent the giving of the poison, and although the king resented the interference, matters finally quieted down, and doctors and people dispersed.

Nyassa Industrial Mission

VERYTHING points in the difort in East Africa. Christian work has been maintained throughout the four years of war, and there is a firm conviction in missionary circles that the ranks of workers will be increased by recruits from among the men who have seen through the campaign in German East Africa. These men have been working for the Kingdom of God as well as for their country, and the results have strengthened the cause of missions.

Two new lines of work have been decided upon; one the commencement of a campaign in Portuguese East Africa, the other an extension of the work for girls and women in Nyasaland. Some of the new work-

ers sent out have been delayed by the withholding of passports, but when they arrive it is expected that an entire reorganization of the Mission forces will be made.

THE ISLANDS

A Model Community

THE Island of Culion in the Philippines, a segregation camp for lepers, has earned the right to proclaim itself as a model in sanitation and progressive achievement. No other city of the Philippines, not even excepting Manila, can in any respect equal the sanitary record of Culion. As a result of effective quarantine regulations, small-pox, diphtheria, typhoid and cholera are altogether unknown. One hundred per cent of the population use safe water and sanitary methods of sewage disposal.

In spite of the fact that the entire community is composed of lepers, and the government furnishes enough food for every one, from ten to fifteen per cent of the people have taken up farms and sell their products to the municipality. They have even offered a first and second prize for the best locally grown foods. This community has brushed aside the handicap of being a colony of afflicted folk, supported by the government, and has succeeded in standing as a shining example to other localities.

-Mission to Lepers.

OBITUARY NOTES

Miss Margarette Daniels

A LIFE of active Christian service was brought suddenly to a close by the death of Miss Margarette Daniels on October 3. Miss Daniels was a daughter of the late Dr. C. H. Daniels, former secretary of the American Board, and Mrs. Daniels, president of the Congregational Woman's Board of Foreign Missions. She was a member of the editorial staff of The Congregationalist and Advance.



SOME RECENT BOOKS ON HOME MISSIONS

A List by Rev Alfred Wms. Anthony

"The Religious Foundations of America," Charles L. Thompson. (\$1.50—Revell.)

A statement of the religious motives and characteristics which were given to the country in its discovery, exploration and settlement.

"Frontier Missionary Problems."
Bruce Kinney. (\$1.00—Revell.)

A discussion of five problems: the Indian, the Mormon, the Migrant Mexican, "our own kith and kin" in the west, and methods of evangelism suited to the west.

"Christian Democracy for America,"
David D. Forsyth and Ralph W.
Keeler. (75 cents. The Methodist Book Concern.)

A study of American democracy from the point of view of the church in terms of the rural situation, the immigrant, the city, the Negro, the modern forms of church activity, the Mormon, the Latin-American, the Oriental, and the dynamic power given in the person of Christ.

"The Jewish Communal Register of New York City," edited and published by the Kehillah (\$2.50—Jewish Community) of New York City.

An exhaustive and comprehensive epitome of the Jewish agencies in New York City characterized as follows: religious, educational, recreational and cultural, economic, mutual aid, philanthropic, correctional; coordinating, standardizing and research; central and national organizations having constituencies in New York City, and American

organizations concerned with international Jewish affairs.

"Why Prohibition!" Charles Stelzle. (\$1.50—Doran.)

A book so lifted out of its class by its breadth of view, its command of new and telling facts, and its fresh style as to become a contribution to Home Missions.

"The Church and the Great War,"
Worth M. Tippy. (\$1.00—Revell.)

A description of the home activities of the church in response to the challenge of war-necessities.

"Outline Studies on the Problems of the Reconstruction Period.

A pamphlet prepared by a special committee. Published for the Social Service Commission of the Presbyterian Church. This pamphlet of 39 pages, deals with thirteen problems either created by the war or lifted by the war into special prominence.

ALFRED WMS. ANTHONY.

"Our Church and Our Country,"
Burleson. (50 cents—Domestic
and Foreign Missionary Society
of the Episcopal Church.)

A book dealing with the early days of the Anglican Church in the territory of the United States and the history of the Episcopal Church as a missionary agency, especially in relation to the development of American Citizenship.

"The People of Tipi Sapa," Olden. (\$2.50 — Morehouse Publishing Co., Milwaukee, Wis.)

An account of the religion, customs and folklore of the Indians, especially of the Dakotas or Sioux.

"His Star in the West," Giles. (Do-

mestic and Foreign Missionary Society of the Episcopal Church.)

Stories for older children based upon fact and drawn from missionary work among Indians, Negroes and southern mountaineers.

WM. C. STURGIS.

"In a Day of Social Rebuilding."
Lectures on the ministry of the church. Henry Sloane Coffin. (\$1.00—Yale University Press.)

Discusses the local church from the standpoint of evangelism, worship, teaching, organization, pastoral care and leadership.

"The Church and the City." An account of Home Missions and Church extension in New York Presbytery. (25 cents—Board of Home Missions, Presbyterian Church in the U.S.A.)

Describes the work at Labor Temple, Jan Hus Neighborhood House, and at other centers.

"The Gospel for a Working World."
Harry F. Ward. (60 cents—Missionary Education Movement.)

A sympathetic account of the condition and needs of labor from the point of view of religion and the church.

"Aims of Labor." Arthur Henderson. (50 cents—Huebsch.)

Includes "Labor and the New Social Order," a report on reconstruction by the sub-committee of the British Labor Party.

WILLIAM P. SHRIVER.

"The Immigrant and the Community." Grace Abbott. (\$1.50—Century Company.)

A most important book, built up on case methods, stimulating,

valuable from a technical point of view.

"America in the Making." M. E. Ravage. (\$1.50—Harper Brothers.)

Written by a Jew; valuable; shows the revolutionary and anarchistic tendencies of the foreigner, which become modified as he becomes Americanized.

"Straight America." Frances Kellor. (60 cents—Macmillan.)

A valuable treatise on Americanization.

"True Faith and Allegiance."
Gustav Olinger. (Macmillan.)

Describes the assimilation of the foreigner up to naturalization.

CHARLES A. BROOKS.

The Christian Conquest of America.

By Ralph Welles Keeler and
Ellen Coughlin Keeler. (Methodist Book Concern.)

A thorough-going, popular discussion of Methodist Episcopa Home Missions with the present-day program outlined and emphasized.

The Challenge of Pittsburg. By Daniel L. Marsh. (Missionary Education Movement.)

A survey and analysis of Home Missions in the home town. Of great value in its suggestiveness.

An Introduction to Rural Sociology. By Paul L. Vogt. (Appleton.)

A book needed by all who would grasp the significance of the task of Home Missions in rural communities.

RECENT FOREIGN MISSION BOOKS WORTH NOTING.

By PROF. HARLAN P. BEACH, NEW HAVEN, CONN.

Professor of Missions in Yale University.

The Encyclopaedia Sinica. By S. Couling, M. A. Shanghai. Kelly and Walsh. 1917. London: H. Milford. 1918.

The Treasure of the Magi. A Study of Modern Zoroastrianism. By H. J. Moulton. London: Oxford University Press. 1918

sity Fress. 1918.

The Pilgrims of Hawaii. By Rev. and Mrs. O. H. Gulick. New York: Fleming H. Revell Company. 1918.

"The Least of These"—in Colombia. By M. N. Williams. New York: Fleming H. Revell Company. 1918.

The Power-House at Pathankot. By M. J. Campbell. Philadelphia: Board of Foreign Missions of the United Presbyterian Church. 1918.

M. J. Campbell. Philadelph of Foreign Missions of the Presbyterian Church. 1918.

A Prince of the Church in India.
By J. C. R. Ewing. New York:
Fleming H. Revell Company. 1918.
Underwood of Korea. By his Wife.
New York: Fleming H. Revell Com-

pany. 1918. Dr. Isabel Mitchell of Manchuria. By F. W. S. O'Neil, editor. 2nd edition. London: James Clarke and Company.

Tohoku, the Scotland of Japan. By C. Noss and associates of the Mission Philadelphia: Board of Foreign Missions Reformed Church in the United States. 1918.

The Christian Crusade for World.

Democracy. By S. E. Taylor and H.
E. Luccock. New York: Methodist
Book Concern. 1918.

He'rs Together of the Grace of Life.
Benjamin Broomhall, Amelia Hudson
Broomhall. By M. Broomhall, M. A.
London: Morgan and Scott. 1918

London: Morgan and Scott. 1918.

The Call of a World Task in War

Time. By J. Lovell Murray. New

York: Student Volunteer Movement

for Foreign Missions. 1918.

THE year's output of missionary L books is far below the average in amount and quality, largely-and especially in Europe-because of war conditions. From some sixty books of the year of which the writer has personal knowledge a few are here selected, though quite possibly other books more valuable are omitted.

Many volumes have an indirect influence upon the foreign terprise of far greater moment than those directly missionary—such a volume, for instance, as the "Report on Indian Constitutional Reforms," vitally affects all the missionary work of that great and populous Empire. It describes what the Viceroy and Secretary of State for India call "the greatest political experiment ever undertaken in the world's history." Missionary reports are also omitted, notably Secretary S. G. Inman's "Christian Coöperation in Latin America, partly because they describe what was done in 1917, and partly because they do not belong to the class of literature under considera-

Only one volume in the following list can be classed among great missionary publications. It is Mr. Couling's "Éncyclopaedia Sinica," confessedly a reference book, but despite its omissions, its unevennesses due to its many contributors, and its being a pioneer effort in this line, it is a most commendable valuable compilation. and manner of things Chinese are set forth here, some at length and too many of them so briefly that they only whet the curiosity to know more about them. The naturalist, the geographer, the merchant, the literary man, the student of religions, the Board secretary and the friend of Missions will find accurinteresting and up-to-date Chinese material in this admirable

Out of many books dealing this year with the faiths of mission fields only one has been chosen-Prof. Moulton's "The Treasure of the Magi"—though at first thought it might not seem as valuable as several others, especially the University of Pennsylvania's volume, edited by Prof. Montgomery, "Religions of the Past and Present,"

Unlike the latter, this book by Prof. Moulton was written from a distinctly missionary viewpoint, and is by a specialist of the highest eminence. The volume belongs to "The Religious Quest of India" series, and as such these chapters on modern Zoroastrianism sympathetically point the inquiring Parsee to those Mobeds of their national faith who of old saw Bethlehem's star in the East and wended laboriously thither to worship its wondrous Babe. While the author might not agree with the Jesuit theologian who characterized this faith as "the highest religious result to which human reason, unaided by revelation, can attain," his friendly reference to the older and higher teachings prepares the Parsee to accept his final chapter in which the excellencies of the Christian religion are summed up in a divine and alluring Love.

Leaving technical and reference books. the remaining volumes of the list are intended for of wider popular use a the constituency. When the first missionary set foot on Hawaii less than a century ago it was the abode of savagery just awakening to its need of light and knowledge. Fifty years later their inhabitants had been evangelized and educated, and Hawaii was Christian. How this came about through the labors of American Board missionaries is here somewhat prosaically told by children of the pioneers, themselves honored agents in the great transformation that prepared the Islands for statehood in the American nation. History, biography, Chrisdynamics and missionary statesmanship are all found here. Mr. and Mrs. Gulick, as representaof "Pilgrims of Hawaii," speak with an authority and intimacy that some other works on the Islands do not possess, but the book lacks the imagination and freshness that made Belle Brain's "Transformation of Hawaii" fascinating to the reader of some years

Though Mrs. Williams claims any attempt to write a missionary volume in her fascinating pictures found in "The Least of These—in Colombia," she is the wife of a Presbyterian missionary and is in charge of the Collegio Americano in Bogota. Her abilities as a writer remind one of Jean Mackenzie, though without her use of native modes of thought. The series of South American stories have to do with servants, pupils and acquaintances, in a background beautifully filled in by one who has eyes to see and a pen to sketch truly and sympathetically. Here we have, in a volume that reads itself, the story of what missionaries are doing among peoples already nominally Christian.

"The Power-House at Pathankot" is used as a study class text-book by United Presbyterians, but one finds that, after reading a chapter, the rest of the volume is so absorbing that it cannot be taken in weekly instalments, but must be read through at a sitting. Miss Campbell tells of a sort of missionary work in Northwestern India which so interested the government authorities that they bestowed upon her the Kaisar-i-Hind medal. Bigoted and antagonistic Mohammedans Hindus rallied around her as lead in the temperance reform. secret which enabled school girl and teachers, seconded by the convinced community, to perform civic miracles was the brick church at Pathankot, where prayer was unceasing and believing and where the "Band of Love," men's Bible class and others bound themselves together to be workers with God. Prayer in action built a temperance hall and won to that cause and to Christ Moslem, Sikh and Brahmin; it secured the cooperation of officials; it brought to that section Sundar Singh, the wonderful Sikh

Apostle of "the Bleeding Feet"; and in general it proves the thesis, "Faith laughs at obstacles. Let us ask our great God to do great things." Read it and believe as

never before in prayer.

Among the missionary biographies of the year is one by the veteran India missionary, President J. C. R. Ewing of Lahore. It tells the lifestory of "A Prince of the Church in India," the Rev. Kali Charan Chatterjee, D.D. This representative Christian, born of a proud Kulin Brahmin tather appeared in American pulpits half a century ago and later received the degree of Doctor of Divinity from Edinburgh University. This too brief, yet discriminating biography, tells of his breaking away from caste and home, of his early student days which led the convert to turn away from the Church which had won his earliest allegiance because it would not allow the ordination of an Indian Christian on a parity with foreigners; it describes his long and eminent services as a teacher and professor, and his crowning work as pastor from his ordination in 1868 to 1903 when he was chosen Moderator of the First Presbyterian General Assembly to convene in India. The power behind this humble Christian was revealed in a statement written in his seventy-first year, in which he stated that the decision to renounce Hinduism and cast his lot with the despised Christians was the doctrine of the vicarious sufferings and death of Christ. This sketch of a great life reveals what it costs to be a Christian in India and what one man can accomplish.

The accomplished scholar, preacher, educator and leader of the Presbyterian Mission in Chosen—and of all Protestant work there—is adequately portrayed by the one who knew him best in, "Underwood of Korea." At four years of age the child resolved to become a missionary, and his British blood

and subsequent Christian consecration and training transformed his life into an instrument of grace and power. This story of one of the pioneers in Korea has its thrills. Dr. Underwood was also a participator in the evolution of Korea into Chosen. His wife has hardly done justice to the part she played in the Korean Mission, especially in the early stages when, as the Queen's physician, she had wonderful opportunities to influence and aid those in Court life, more than any other missionary, perhaps. Dr. Underwood was instrumental in establishing the Nevius plan of missionary effort, which has much to do with the phenomenal progress

of Christianity in Korea.

Another life story that ranks first among all the missionary biographies of the year in simple, naïve intimate style is "Dr. Isabel Mitchell of Manchuria." This rare Irish lassie, the daughter of a Belfast Presbyterian minister, early took such an interest in literature that she longed to enter the University as an Arts student; her vivid imagination reveled in pictures of boys and girls of other lands, and her soul was thrilled by the stories of great missionary pioneers. "Francis of Assisi, kneeling before the crucifix, saw the Crucified and at the same time heard the weary call of many lands." So this maiden saw Jesus and longed to carry His life and exhibit something of His passion for souls to Manchuria. After winning four medals and two prizes Queen Margaret College in Glasgow, affiliated with the University's Medical Department, she went to Manchuria. The story of her life and work there is told mainly in fascinating and realistic letters. From the blue of the beautiful Mediterranean in 1905 to the last letter written to her mother on Feb. 15, 1917, life leaps for sheer joy through her correspondence. Medicine was her work, a wholly modern Sunday-school was

her recreation, and children (Chinese quite as much as little Pat O'Neil) were her heart's love.

Of the mission study text-books published during the year we regretfully omit comment upon Miss "Women Workers Burton's the Orient" and Mr. Willard "Ancient Peoples Price's Tasks,"—both exceedingly valuable books in the department of industrial progress as related to missions. We call attention to Noss and his collaborators' "Tohoku, the Scotland of Japan," because it gives the best condensed account of a mission's environment, missionary conditions and Christian activities and accomplishment, without losing itself in dry details annalistically stated. It would be hard to surpass that section dealing with missionary operations (chs. V-VII) in any missionary volume on the Empire except Dr. Cary's "History of Christianity in Japan." Despite the smallness of the Board of Foreign Missions of the Reformed Church in the United States, it has some rare missionaries, and their best work is found in the northern part of Japan's main island. Since 1885 this particular Mission has done great things, especially in the direction of evangelization and education. It is extremely gratifying to find such clarity, human interest, denomina-. tional charity and coöperation, modernity of method and adaptation to the moods and needs of a sensitive, rapidly developing people so winsomely set forth in a book intended for young people's study One wishes Dr. Noss classes. could undertake a similar textbook for all Japan.

Great skill and effectiveness characterize "The Christian Crusade for World Democracy," a text-book prepared by the Senior Secretary of the Methodist Board of Foreign Missions, Dr. Earl Taylor, and Mr. Luccock. Its immediate objective is to awaken and prepare the Sun-

day-school and Epworth League members for forward movements in the centenary program of that This volume will not stand the test of being continuously read, for it is a series of unit appeals, each intended to rivet the attention of the reader separately upon great, appealing facts in connection with each of the various fields of the Methodist Church. As most of the non-Christian world passes under review this volume makes one see, rather than imagine, the needs and golden opportunities of the mission world. The book is part and parcel of the most remarkable system of publicity and promotion that any Board has produced in any land. For this reason this volume is useful almost solely for the denomination issuing it.

volume between missionary biography and promotion is Mr. Broomhall's "Heirs Together of the Grace of Life." The author's father and mother were in a minor way to the China Inland Mission, whose home secretary the father was for many years, what General and Mrs. William Booth were to Salvation Army. Asthe sis-Taylor, of Hudson Mission's founder, Mrs. Broomhall, was an untiring hostess to missionaries and candidates, a zealous reformer, and a power of the same spiritual and dynamic sort as her brother. Her husband was a prodigious letter writer and left his mark on humble Christians and members \mathbf{of} Parliament Incidentally the book is a revelation of what a Christian famshould and may be. author's modesty causes him to omit one of the great contributions of his parents to missions—the fact that most of their six daughters and four sons have been devoted directly or indirectly to China's uplift and redemption, the biographer himself being a power in the editorial and literary field, after rendering a fruitful service in China.



Laymen's Council New Era Movement

The Laymen's Council completes the organization of the New Era Movement. In addition to the Council the representation consists of committees from

General Assembly Ten Boards and Agencies Women's Boards

Executive Commission

Church-at-Large

The executive officers of the movement include the Moderator and Stated Clerk of General Assembly. The executive committee includes the executive officers and representatives of component organizations.

THE LAYMEN'S COUNCIL CONSISTS OF THE FOLLOWING REPRESENTATIVE PRESBYTERIANS

Henry P. Crowell, Chairman, Chicago. Hon. Thomas R. Marshall, Washington, D. C. Gov. Charles S. Whitman, Albany, N. Y. Gov. James P. Goodrich, Indianapolis, Ind. John T. Manson, New Haven, Conn. Alexander R. Nicol, New York City. Edwin M. Bulkley, New York City. Arthur Curtiss James, New York City. James H. Post, New York City. James N. Jarvie, New York City. Alba B. Johnson, Philadelphia. John Wanamaker, Philadelphia. Charles L. Huston, Coatesville, Pa. Robert Garrett, Baltimore, Md. A. H. Whitford, Buffalo, N. Y. W. A. Rogers, Buffalo, N. Y. D. S. Alexander, Buffalo, N. Y. William A. Harbison, Pittsburgh. Wilson A. Shaw, Pittsburgh. James G. McNary, El Paso, Texas. Sereno P. Fenn, Cleveland, Ohio.

William Livingston, Detroit, Mich. Henry Leland, Detroit, Mich. Emory W. Clark, Detroit, Mich. Francis S. Phraner, Summit, N. J. Cyrus H. McCormick, Chicago. J. B. Forgan, Chicago. John V. Farwell, Chicago.
Frank J. Loesch, Chicago.
Robert Johnston, St. Louis, Mo.
James B. Welch, Kansas City, Mo. Nelson H. Loomis, Omaha, Neb. D. D. Dayton, Minneapolis, Minn. John Porter, Spokane, Wash. William M. Ladd, Portland, Ore. Robert Dollar, San Rafael, Cal. A. H. Johnson, San Francisco, Cal. John Willis Baer, Pasadena, Cal. D. B. Gamble, Pasadena, Cal. E. R. Brown, Dallas, Texas. Wilbur P. Manley, Sioux City, Iowa.

The Council, though an advisory body, has already taken a very active part in the operation of the New Era Movement. It held its first meeting at general offices (156 Fifth Avenue, New York) November 19, with a representative attendance and perfected certain plans and made other recommendations which vitally affect the stability of the movement.

THE NEW ERA MOVEMENT, of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York.

Missionary Personals-Missionary Review

REV. JAMES L. BARTON, D.D., Secretary of the American Board of Commissioners for Foreign Missions. will head the Commission to Turkey sent by the Armenian and Syrian Relief Committee. This is in no sense a political mission but is a practical demonstration of America's interest in Turkey and the races that make up that nation Other members of the party include Dr. W. W. Pret, treasurer of the American Board at Constantinople; Prof. Edward C. Moore, of Harvard University and Pres. J. H. T. Main of Grinnell College, Iowa. They expect to sail early in January.

Mr. William M. Danner, American Secretary of the Mission to Lepers, is one of a committee of five appointed to select a suitable location for a national leprosarium to be established in the United States. The money is already assured by the American Government.

REV. CHARLES L. GOODELL, D.D., well known as a successful evangelistic pastor of the Methodist Church, has been elected Executive Secretary of the Commission on Evangelism of the Federal Council of the Churches of Christ in America.

Dr. W. E. Macklin, who has served the Christian Missionary Society in Central China for thirty-three years, is in America for his furlough year.

Mr. J. Ernest McAfer, formerly Secretary of the Presbyterian Board of Home Missions, has begun his new work as Corresponding Secretary of the American Missionary Association, succeeding Dr. H. Paul Douglass in this office.

BISHOP A. P. CAMPHOR, of the Methodist Episcopal Church, recently arrived in America after a two-months' journey from his home in Monrovia, Liberia. He came by way of France, and while there preached to the colored labor battalions at the front.

Dr. Joseph L. Johnson has been appointed by President Wilson as Minister from the United States to the Republic of Liberia. Dr. Johnson is a graduate of Howard University and has been a successful physician in Columbus, Ohio.

Dr. Howard A. Bridgman, Editor-in-Chief of *The Congregationalist and Advance*, has recently returned from his visit to France. He speaks in the highest praise of the various welfare organizations at work there.

MISS Y. NANDAMA, a recent Christian Indian graduate of the Woman's Medical College of Ludhiana, North India, is now an assistant in the Woman's Hospital at Nellore.

REV. G. M. BRINK, D.D., of the Baptist Home Mission Society, has accepted the position of General Secretary of the Baptist Publication Society.

Colonel Gunpel Yamamuro, the well-known Japanese Salvationist, has been appointed a member of a cabinet committee in Tokyo to advise the Government in matters relating to prevention of poverty, protection of children and kindred problems. Of the eighteen members of the committee Colonel Yamamuro is the only representative of a religious organization.

Mr. W. J. Elliott, a banker of Cedar Rapids, Iowa, has been elected Treasurer of the Methodist Episcopal Board of Home Missions and Church Extension.

Dr. Frank L. Neels, the former principal of Bareilly Theological Seminary, India, died on October 26 at Hartford, Conn.

Dr. James M. Taylor, of the Methodist Episcopal Board of Foreign Missions, has returned from a visit to the mission fields of the Far East.

Dr. EDGAR P. Hill, Professor of Homiletics and Applied Christianity in McCormick Theological Seminary, Chicago, has accepted the secretaryship of the new general Education Board of the Presbyterian Church.

Mrs. Sairo, wife of the Secretary of the Tokyo Y. M.C. A., has learned both English and Japanese Braille (for the blind). She is now teaching the system to prospective teachers and is also promoting a Japanese National Library for the Blind.

Mr. Ueyama, a converted Buddhist priest, is devoting his time to the teaching of more than a thousand students at the Osaka Y. M. C. A.

Mrs. C. V. A. Van Dyck, the oldest missionary of the Presbyterian Board in point of service, died in Beirut, Syria, on August 18, at the age of 92 years. She was appointed a missionary in 1840 with her husband, who was famous as a translator of the Bible into Arabic.

REV. LYNDON S. CRAWFORD died recently at his home in Trebizond, Turkey, where he had been a missionary of the American Board for more than thirty-five years.

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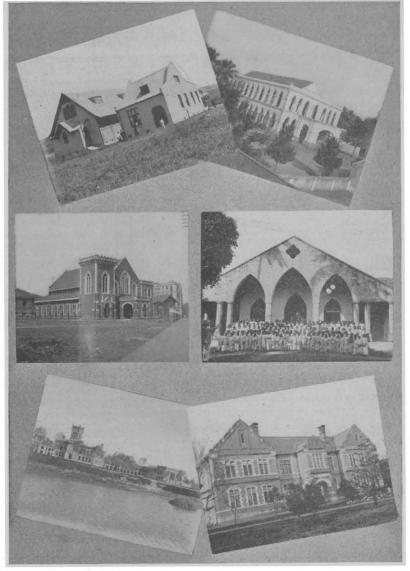
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FACTS WORTH QUOTING

Important Items of news from the present number of the Review, suitable for use on Church Calendars and in Missionary Meetings

The great closed land of Tibet is now open to missionaries of Christ. Three reasons for this change are the weakening of Chinese influence in Tibet; the "Younghusband Expedition" and the visits of Tibetans to foreign countries. Instead of open opposition to missionary work there are now assurances of hearty welcome and even of assistance. (See page 18)

The war in many vital ways will aid the cause of missions in India. The five million or more Indians serving in various capacities in connection with the British campaigns will return home with a new world vision of social and religious reforms, and with a determination to put them into effect. (See page 21)

The Zornitza, oldest Bulgarian newspaper extant, has been an important factor in promoting the Protestant movement in Bulgaria. While treating all subjects from an evangelical standpoint, it has not been sectarian and has avoided attacks on the Orthodox (Greek) Church. Thus a great deal of genuinely Christian leaven worked its way into Bulgarian Society. Copies sent to villages were read aloud at cafés, then were passed from hand to hand until each copy reached many people. (See page 25)

The temperance cause has made great progress in Bulgaria. Many temperance societies have been organized and an extensive literature has been created and sent to every school in Bulgaria and Macedonia. Bulgaria will probably be the first Balkan State to adopt temperance legislation. (See page 25)

In South Africa, neither industrial training nor social service can better the condition of the natives until the problem is settled of the native's relation to the land. The government has withdrawn, at least temporarily, its "Native Land Act," a law initiated in the interests of the European. New legislation must now give the natives a fair share of the land, and security of tenure as rapidly as they prove themselves able to make effective use of such land. (See page 32)

Aristocratic Kuweit, on the Persian Gulf, where live the bluest of the blue-blooded Arabs, is wide open to the Gospel. On Sunday mornings, the Christian church is so packed with Arab men and women that some must stand on boxes at the windows. Recently a young descendent of Mohammed confessed Christ and is being educated to preach the Gospel.

Industrial corporations, such as the Westinghouse Brothers and the Du Pont Powder Company, have invested millions in Y.M. C. A. buildings, contribute generously toward annual maintenance and pay several hundred thousands for the support of extension work. Large amounts are given by the employees themselves, thus making the Associations industrial program a mutual welfare enterprise. (See page 40)

The Brazilian government has recently sent twenty-seven students to the United States to take courses in agriculture, forestry, sanitation and engineering. The missionary forces have impressed Brazil to such an extent that missionary leaders in this country were requested to advise the students concerning the institutions they should attend and to help them get the most out of their stay. (See page 36)

Women missionaries in the Telegu country of India have started a magazine for women called the *Vivekavathi*. All the contributors are women and the subject matter includes news, household economy, notes on the care of children and nature studies. (See page 61)

An applicant for church membership in the Congo must commit to memory the first twenty-third, thirty-second, thirty-seventh and fifty-first Psalms; the entire Sermon on the Mount; the third and fourteenth chapters of John; the twelfth chapter of Romans and the thirteenth chapter of first Corinthians. After all this has been creditably recited one must show, in a probationary period of three months, that he understands how to live a consistent Christian life. (See page 61)

THE MISSIONARY

Review of the World

DELAVAN L. PIERSON, Editor.

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• EDITORIAL AND BUSINESS CHAT •

THE REVIEW AND THE UNITED CAMPAIGN

For many years the Review has consistently stood for cooperative effort in missionary work at home and abroad. We have sought to present the world as a whole, with its needs and open doors for the Gospel of Christ. We have opposed overlapping, waste of energy and money by failure to develop a unified program and to employ the methods which have been found most successful by various Boards. We have sought to bring the Home and Foreign missionary campaigns together into one harmonious effort to evangelize the world, and we have consistently advocated the necessity of members of each denomination knowing the work of other organizations.

Today a united campaign for education and achievement is seriously proposed by the Home and Foreign Mission Boards, and the Review is planning to cooperate energetically in such a campaign. The coming numbers will report more thoroughly. than ever the salient facts, and show the progress and the methods that are approved by the leaders of all evangelical churches. If you and your friends could ever afford to be without the REVIEW, you cannot afford to do so in the months to come.

THE REVIEW AS A PRAYER CALENDAR

A missionary in Sivas, Turkey, writes: "When I was laid aside by severe illness in 1913 from active missionary service in Turkey, as strength by the dear Lord's blessing came back to me, I commenced a work of intercession which rapidly increased in detail and the joy of the service. It was to isolate the Risen Lord with the various mission stations separately, and by a careful study of the Word to get down as deeply as possible into just what He wants of them; then to rise with

Him in intercession that the Holy Spirit may impart His shower of blessing there. The 'News from Many Lands' in the REVIEW has been an aid to me. Many difficulties in the way of suffering Love and Judgment have been cleared up. I have found much use to be made of the Imprecatory Psalms."

Is not this a practical suggestion of great value to other readers? Many are using the magazine as a prayer calendar.

WHAT ARE "FELLOWSHIP SUBSCRIPTIONS!"

The workers of a Chinese Mission write to us that they keenly feel the need for the REVIEW in their work. Having no funds available they have appealed to us to send the magazine to their Reading Room. This would mean that they would be reached with the message of the Review, but here is our dilemma, we have many similar requests and have no funds available for this good work. It is with very sincere regret that we express our inability to comply with these worthy appeals, and we have thought that perhaps Review readers may be glad to help if they understand the situation.

Will you be a friend to some one unable to subscribe, but who would value the Review as you do? The monthly visits will bring a twelve-fold blessing, and will carry their message of Christian fellowship. Each Fellowship Subscription costs only \$2.50 a year. Address the Circulation Manager, in care of The Missionary Review of the World, 156 Fifth Avenue, New York.

THE ANNUAL MEETING

The Annual meeting of the Missionary Review Publishing Co. will be held in the Assembly Room of the Presbyterian Board of Foreign Missions 156 Fifth Ave., New York, at 3 p. m. Dr. Robert E. Speer will speak and reports will be presented.



Laymen's Council New Era Movement

The Laymen's Council completes the organization of the New Era Movement. In addition to the Council the representation consists of committees from

General Assembly

Executive Commission Ten Boards and Agencies Women's Boards

Church-at-Large

The executive officers of the movement include the Moderator and Stated Clerk of General Assembly. The executive committee includes the executive officers and representatives of component organizations.

THE LAYMEN'S COUNCIL CONSISTS OF THE FOLLOWING REPRESENTATIVE PRESBYTERIANS

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The Council, though an advisory body, has already taken a very active part in the operation of the New Era Movement. It held its first meeting at general offices (156 Fifth Avenue, New York) November 19, with a representative attendance and perfected certain plans and made other recommendations which vitally affect the stability of the movement.

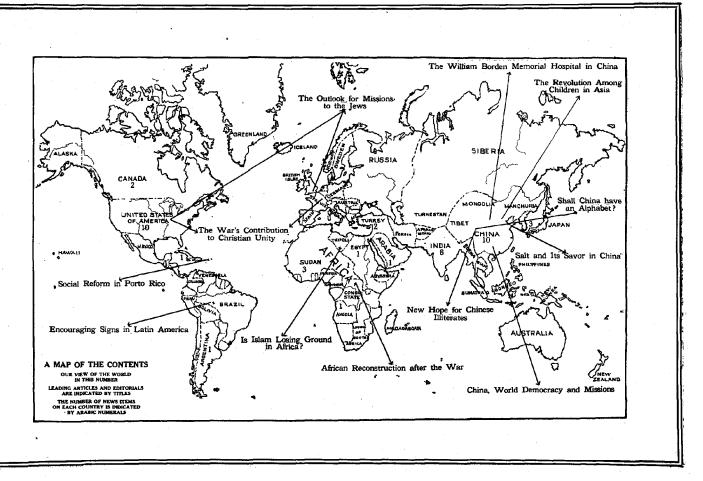
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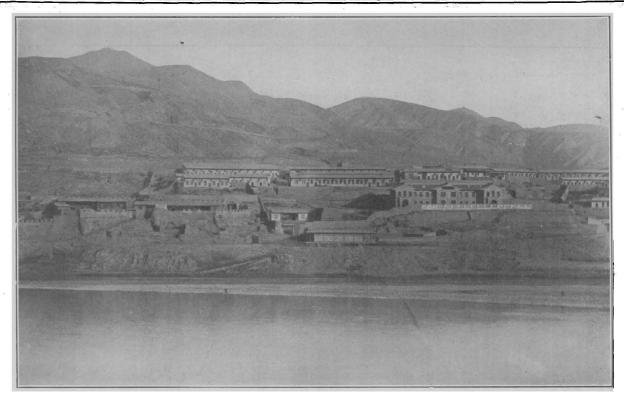
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Important Items of news from the present number of the Review, suitable for use on Church Calendars and in Missionary Meetings

- 1. A Woman's Police Reserve Corps has been formed in Porto Rico to assist in a "Clean Up Campaign" on the whole Island. "Four Minute Men" are busy raising a fund to initiate industrial work for the women rounded up in the Courts. (See page 81)
- 2. Mohammedanism seems to be breaking down in North Africa. Seven thousand miles of railways, irrigation and military discipline promise to make the land of Carthage again a factor in world civilization. (See page 83)
- 3. A Chinese student, returning from America after having received the degree of Ph. D. was faced with the alternatives of using his education to make a fortune or to accept a meager salary in Christian service. He chose the latter because his father, mother, brother and sister chose death rather than deny their faith at the time of the Boxer outbreak. (See page 91)
- 4. The solution of all material reconstruction in Africa is a land solution, and public opinion is beginning to realize that oppression practiced upon the child races of the world is an unerring boomerang. (See page 103)
- 5. The sufferings which came upon the Chinese Christians in 1900 were greater only in degree than which today are often visited upon those who boldly come out and confess Christ. The tricks and devices of fellow-villagers to humiliate and torture a Christian neighbor are numberless. (See page 109)
- 6. San Marcos University in Lima, Peru, founded in 1551 and therefore the oldest university in America, has recently done the unprecedented thing of conferring the degree of Doctor of Letters on John A. Mackay, a young Scotch missionary. (See page 119)
- 7. The El Mercurio of Valparaiso, one of the leading dailies of South America, had the chapter on Chile from the Report of Protestant Missions in Latin America translated and printed in its entirety, in spite of the former conservative policy of the editor not to deal in any way with Protestant missions. (See page 119)
- 8. A Confucian teacher in a private school of Tientsin, China, brought his entire school with twenty-five students under the control of the Methodist Episcopal Mission, introduced the mission curriculum and is teaching at \$6 a month. (See page 142)
- 9. In 1916, the number of children working in factories in India was 15,780. A more universal enlightenment will do away with economic serfdom for little children, and as a measure in this direction the Methodist missionary leaders will place thirteen hundred more teachers in the India field. (See page 146)





PART OF A YOUNG MAN'S CONTRIBUTION TOWARD CHINA'S RECLAMATION

General View of the William Borden Memorial Hospital, in Kansuh, Western China. The central block with the Men's In-patient Department is at the left and Women's Department at the right. The two doctor's houses are between. The Yellow River is in the foreground.

THE MISSIONARY PEVIEW ORLD

Vol.

FEBRUARY, 1919

Number Two



A NEW INTER-CHURCH MISSIONARY ALLIANCE

AN the Protestant churches of North America do team work? Is the church able to furnish a leadership for peace as clear-visioned and courageous as the leadership the nations have furnished for war? Have the churches of Christ as much in common as the nations that have fought against autocracy? If so, will they move forward under a unified command, consenting for the sake of their cause to sink minor differences, and merge their resources in a mighty, sustained and united drive for humanity and the Kingdom of God on earth? Has the time come to project Christ's work on a world scale? Is it possible to finance peace as thoroughly as we have financed war? Has the hour struck which challenges the Church to its supreme effort to redeem the world?

These were some of the questions which were considered in the Conferences of Representatives of Home and Foreign Mission Boards, when one hundred and fifty men and women gathered in New York on December 17th in response to the invitation sent out by the Executive Committee of Foreign Missions of the Presbyterian Church in the United States.

At the conclusion of the discussion the following resolutions were unanimously adopted:

"Moved, that it be the sense of this meeting that there should be a united campaign in behalf of the missionary and benevolent work of the evangelical churches of North America, as represented by their organized national boards or agencies and such affiliated interdenominational agencies as it may be found wise to include after further conference.

"Moved, that the chair appoint a committee of fifteen, of which the chair shall be one, for the purpose of preparing a plan, to be submitted to the Home Missions Council and the Foreign Missions Conference in January, 1919.

"Moved, that this committee be requested to arrange if possible for a joint meeting of the Home Missions Council and the Foreign Missions Conference and such other agencies as would naturally be involved, when a plan as presented by this committee and revised by the conference may be submitted for final approval."

This movement may mean a new era for the Church, and if for the Church, certainly for the world. The restraints of autocratic government have been shattered; but if civilization is to be rebuilt, nobler restraints must take their place. Men must acquire selfcontrol, and individuals and nations must be led to relate themselves in terms of the Golden Rule. Only thus can we hope for a better world.

What does this mean but that the Church and its message are absolutely essential to the new order? There can be no permanent peace unless men obey the law of good-will. This means that the Church faces its biggest opportunity. If it is to meet the hour, it must project its work on a larger scale than any it has yet attempted. The clock has struck for the Church of God. Can she campaign on a world scale? Will she take her eyes off the past and look toward the morning? Will she be international and cosmopolitan, or provincial and sectarian? Have the Protestant churches of North America enough statesmanship among their leaders today to create an alliance to save civilization and establish the Kingdom?

HOPE FOR CHINESE ILLITERATES

IE most difficult language in the world to read and write is probably the Chinese. Its words are all of one syllable, and in the Mandarin, which is the spoken language throughout all but the three southeastern provinces, there are only about four hundred and fifty sounds to represent the forty or fifty thousand characters in the dictionary. Each sound, therefore, represents many different words. An educated man must be able to read and write from four to six thousand words, and, as China has had no alphabet, the form of each word must be learned separately. Their component parts often suggest, but are no adequate guide as to the pronunciation or the meaning of words.

Missionary educators, who have had long experience in China, estimate that to learn to read and write their mother tongue constitutes a handicap of not less than two years' time in the education of all Chinese boys and girls. In a nation where the struggle for the mere necessities of existence is so exacting, it is, therefore, not strange that the great mass of the people are unable to read and write. This illiteracy constitutes one of the most serious problems

which face the Christian movement in China. Protestant missionaries have from the beginning laid great stress on education and have done their best to teach all Christians and enquirers to read the Bible. Nevertheless in China as a whole, probably one-half of the Christian constituency cannot read even the simpler parts of the Bible with understanding. It is pathetic to see men and women, who, after years of painstaking effort have learned to pronounce correctly the sounds of the words, fail to understand the meaning of what they have read.

Now a new era seems to be dawning, since we are told the astounding fact that an illiterate adult of average intelligence can learn to read with fluency and understanding in three or four weeks! In many parts of North China missionaries have seen this miracle with their own eyes in hundreds of cases. A man walks into the London Missionary Society Hospital at Psangtsangchow for an operation. While he lies on his cot recovering from the disease, an evangelist teaches him to read the Bible by means of a new system of writing, and lo, in three weeks' time this man, who was unable to read a line when he entered the hospital, walks out, not only cured of his disease, but able to read with ease anything in the Gospel that has been given him to take home!

An aged woman long past the years when there seems any hope of her ever being able to learn to read, becomes interested in Christianity and joins an enquirer's class in the neighboring mission station. Day by day a part of the instruction consists in teaching her to read this new system, and a few weeks later when she returns to her village home she is the wonder and admiration of all, because she, too, is able to read intelligently from the little books which she has carried back with her.

This miracle that is now witnessed all over China is made possible by the invention of a system of phonetic writing adopted a few years ago by the Chinese Government Board of Education. Their system is composed of some twenty-four initials, twelve finals, and three medial vowel sounds. The symbols which are easily learned, resemble parts of Chinese characters, and are written in vertical columns. The symbols always have the same sound and any word in the language can thus be written by means of an initial and a final with or without a connecting vowel. Teachers can master the system in a few hours and even people of no education can learn to use it in a few days or weeks.

Under the leadership of the China Continuation Committee, pastors and educators, as well as missionaries, have unanimously recommended the widespread teaching of the system throughout the Church, and a simultaneous drive for a literate Christian constituency has been started and leaders expect to make effective use of this new system in teaching non-Christians. By this means at last

the great masses of China's four hundred million people, and not simply the favored few, can be reached through Christian literature. The significance of these facts can hardly be overstated at the present time, when China is trying to reform her Government and to take her place amongst the great democracies of the world.

THE MISSIONARIES TO REJUVENATE TURKEY

HE outlook for the territories that were Turkish is bright for the coming year on account of the return of the missionary force that has been detained so long on this side, reinforced by as many recruits as can be obtained to fill up the gaps in their ranks and to undertake some of the new opportunities opening up there. Reconstruction will be the first great problem. Many adjustments of population may be expected, involving in some cases a radical change in missionary occupation and policy. of evangelistic effort shifts from the Armenian population to the Moslem; but the Armenian Evangelical Church will need fostering and cooperation for some time to come, since so large a portion of its leaders have been martyred. Pastors, preachers, professors, teachers, physicians and strong business men will be sorely missed. There is in America a body of capable and trained leaders, some of whom will probably go back to their people now. The Armenian evangelical forces all over the world will gradually be able to care for their own communities, allowing the missionary force to give its attention elsewhere.

Doubtless the aid and sympathy given the Greeks in their oppression and deportation will help to open doors of access to them throughout the Near East. The Greek civil authorities in Salonica have shown marked favor toward the Americans there; and the Athens Government has been friendly. Much needs to be done for the spiritual uplift of the Greeks of Asia Minor, to save them from the grip of materialism. Their own clergy they quite universally despise, except as they may be patriotic leaders; yet their Christian inheritance is rich and these Greeks can and will be brought back to the Saviour again, and to view things from the spiritual rather than the nationalistic angle.

But the greatest opportunity is for active work directly for Moslems. The remarkable instances, even during this so-called Holy War, of Moslems openly accepting Christ or secretly coming to study the Way, point to a readiness for Christian teaching which is challenging. Statistics of the two great Bible Societies just before the war broke out, show a constantly increasing sale of Bible and Scripture portions to Moslems. And the chastening, humiliating effect of defeat has been seen in the attitude of the Turk toward his Christian neighbors. Once the vicious and irreligious political

leaders are removed, there should be no insuperable obstacle to the direct access of the Gospel to Turk, Kurd, Circassian and Arab. The experiences of the Reformed Church Arabian Mission have shown a wonderful opening for contact with the Arab tribes of the east coast region of Arabia. God grant it may not now be long ere even the holy cities of Mecca and Medina may be opened to the messengers of Christ.

SOCIAL REFORMS IN PORTO RICO

ISSIONARY work in Latin America was never so encouraging as at present. The World War not only brought all America closer to the United States, but it revealed the deep need of the right kind of religion, and an openmindedness in its seeking that is surprising. Another benefit of the war has been the light thrown on the social vices and the need for a new attitude toward these sins in Latin America. The following incidents are only a few of the many that show the new era in mission work among our Southern neighbors.

The military training camps in Porto Rico, with their vigorous measures against immorality within a ten mile zone surrounding the camps, have given the missionaries an opportunity to make a fight on vice in the whole island. Through their efforts, the Attorney General was induced to publish a pamphlet entitled, "Laws of Porto Rico in regard to Prostitution, Adultery, Sale of Intoxicating Liquors, etc.," in English and Spanish. This publication caused much comment owing to a letter to the Judge as introduction. The Spanish papers have criticised it, and the public has been awakened as never before to the need of "cleaning house."

When one of the missionaries went to report the case of a white slave, the Chief of Police suggested that the women form a Vigilance Committee to help stamp out the evil of prostitution. He addressed a meeting of the Woman's Christian Temperance Union on the subject, showing how the women could help the police to secure evidence that they generally lacked to convict cases.

The doctors in the Camp became interested in the movement, and aided a group of women and the Police Commissioner in forming a Woman's Police Reserve Corps. The press was flooded with articles and the women awakened to their duty in taking a leading part in the effort to help the police and military authorities in the task at hand. Posters were prepared in Spanish and English, showing the picture of a woman dressed in an American flag and waving aloft another flag, with the words: "Enlist. Clean up Your Town. Join the Woman's Police Reserve Corps."

Below this, were the letters W. C. T. U. Twelve hundred copies were printed and sent to every corner of the Island. The result was magical—more articles appeared in the press, some for and some against the campaign. So many cases were tried that it became necessary for the authorities to secure additional prison space for the scores of prostitute women convicted in the courts. The one time prisons in Ponce and Arceibo and later at Mayaguez were converted into hospitals for the care and treatment of these unfortunates. Due to the effect of prohibition for over a year, the prisons were nearly empty.

A JEWISH AMERICAN CONGRESS

HERE is a "shaking of dry bones" in Judaism throughout the world. The sufferings of the Jews in Europe has driven hundreds of thousands of them to America as their "National Sanitarium." Now the liberation of Palestine from the dominion of the Turk, the declaration of the British government on November 2, 1917, in favor of a Jewish State in Palestine, and the recent return of peace have aroused the Jewish national spirit and have led to the assembling of the first Jewish-American Congress. This met in Philadelphia on Sunday, December 15, 1918, and brought together Jews of many nations and classes—laborers and professional men, financiers and manufacturers, philanthropists and pedlers; Zionists, nationalists, socialists, assimilators and internationialists. There were all religious shades of Jews-orthodox, conservative, Reformed, heterodox and infidel. Judge Julian Mack of Chicago was elected President, and Hon. Nathan Straus, Honorary President. There were three secretaries-English, Hebrew and Yiddish.

The main resolutions passed by the Congress were:

- 1. That the Jews of Roumania should be protected and given full political, civil and religious rights.
- 2. That the Peace Congress recognize the Jewish historic claims to Palestine and plan for the formation of a Jewish Commonwealth in Palestine under British trusteeship.
- 3. That the Peace Congress insert in the treaty of peace, regulations guaranteeing to Jews full liberty of residence and personal, civil and religious rights in every part of Europe.

It was resolved to call a world Jewish Congress as soon as possible after peace is declared.

Dr. Abraham Schomer, in his historic sketch of Jewish struggles, exclaimed: "We have failed because we have a body but we have had no head. We need a head."

Were there ever spoken more truly significant words? Israel has rejected the true Head of the body and cannot come into life and power until Jesus Christ is recognized as the Head of all things.

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THE HOME AND FOREIGN MISSIONS CONFERENCES

NE theme dominated the annual meetings of the Home Missions Council and the Foreign Missions Conference, which met during the second week of January, the former in New York City and the latter in New Haven. This theme was "The After the War Program of the Churches." At the Foreign Missions Conference this was expressed in a series of addresses on the ideals and results of the New Internationalism; and in the Home Missions Council by a series of papers and discussions on National Reconstruction.

These meetings were preceded as usual by the annual dinner under the auspices of the Missionary Education Movement. spirit of fellowship and cooperation was unusually manifest, and found expression in the unanimous approval at all of these meetings of a proposal to unite all the home and foreign mission forces of the Protestant Church in an "Interchurch World Movement." When such a plan was suggested a year ago it was said to be visionary and impossible, but one effect of the war has been to make men attempt the impossible, if it is ideal. The plan proposed is more fully described elsewhere. The Review is in hearty accord with it, and has for years been a voice often apparently "crying in the wilderness to prepare the way" for such a movement. The central ideas are the study of the world as a whole in relation to men's need of the Gospel of Christ, and then by the closest possible cooperation, and fullest devotion on the part of all evangelical Christian forces, to conduct a united missionary campaign. We plan to keep our readers informed on this movement through articles giving the results of a close study of the fields, and the plans for a more widespread preaching of the Gospel to every creature.

A committee of twenty, appointed by the Foreign Mission Conference will, in cooperation with the Home Missions Council and the Women's Boards, select a general committee of one hundred to represent all North America. From this number an executive committee will be formed. Humanly speaking, the success of the movement will be due to the selection of the right leaders, and to the hearty and unselfish cooperation of the various denominations. The chief aim is not to secure a large missionary fund as the means of winning the world to Christ but is to educate Christians to see the need of the world as God sees it, and to enlist them in prayer, service and giving on a scale adequate to the magnitude and importance of the task.

A large number of exceedingly able and interesting papers were read at both of the Conferences, and many of these will appear in subsequent issues of the Review.

During the meetings of these Conferences the 18th Amendment to the Constitution of the United States, providing for national prohibition, was ratified by a sufficient number of states to assure its adoption. This was pronounced by one of the speakers at the Foreign Missions Conference to be the most important event since the Reformation. We are planning a World Temperance Number of the Review, which will show the next steps necessary in the movement to bring about the world-wide prohibition of intoxicating liquors and habit-forming drugs.

THE Y. M. C. A. UNDER FIRE

THE most severe bombardment to which the Young Men's Christian Association has been subjected has not come from the enemy's camp, but from the American soldiers returning from the front. The Master's warning "Woe unto you when all men speak well of you" does not seem to be a danger from which the "Y" will suffer. Some have attributed the criticism to malicious propaganda, but it has been so general and at the same time so specific that it cannot be attributed entirely to enemies.

The Young Men's Christian Association is an immense organization which has become a world-wide influence. Since it was founded over sixty years ago, the Association work has been established in all the leading countries of the world, and in many of the mission fields. When the war broke out, the assistance of the Association was offered in the prison camps of Europe; and when America entered the war Dr. Mott and his associates offered to establish work in the cantonments at home, and to send men to conduct welfare work among the soldiers on all the battle fronts. Over 7000 Y.M.C.A. workers have gone to Europe, Asia and Africa, and have followed the armies in all their campaigns. There has been no question as to the great value of the Association in helping to maintain the morale, and the moral, physical and intellectual strength of the fighting forces on land and sea. Many of the "Y" huts have been destroyed in bombardments, and more than twenty of the workers have been killed or seriously wounded. Most of them have been remarkably efficient and self-sacrificing, and thousands of letters have been received commending their work.

What then has been the cause of the severe criticisms that have been made? On the one hand the "Y" has been charged with profiteering, and on the other with inefficiency and selfishness on the part of the workers. The former charge has been due almost wholly to misunderstanding, as the Association has never sought to make money from the canteen, which was conducted under Government orders but without free transportation. Consequently government "exchanges" undersold the canteens. No doubt, some Y. M. C. A. workers were dishonest. It is not surprising that there should be some leakage in the distribution of \$75,000,000 by men who could not always be thoroughly trained and tested. It is also not to be wondered at that some of the workers should have proved unfit for such high service. Possibly twenty-five per cent were inefficient. Fifteen hundred men of this character would give color to the statement that the whole organization was a failure. Such, however, was far from the case. The chief difficulty seems to have been that the War Work Council unselfishly undertook a work that was larger than they could handle. The number of American soldiers in Europe at the time of the signing of the armistice was four times the number anticipated, and a sufficient corps of capable secretaries could not be found. In spite of the effort to secure the best men, many were allowed to go over the seas who had not the ability or the Christian spirit to justify their selection. The specific charges of inefficiency and dishonesty are being investigated, and there is no good reason to believe that any failure will be covered up.

It is our conviction that the fundamental mistake of the leaders in this work was not due to any lack of high ideals, or Christian spirit of service, but was due to their undertaking a work in cooperation with governmental authorities which should have been under the direction of the Army and Navy. The War Work Council and "Y" men were continually obliged to make concessions, if not compromises, to meet the demands of the Government. This involved the conduct of the canteen and the responsibility for entertainments (many of which were far from wholesome, especially when conducted on Sunday and in connection religious services). If it had been possible for the Young Men's and the Young Women's Christian Associations to serve the soldiers and sailors chiefly by creating homelike surroundings for them, with a distinctly Christian atmosphere, and by conducting religious services, there is reason to believe that they would have been able to do a work of more permanent value, and would not have subjected themselves to such severe criticism. The nations involved in the war, however, including Germany and Austria, have no just grounds for general criticism of the Y. M. C. A., but rather they have every reason for gratitude. Any failure on the part of the "Y" has been due to inefficiency of individuals, rather than to that of the organization; and to an effort to undertake too much, rather than too little. The spirit of selfishness has been conspicuous by its absence among most of the men and women engaged in "Y" work in America and over seas.

CHINA AND THE VATICAN

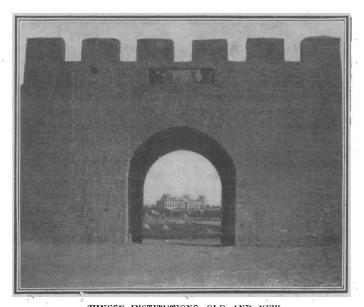
HE re-entrance of the Vatican openly into Chinese politics seems to be foreshadowed by the announcement that a papal legate or nuncio is to be appointed to Peking. For a long time France was the protector of Roman Catholic missions in China. In 1891 Germany undertook the protection of German Catholic missions, and later Italy assumed the protection of her missionaries. But the war has destroyed German influence in China, which had been carefully fostered until the Chinese official mind was prepossessed in her favor.

Now since Chinese public opinion has come into existence and has begun to make its own unenforced judgments upon Christianity and its effects, the time would seem to be approaching when "protection" of missions and missionaries in China by the Western nations will no longer be desirable or permissible. This argument for a nuncio from the papal See is therefore not very strong.

With every disposition to be fair, one cannot view without concern this repetition of the Papacy's effort to take part in the political life of China. The effect upon the Chinese mind, which has only recently learned to dissociate the ideas of Church and State, will not be desirable from the point of view of Protestant missions. They are and should be recognized to be a spiritual and not a political enterprise; and the motive power which propels is spiritual, not political.

Protestant missionaries in China gave a demonstration of their view point in 1899, just before the Boxer outbreak. Roman Catholic missionaries had obtained the rank of civil officials and had made much of the fact, the priest ranking with the district magistrate, the bishop with the prefect, etc. When the Chinese government offered similar rank to Protestant missionaries, the honor was unanimously declined, and some years later the official status was withdrawn from Roman Catholic missionaries.

If the ideal voiced by President Wilson is to be attained, and the old methods of secret diplomacy are to be abandoned, there would seem to be strong reasons against any nation's receiving papal nuncios at their courts. Certainly the temptation to enter devious paths has been too much for the legates of that Church in times past. The Papal system is so essentially autocratic that an open and public statement of aims, such as the representative of a republic might make to his constituents, is for a Papal representative impracticable. For the good health of China and of the world there should be no papal legate at Peking.



CHINESE INSTITUTIONS—OLD AND NEW

The old walls and the exclusive autocracy are passing away and the new institutions of learning and democratic progress are coming to the front

China, World Democracy and Missions

BY W. REGINALD WHEELER, HANGCHOW, CHINA

A Member of the Faculty of Hangchow Christian College and Author of "China and the World War"

HEN the United States entered the War, President Wilson expressed her ideal in so doing by the phrase: "The world must be made safe for democracy." These words created a profound impression, for he did not say: America or Europe must be made safe for democracy, but the world itself, including the Orient, was to be safe-guarded for the common people. This ideal of international justice and freedom has been reemphasized again and again throughout the war: there have been no national limits set to the fundamental principles of the Allies, as expressed by their spokesmen. The principles of the Allies have been world-inclusive; and obviously any such world-program must embrace the situation in Asia and the Far East.

Half of the world's population is in Asia, so that if it is not safe for democracy, it will be made dangerous by autocracy. Russia and China, in their attempts to set up democracies, offer supreme opportunities for exploitation and control by imperialistic powers, or for disinterested assistance by the free nations of the

world. The United States could not live half slave and half free. The world cannot safely live with its population divided between autocracy and democracy. "The Western nations are about to place in the hands of the oriental races the vast resources of civilization, machinery, factories, methods of organization, forms of government. It is of the utmost importance that when these forces are carried to Asia there shall go with them the idealism which has made their accumulation possible and their uses human. To give one without the other is to invite calamity both for East and for West."*

Granting the proposition that Asia and China must be included in any world program of progress, the question arises: what can be done by foreign governments and foreign individuals to help carry out this program? The service which other governments can perform seems clear. Dr. Wellington Koo, the Chinese Minister, pointed the way when in a speech in New York, he asked that the voices of the Far East should be heard at the Peace Conference of the nations; and that, in the future, international relations in the Orient should be built upon justice and upon the principle of the equal rights of all nations, whether weak or strong. Much has been written concerning the need of this new viewpoint in line with the Allied principles, as expressed by President Wilson and Premiers Lloyd George and Clemenceau. There is hope that at the Peace Conference such a viewpoint will be taken and that the ideals of the Allied statesmen will be carried out in the Far East by international action that is generous and just.

Stable democratic government requires a certain high level of intelligence on the part of the citizens of any country, and this level can be produced and maintained only by education. Education has been the keystone in the arch of the successful structure of the American Republic and other democracies, and in education of the right type will be found the solution for the problems of Oriental democracy. The Chinese have realized this, and President Li Yuan-hung, in a mandate in 1917, clearly stated this viewpoint when he said:

"Ever since ancient days the efficiency of the administration and the protection of the nation have depended on education. * * * I, the President, have been meditating upon this subject day and night, and have come to the conclusion that there are no means other than education by which the Republic can be strengthened, especially in view of the fact that the moral standard of our people needs to be raised and their minds opened up."

This is the task before the Oriental nations, and especially before China. But the problem is too great for them to solve, unaided and alone. The Chinese government is comparatively poor; its revenues are inadequate to meet the strain of maintaining proper

^{*} Tyler Dennett, "Democratic Tendencies in Asia."—"Asia," November, 1918.

educational facilities throughout the nation. In 1917 the budget for the current year for education, as drawn by the Ministry of Finance, was less than \$10,000,000 gold. In addition to this a certain sum should be added for private expenditures for education. But in America, "where the school population is one-fourth of the school population of China, the total annual expenditure for education, has reached the vast sum of \$1,000,000,000, or ten times the amount of China's budget."

Not only is their budget unable to meet the requirements of universal education, but there are not enough trained teachers among the Chinese to properly staff their schools. Only twelve years have passed since the abolishing of the old type of classical study and the governmental welcome of Occidental subjects and studies in Chinese institutions. The time has been too short to make possible the training of enough teachers who are able to carry this double burden of instruction in both Oriental and Occidental subjects. As a consequence China, without foreign aid, cannot successfully educate its citizens. She requires foreign help, and it seems she will require such assistance for some time to come. This assistance has been given, and must continue to be given, through mission schools and colleges, maintained largely by foreign funds.

MISSIONARY EDUCATION IN CHINA

The part which missionary education has already played in the education of China is acknowledged by both Chinese and for-eigners. Dr. Amos P. Wilder, formerly American Consul-General at Shanghai, has said, "Chinese modern education traces to missionary influence exclusively." Dr. Stanley K. Hornbeck, one of the best known writers on the Far East, has said:

"The feature of the greatest permanent consequence in the history of our relations with China is to be found in the record of the contribution which Americans have made to education."

Dr. Koo has spoken of this assistance, and the consequent gratitude of the Chinese, as follows:

"It is a general conviction on the part of the Chinese people that through their untiring efforts in establishing schools and colleges in China, through work as translators and teachers and professors, American missionaries, in cooperation with those from other countries, have awakened the interests of the Chinese masses in the value and importance of the new learning. Nothing which individual Americans have done in China has more strongly impressed Chinese minds with the sincerity, the genuineness, the altruism of American friendship for China than this spirit of service and sacrifice so beautifully demonstrated by American missionaries."

In the resulting division of the educational task between Chinese and foreigners, the emphasis of the former has been upon primary and secondary education, while the latter has built up

^{*}China Mission Year Book 1917, p. 375. †"Contemporary Politics in the Far East," page 386.



EDUCATING THE COMING LEADERS OF CHINA'S DEMOCRACY

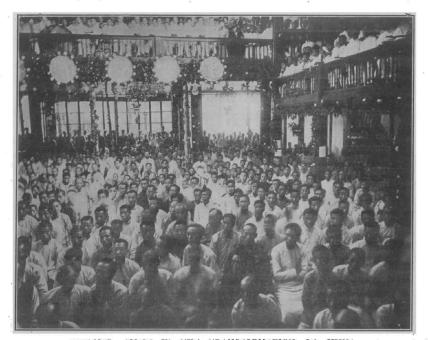
Representatives of Chinese Colleges at the Eastern Championship games in Shanghai. A generation ago the Chinese knew not the value of athletic sports

more particularly institutions of a higher grade. Aside from the Indemnity College at Peking, certain military and technical institutions, and several normal colleges devoted to training teachers for the elementary schools, the great majority of colleges and universities in China are missionary institutions. Thus the universities at Peking, Nanking, Hankow, Shanghai, Tsinan (Shantung). Kiukiang, Soochow and Foochow; and the colleges at Changsha, Hangchow and Canton come under this designation. In many instances they are the only institutions of college grade open to Chinese students. Thus Hangchow Christian College, supported in America by the Northern and Southern Presbyterian Churches, is the only college, Christian or non-Christian, in a city of 600,000 and a province of 17,000,000,—the province, according to government estimates, being third in its number of students among the eighteen provinces of the Republic. In all these institutions a large share of the running expenses is met by fees from the Chinese students and in certain instances through governmental assistance. But there is a need for foreign capital and for foreign teachers, and the opportunity and the responsibility can hardly be overstated. Here is a very definite way in which American individuals can contribute to the cause of international justice and democracy and friendship.

In what spirit shall the challenge of this opportunity be met? The only sufficient answer would seem to be that inspired by the Christian spirit. China needs education; but she needs character more. The recent breakdown in her governmental machinery is due largely to distrust of the integrity of her political leaders. She needs men of conscience and character, as well as of brains. She needs more men of the type of C. T. Wang and S. T. Wen, the former a graduate of a mission school in China and of a Christian university in America, Vice-President of the Senate, and chairman

of the committee which has been writing the permanent constitution. His words concerning mission education have received a striking vindication in his own career. "The Christian missions in China are making a real and lasting contribution to the educational work of the nation. . . . In all the political upheavals, the people find that those students who, through their touch with the mission schools, have embraced the real spirit of living sacrifice of Jesus Christ, are the ones that can best be trusted."

A Chinese Christian, a returned student from America, has also expressed the spirit of our answer. He was the son of Christian parents; his father and mother and sister and brother, at the time of the Boxer outbreak, were given the choice between life and death, and all chose death rather than the denial of their faith. This son escaped and went to America where he studied five years, receiving the degree of Doctor of Philosophy from one of the large eastern universities on his return to China he was faced with the alternatives of using his foreign education in a business way to make a fortune for himself, or to continue at a meager salary in Christian service. He chose the latter, and last spring I heard him give the reason of his choice. He quoted the verse from Hebrews



ANOTHER FORCE IN THE TRANSFORMATION OF CHINA

An Evangelistic Meeting for Chinese Students under the Leadership of Dr. George Sherwood Eddy.

which speaks of the great cloud of witnesses which encompasses all those who are trying to run the Christian race; he said he felt that in that cloud of witnesses were his father and his mother looking down upon him, and saying, "There is our son; he is running a good race. "So," he concluded, "how could I live my life selfishly, when they are watching me?"

The same choice lies before us all, whether we are missionaries in China or Christian individuals in America. The Great War has come to a close; ten million men have gone to join that great cloud of witnesses. They have given their lives for the cause of a new world-order. Among them are those dear to us: in that celestial host we see the face of a brother, or husband, or son. And in their midst is the One who is indeed our Brother and His Son, who first laid down His life that others throughout the whole world might live, and live more abundantly. "Wherefore, seeing we are compassed about with so great a cloud of witnesses," let us "highly resolve these dead shall not have died in vain," but that we, like them, will "run with steadfastness the race set before us"; that we will look to Jesus, the captain of our faith, who "always leadeth us in triumph"; who has opened the way to that ultimate city of victory whose builder and maker is God.

A CHINESE GENERAL'S ANSWER

"Do you really believe that Christianity can save China?" asked a student of General Chao at the Shansi Student Conference.

"If Christianity can save me it can certainly save China," was the General's prompt answer. Then General Chao told of his own conversion to Christianity.

When he was still a young boy he was one day given a copy of the Bible. Although he read practically none of it and understood less, still he could never get away from his first impression of Christianity. The appeal of the Gospel continued to come to him during the following years, although it was practically unheeded. Finally, while on a discouraging campaign against Mongolia the accumulated impression of years brought about the change in him from a reckless Chinese soldier to an outstanding Christian general. Now he is a leader in the Church and Young Men's Christian Association at Taiyuanfu, the capital of Shansi Province. His life story made a strong appeal to the student's conference so that his answer carried tremendous conviction.

The Christian life of this man and of thousands of others is the harvest from the work of missionaries who probably did not realize how far-reaching their efforts would be. God's spirit gives the increase.

The War's Contribution to Christian Unity

BY REV. WILLIAM ADAMS BROWN, D. D., NEW YORK

If one were asked to put into a single word the new and outstanding contributions of the war to Christian unity it would be a deepened consciousness of need. The desire for unity is no new thing to Christians. It has been in our thoughts and in our prayers for generations, but, because of the difficulties in the way, its realization has seemed remote. Even those who have believed in it most strongly and labored for it most earnestly have been afraid of going too fast. They have looked forward to a future world conference when the great subject should be considered with the thoroughness which its importance deserves, but in the meantime they have deprecated hasty action. So we have gone on making shift as best we might with our existing machinery, conscious that things were not right with the Church, but too busy with our immediate concerns to have time for a radical change of methods.

But suddenly we have been made to realize the bankruptcy of this policy of delay. Face to face with the crisis of the world's need, the sinfulness of our own divisions has been revealed. But yesterday the speculation of the philosopher and the prayer of the

saint, unity has become a matter of practical politics.

What has been happening to the Church has been happening to the world. We have been finding out by bitter experience that if we are to live at all we must find some way of living together. For good or for evil, for evil if not for good, the nations are bound together into a common bundle of life from which no declaration of independence on the part of any one of them can separate them. If we cannot find some way of living together in brotherhood and peace we shall have to live together in misery and discord. If the war has proved any one thing it has proved this. The League of Nations is simply the attempt to translate into practical forms of political organization a conviction which has been forming itself in the minds of thoughtful men of all countries that somehow we must find a way to include our rival interests and desires within a larger reconciling unity.

This world-consciousness of need introduces the new element into the problem, let us say rather, into the task of Christian unity. For unity is, in the last analysis, an affair of the spirit. Without the will to live together in peace and mutual helpfulness, the best devised constitution will prove a scrap of paper, and the League of Nations only the last in the long list of tragic failures with which history is strewn. There must be a soul to inhabit the body, a spirit to inform and direct the plans and purposes of the new international organization, or we shall be doomed to failure from the

start. Here then is the opportunity of the Church to be the soul of this new body, to furnish the inner bond of principle and conviction that shall weld the separate peoples into one.

But to do this the Church must itself be one. This is true not for its own sake solely, or even primarily, but for the sake of the world. Our Master himself put Christian unity in this large context when He said of His disciples: "I pray that they be one, that the world may believe that thou hast sent me." We must put the emphasis where Christ put it. We must realize that unity is not a matter that concerns the household of faith alone; it is the very heart and center of Christianity's contribution to the life of the world.

With this new sense of need, the war has brought us also a new sense of possibility. It is the most signal proof of man's divine origin and destiny, that with the deepened consciousness of need there comes to him also a more vivid consciousness of power. The harder the task, the more resolute the determination to discharge it. The greater the obstacle, the more intense the belief that somehow and in some way it can be overcome. Of all the revelations of these marvelous four years the revelation of unsuspected resources has been the most amazing. We have had to readjust our entire standard of values. If any one had predicted four years ago that it was possible within a year and a half to raise, train, arm, equip and transport across three thousand miles of sea and deliver on the fighting line of France an army of two million trained and experienced soldiers, with two million more in reserve, he would have been laughed out of court; and yet the thing has been done. And it is only one of a multitude of similar revelations of unsuspected capacities in men and in nations. History is a commentary on the word of Jesus: "With man it is impossible, but with God all things are possible."

What we have seen in the nation has had its reflex influence on the church. Existing standards have been revolutionized, old prejudices swept out of the way, new convictions formed as to duty and possibility. The thing that seemed too hard for us but four short years ago, in spite of God's pointing finger and Jesus' reassuring voice, now seems to us obvious and necessary. It is only a question of finding the way to do the thing we know must be done and can be done.

NEW CONFIDENCE FOR THE CHURCH

What are the elements in this new confidence which the war has brought to the Church? Three elements at least we can distinguish: first, a new standard of judgment; second, a new experience of comradeship in service; third, a more vivid consciousness of the presence and power of God.

And first, a new standard of judgment. The change which has come over our thought, concerning the Church's duty and opportunity is a change that comes from seeing things in the large and from putting individual interests and duties in the right perspective. We have seen the effect of this change in the nation, as it has abandoned its traditional isolation and realized itself for what it is, a member of the family of nations. So, to each section of the Church of Christ, engrossed in its own special tasks and immediate necessities, there has come a new vision of the Church as a whole, as we have contemplated our Christian responsibilities in the light of the world's need and realized our inability to meet that need alone. At two different points we have been revising our previous judgment of our duty as Christians. On the one hand we have realized, as we have never realized before, how much we hold in common with men of other names within the Christian fold. On the other, we have gained a new respect for the convictions of those from whom we differ, as we have worked shoulder to shoulder with them in a common cause.

Face to face with the elemental realities of life, how much on which we have differed has sunk into relative unimportance, and conversely, how the great facts of our faith have stood out like mountain peaks above the mist; the fact of God in His righteousness, His wisdom and His love; the fact of Christ, our Leader, our Brother, our Saviour and our Friend; the fact of the Cross with its revelation of a love which does not shrink from suffering, nay, which fulfils itself in and through suffering, a love for which nothing is too great, for which nothing is too hard; the fact of sin in all its naked ugliness of selfishness and unbelief, and the greater fact of God's power to redeem from sin through the constraining influence of his Spirit; the fact of immortality, completing with its promise of a fulfilment denied here, the prophecy that love has written in every opening life-how these great facts of our common Christian faith and experience have towered above all that was petty and divisive and made us feel our oneness with one another as we have faced the common tasks for which apart from them we should have been too weak!

Again, we have learned new respect for the convictions of others. Not that we have surrendered our own convictions or yielded our right to maintain them against views which we are constrained to believe inadequate or mistaken, but that we have come to see how much more complex and many-sided life is, how hopeless to expect that within the family of God all men should think or feel or act alike. We have discovered that it is possible for men who differ in some things, even in some great things, to work together heartily and with mutual self-respect for the still greater things in which they agree. Where before we thought that our differences were a

reason for keeping apart, we see now that they furnish the greatest of all possible reasons for coming together.

A second element in our new confidence has come from our experience of COMRADESHIP IN SERVICE. The new standard of judgment of which we have been speaking, it cannot be too often insisted, is not something which has grown up in the abstract as a matter of theory and of opinion. It has been discovered by living. We have come to see things differently because we have been doing things differently. Face to face with the common task, our old divisive methods have broken down. We have gotten together because we have had to get together, and in the course of our getting together we have gained the new insight of which I have spoken. Working together for a common end that has lifted us above ourselves, we have come to understand one another better, and understanding has bred respect and sympathy.

The experience of comradeship in service is no novelty to the men and women who on the foreign field have been facing the embattled forces of a non-Christian civilization. But the extent to which we have been doing it is new, and the number of persons who have shared this enfranchising experience is beyond computation. One thinks of the service rendered by the Young Men's and Young Women's Christian Associations, by the Red Cross, and kindred organizations which, even though not formally Christian in name, are born of the Christian spirit and express the Christian purpose. But it is not of these that we are thinking now. We are thinking of the new forms of cooperation that have taken place between the organized Christian churches as they have functioned through the war commissions and other emergency committees created to meet the instant need. We are thinking of such forms of cooperation as have been worked out in the United States through the General War Time Commission of the Churches, which has brought together for common action representatives of between twenty and thirty different religious bodies. In this Commission and the various committees which it has brought into existence. Christians who had never before met face to face have been working together like brothers, and in common ministry to their fellowmen in need have gained unexpected revelations of their kinship of spirit.

This is not the place to tell the story of this common work the work for our soldiers and sailors through the chaplains, regular and voluntary; the work for the men and women who form the great industrial army that furnishes the supplies and munitions to the men who fight; the work for the sick and the wounded and the destitute through the furnishing of supplies and workers to the great international organizations; the work for our negro troops and for the communities from which they come; the work for a sounder and a purer national life as it has been carried on through the campaign against the liquor traffic and venereal disease; the work for the leaders of the next generation now in the camps and the colleges and the training schools as they stand at the threshold of their life work facing the question: what must I do with my life? These are only a few of the many ways in which Christians have been working together not simply as individuals but in forms of organized cooperation that carry with them the sanction of the Church as a whole.

In the heart of Camp Upton, near the administrative building of the Young Men's Christian Association and the headquarters of the Knights of Columbus, stands an attractive building which bears the title, Church Headquarters. It has a chapel of dignity and beauty, where under conditions that minister to reverence the more sacred and intimate services of religion can be celebrated. It has offices for pastoral conference, where chaplains, regular and voluntary, can meet men for private conference. It has residence rooms for visiting clergymen, and a conference room were from week to week religious workers have met to take counsel for the spiritual interests of the camp as a whole. The building was erected and paid for by seven different branches of the church of Christ acting through the General War Time Commission. It was opened with a service participated in by Roman Catholics, Protestants and Hebrews, at which the Commanding General delivered the address. has been used by all the religious forces of the camp with the utmost sympathy and harmony from that day to this.

It is a type of the new spirit which is abroad in the Church, the spirit of comradeship in service, the spirit that is determined that, however many and great may be the things in which we differ, they shall not prevent us from working together in the things in which we agree.

One more element in the new confidence needs to be included, the most momentous and significant of all. It is the more vivid consciousness of the presence and power of god. It has come to us as all great discoveries come, in ways we should not have chosen and which we did not expect. It has come to us out of the very storm and stress of the time, out of the deepened sense of need, of which we have spoken, out of our contact with forces so much greater and more far-reaching than we, that they have forced us to recognize the presence of an unseen actor guiding the issue of events to ends beyond our ken. It is a consciousness which has made itself felt in the most widely different quarters, in the lives of men who have been fighting, but no less in the hearts of those who have remained at home, awe-struck witnesses of the sacrifice which it was not given to them to share. It has found voice even in the daily press, with its recognition of an unseen presence over-ruling

the plans of men for purposes that outlast the years and only worthily to be met by reverence and consecration.

From a private letter from Major James M. Black, Chaplain in the British Expeditionary Forces, written on April 4th, 1918, I quote these words: "Two Sundays ago, the dark Sunday of the German push, I was at Headquarters taking the service. Sir Douglas Haig was there, anxious no doubt, but very quiet. He came up and thanked me afterwards for the comfort I had given him, and he remarked: "Remember, the battle is not ours but God's." He is a sincerely religious man whose faith is a big thing to him. I was glad to have been there at such a time."

"The Battle is not ours, but God's." This is a conviction which has been brought home to multitudes of earnest men and women during the momentous days through which we have passed, and in this consciousness of a power greater than man, seeing the end from the beginning, able to do for us more than we can ask or even think, is the last and most enduring ground of our hope for Christian unity.

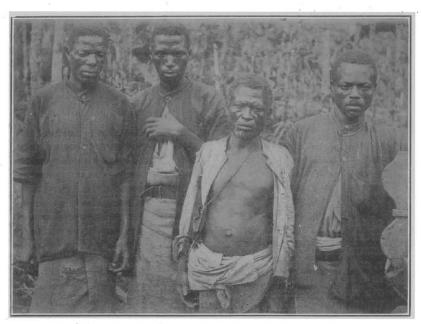
A new standard of judgment, a new experience of comradeship in service, a new consciousness of the presence and power of God. These, we repeat, are the new contributions which the war has made to Christian unity.

But they must be used. Of themselves they are only an opportunity. It is for us with a courage that is commensurate with the need, to translate the opportunity into accomplished fact.

THE GREATEST NEED OF THE HOUR

Must not God wonder that there are not more intercessors in view of the imperative need for the exercise of this potent ministry? The fundamental need today is not of money—desirable as it is that the money power be more largely related to the plans of the expanding Kingdom. Nor is the chief need that of better organization, although anyone can see the waste, friction and comparatively meager fruitage resulting from the want of better coordination and distribution of the forces. Our greatest need is not better plans—insistent as are the demands of the modern age for the exercise of a truer statesmanship and an abler Christian leadership. Neither is the primary need for more workers, although that might seem paramount. No, back of this and other unquestioned needs is the fundamental need of more Christ-like intercessors. This, if adequately supplied, will carry with it the meeting of the other clamant requirements of our day.

John R. Mott.



EVIDENCE OF THE NEED OF HUMANE RECONSTRUCTION IN AFRICA Some slaves on the Portuguese Island of San Thomé, West Africa

African Reconstruction After the War

BY JOHN H. HARRIS, LONDON, ENGLAND

Author of "Dawn in Darkest Africa"

HE part which Africa has played in the Great War may easily mean the greatest revolution in negro and white relationships since the commencement of the Christian era. The demands which will be made by the African race, and the changes that must take place, command the attention of the whole Christian Church. Missionary organizations must lead in the social reconstruction which will inevitably result. When Colonel Mangin, in 1912, was instructed to create a French African Army, trained in the science of European warfare, none foresaw that as General Mangin, he would lead his Senegalese in the reconquest of the Duamont forts and the Caillette woods of Verdun. Nor was it realized that nearly a million Africans would take part in European warfare; nor, that Marshal Haig would draw his dynamite from the oil palms and cocoa-nut trees of tropical Africa. These facts have shown the inherent possibilities of the African and the tremendous resources

of the African continent; they have also opened the eyes of the African himself. Civilization must therefore take heed, and the Christian Church must be in the van, if Africa is to be saved from a future disaster.

LAND, LABOR AND PRODUCE

It is asserted, but without definite proof, that the \$2,000,000,000 obtained from the South African gold mines have involved the expenditure of a like amount. It is certainly true that gold wins approximately only its own equivalent, whereas agricultural investment in Africa repays its cost nearly 100 times. Men are awakening to the fact that African wealth is to be found not below the surface of mother earth but upon its surface, and, second, that the role of the white man is that of consumer, while the African is the producer. The white manufacturer is asking how the African can be encouraged to produce larger quantities of vegetable oils, cocoa, sugar, cotton and fibre; and these questions are being asked in terms and in a manner which can only lead to a powerful movement for African reconstruction.

White civilization is looking to Africa and to the black man in Africa for a healing balm for the ravages of war. The main products of Central Africa are in round figures as follows:

Vegetable Oils and Fats	\$40,000,000
	\$20,000,000
Cotton, Feathers, Scented and Pulpwoods	\$40,000,000

Any man acquainted with the tropical and sub-tropical regions of Africa, and a working knowledge of government statistics and reports, knows that a way ought to be found for increasing that output of 100 million dollars to 1,000 million dollars within ten years after the close of the war.

The solution of all material reconstruction in Africa is a land solution, hence the great land struggles which are already in progress come first in order of thought. Broadly speaking there are two theories of African economics: (1) that the white man should own land and the native should be his laborer, (2) that the native should both own and farm the land, harvest his own produce and sell that produce to the white merchant. For two centuries the struggle between the two systems has gone on, and there is some evidence that the second system will win. If it does, it will change the whole aspect of Christian missionary work, for the native will possess such a measure of economic stability that Christian Churches will become self-supporting, and thus inevitably self-governing.

The system of white ownership and native labor spells heavy administrative charges for oversight and management, whilst the



A STAGE IN THE PROGRESS OF THE DEVELOPMENT OF AFRICA
[Tree-felling in a Central African Forest]

native laborer as merely a wage earner does not put forth his maximum effort. Where the native is his own producer, the output is greatly increased and the cost of production far lower. One comparative feature of this situation is disclosed in the following prewar figures: The German Cameroons territory is over twice the size of the British Gold Coast; both territories are equally suited to cocoa production, and the only difference is the system pursued. In the Cameroons, with plantations under white ownership and native labor, the production of cocoa increased from 2,250,000 lbs. in 1904 to 8,000,000 lbs. in 1912, whereas in Gold Coast the purely native industry increased from 11,000,000 lbs. in 1904 to 85,000,000 lbs. in 1912! By taking the land from the African natives you get the maximum of laborers; by leaving the land to the African natives you get the maximum of produce.

The general policy adopted by Great Britain (but unfortunately not always followed) is first that all the lands of the Colonial territories are the ownership of the inhabitants, that the Governor is the Trustee for these lands, and finally that any proceeds from the lease or sale must go into local revenues, with a share to the natives. This system prevails with slight variations in Uganda and the West African territories.

LABOR SYSTEMS

Prior to the outbreak of war, the worst labor systems were those of the Portuguese and German Colonies; the Portuguese due to a so-called Contract System, and that of the German colonies due to forced labor. It would be a mistake, however, to assume that it was only in these colonies that this type of labor and its attendant abuses prevailed: they were to be found in several political divisions, but they reached the most serious proportions in the Portuguese and German Colonies.

The object of Portuguese Contract Labor was that of supplying labor to the cocoa plantations of West Africa. It is estimated that from 1875 to 1908 nearly 100,000 men, women and children were landed upon the cocoa islands from the mainland of West Africa, and until 1908 not a single one of these unfortunate people had been allowed to return to Africa. Although the laborers were ostensibly carried across the ocean under "free contracts," many of them had never seen a contract, whilst force or fraud had been exercised in order to secure them.

But this tragedy was by no means confined to the slavery on the cocoa plantations; the cruelties and deaths involved in securing the laborers in Central Africa were appaling. Mr. Joseph Burtt was told by a Portuguese trader that if he could get five out of ten to the Coast alive, he considered himself very fortunate, but more often than not he reached the African Coast with not more than two in a salable condition. This is not surprising when it is remembered that along the whole route of hundreds of miles from the interior the trees and roadways were strewn with discarded shackles, whilst these and human bones were everywhere the terrible evidence witnessed by Joseph Burtt, Henry Nevinson, Colonel Hardinge and Charles Swan, all of whom pursued their respective enquiries along quite different routes and for quite different objects.



OPPORTUNITIES FOR PHYSICAL, RECONSTRUCTION IN AFRICA

Plantation of Oil Palms representing 50 to 100 years' growth, and marking site of ancient village

In the years 1908-1910 there broke out in England an indignant agitation for the abolition of this system, an agitation to which many enlightened Portuguese gave support, with the result that some effective reforms have been secured. From the total slave populations of about 30,000 to 40,000 over 12,000 have been emancipated, leaving in bondage today from 18,000 to 28,000. Recruiting on the mainland, whilst still attended by abuse, cannot be fairly compared with former conditions, but at the same time much remains to be done. Every slave must be set free and the alarming death rate amongst the laborers of nearly 120 per 1,000 must be considerably reduced before the Portuguese labor system can be regarded as at all satisfactory.

In most of the African territories forced labor has been inherent in the development of the territories, and under native law it was part of the communal control of native custom. European Governments have also maintained the same policy, but in most territories there has been an ever increasing desire to abolish every form of compulsory labor. Forced labor for purely administrative purposes which benefit the entire community is not without excuse, but forced labor for private profit is indistinguishable from slavery, and this form of labor was characteristic of every German territory.

In February, 1914, a leading Deputy of the German Reichstag said he "would vote no more money for the colonies if energetic steps were not taken to protect the natives from ill-treatment and forced labor, for there had been more loss of life on the plantations than in the slave-hunts of former years." Dr. Solf, the Colonial Secretary, did not, or apparently could not, deny these grave allegations, but said the Government was endeavoring to protect the natives and to "make their lot tolerable."

AN INTERNATIONAL CHARTER OF FREEDOM

Public opinion is beginning to realize that oppression and fraud practiced upon the child races of the world is an unerring boomcrang; already strong forces—Christian, philanthropic and commercial, are at work in England, France, Italy and Switzerland upon an International Government Conference, having as its object the framing of principles for (1) the prevention of labor abuses; (2) the restriction of the sale of intoxicants; (3) the study of and prophylactic measures against diseases. The motive power behind this movement is due first to a feeling of Christian duty, secondly for the honor of the white races, and thirdly for the preservation and increase of labor supplies for the tropics. It is being asked whether the United States will co-operate in such a movement—the answer will probably come through the churches and missionary societies, and for that answer European Christianity earnestly waits.

WAITING AFRICA

"Passing along a native trail in a remote region, I met a company of head hunters, armed with bows and arrows. I asked the leader:

"Have the 'words' come to your village yet?"

His face lighted up as he answered, "Oh, yes, the 'words' have come! A Christian teacher came to live among us only a week ago."

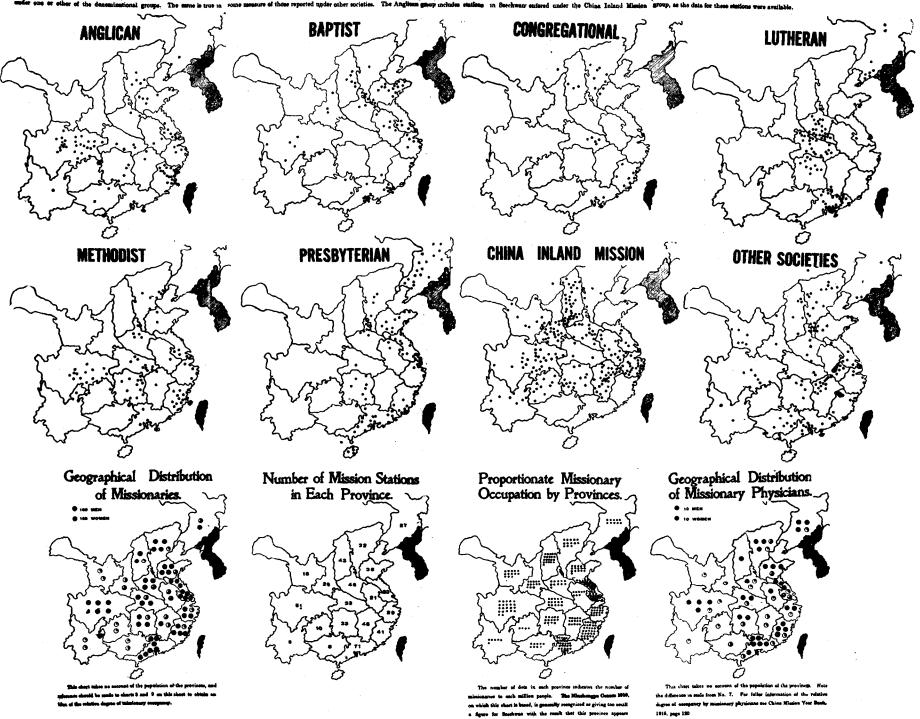
"Would the other villages about here like to have the 'words'?" I inquired.

He swept the horizon with his arm and said, "All of them, all of them are waiting for the 'words' to come."

CORNELIUS H. PATTON.

Geographical Distribution of Missionaries by Denominational Groups.

Each dot represents a station with fereign missionary residents of one of the recepting in the Church family under which it appears. The spations of the Church family under which it is an interdenominational society, and organizes churches that naturally full for one or other of the descriptions of the description of the church family under which it is an interdenominational society, and organizes churches that naturally full for one or other or oth





BROUGHT BEFORE RULERS TO ANSWER FOR THEIR FAITH

Chinese Christians are still haled before magistrates or are persecuted in other ways because of their allegiance to Christ

Salt and Its Savor in China

An Answer to the Question: Do the Chinese Make Good Christians?

BY REV. CHARLES E. SCOTT, TSING TAU, CHINA

Author of "China from Within"

O one who has taken the pains to investigate the facts longer doubts that the Christians of North China in 1900 were founded on the "Rock Christ Jesus." Some 20,000 native Christians in North China, many of them of the first generation out of heathenism, deliberately chose to lay down their lives rather than deny their Lord. And the denial was made possible on such easy terms—all they had to do was to burn incense sticks before

the idols, or sign a paper that they had recanted the foreign devil doctrine, or merely draw a cross in the dirt and spit on it.

The testimony of missionaries on the ground, of persecutors, of neighbors and relatives—was that some were tortured, not accepting deliverance... and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword. In addition to the martyrs, many thousands more had their homes and property destroyed, being destitute, afflicted, tormented. In the case of city riots, both missionaries and converts were stoned and hacked, if not sawn asunder.

Children, even, confessed Him, though tortured. Bonds and imprisonment were constantly resorted to in cases where instant death was not resolved upon. Yet they were faithful unto death.

All were tempted in every way, both to deny the Lord Jesus or merely to renounce their religion "for a time," and in both cases were begged by friends "just to bow before the idols whilst remaining faithful at heart." But, in spite of every temptation, many were tortured, not accepting deliverance. Others were jeered at in the moment of their death by fire or sword, and steadfastly endured the trial of cruel mockings and scourgings. I knew of an old Christian who, given the option of recanting or of being immediately plunged into a caldron of boiling water, chose the latter.

Not a few were men who had formerly lived bad lives, but out

of weakness were made strong.

And yet, though that crisis of 1900 brought forth its solemn and unbreakable testimony, numbers of Christians in the home Church seem to believe that China reverted to the so-called "rice" brand of Christians, "those who are in the Church for what they can get out of it." This devil's lie about the quality of Chinese Christians since 1900 everywhere persists. But the fact is that the sufferings which came upon the church in 1900 were greater only in degree than those which today are often visited upon Chinese who boldly come out and confess Christ.

Our station field stretches through five counties, with a population estimated by the Government at some five millions of people. I itinerate up and down through multitudinous mud villages of peasants. I know those villages and the Christians in them. I know that when a man decides today, no less than in Boxer days, to become a Christian he frequently cuts himself entirely off from the sympathy and companionship of his community.

There are few things more pathetic, that tug harder at the heart of a pastor, than the spiritual isolation of a single Christian or of

a family in a heathen village.

If a man becomes a Christian, the break with the hateful past has to be so complete that he concentrates the venom of heathenism upon himself. Its temptations, its hoary customs, its blasphemies, its required sins—gambling and law-suiting, cheating, concubinage, slavery; ancestor worship, witcheraft, superstition and demon-worship; geomancy and the vile power of priests—all rise up to smite him. So that he and his house, while they become a beacon of light for sin-tossed men, become also by the very fact of their conspicuousness, a target for the deviltry of Satan and his servants. And in withstanding their onsets "these little ones" illustrate what Li Hung Chang recorded in his diary as a curious fact for which he could not account: "This Christianity makes poor and lowly people bold and unafraid."

What is the daring of that break with idolatry, and what is its challenge to the powers of darkness, can be realized only by knowing concrete cases. The illustrations that follow throw suggestive light. These are all common, every-day sufferings, and endured for the sake of the Name. Not all have happened to the same person or in the same village; but they are the ordinary methods that make a Christian in the expressive language of the Chinese, "eat bitterness."

First, there is the persecution that originates in the family. And this perhaps is the bitterest of all. One day I emerged unexpectedly on the street of a village, a village with one Christian, and saw ahead of me that young man crying and limping. He held his neck sidewise and stiff; his face, clawed fiercely by finger nails, was dripping blood; his eyes were blackened, his fingers were swollen; and he later showed me great welts on his shin bones. He had returned home from a cutting-bee with a queueless head, his badge of discipleship; his mother and wife and sister, feeling the family disgraced beyond measure and the spirits of their ancestors irretrievably outraged, rose up in their wrath, and with sticks and clubs laid to upon his body with such vigor that he required weeks to recover.

Again, I baptized the oldest of four sons; the father had protested to the son at the contemplated step. Soon after the father divided his inheritance. By custom, the oldest should receive much more relatively than the others. In this case he received nothing for himself and wife and children, though they had done their share in earning the common clan living.

Another Christian, a useful evangelist who later went to South Africa to preach to the coolies in the mines there, was an influential man in his village, and secured consent of the village elders to turn a neglected temple into a Christian school. His heathen parents, incensed at such sacrilege, went to the County magistrate, and of him demanded an official destruction of their son. And he consented; for there is an old custom or law of the land, by which, in virtue of parents' power of death over their children, they can

so demand, and not be refused. Before the magistrate could execute the decree, the son had been warned and fled for his life, leaving his wife and children to great distress in the parental home.

Imagine a scene, part of which I saw: a wife tugging at the coat tail of her husband down the entire length of the long ambling village street, reviling him before a laughing crowd. For three mortal miles she hung on, cursing and attempting to pull him back from worship, till he arrived at "a Church in the house," of a neighboring village where he was to meet with fellow Christians. Then the wife turned and fled precipitately, lest some one bewitch her with one of the "Jesus pills" of cursed magic.

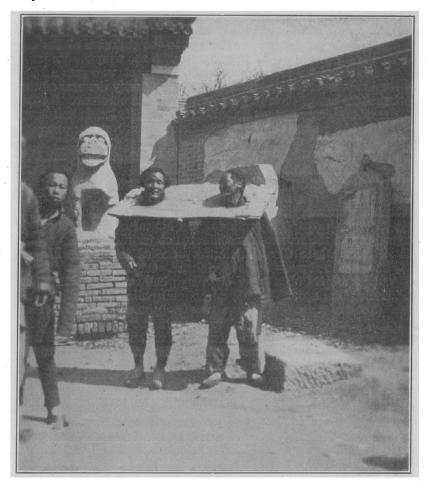
On the 23rd of October, 1913, while I was examining mature candidates for baptism, their parents stalked in, and threatened on their return home to commit suicide, if the candidates did not at once renounce their interest in a foreign religion.

Committing suicide is in China an accredited kind of protest;—as common as emphatic. When committed on account of the Jesus religion, it is "to spite" the renegade member of the family, and to discourage others from becoming thus foolish and impious, converts to strange doctrines. Common methods of suicide by the women peasants in my part of the world, in protest against the male members of their families joining themselves to the Jesus Devil Sect, is to jump into the village wells, drink sulphur soaked off the heads off Japanese matches, or destroy themselves with the cabbage knife.

It is a consummate triumph on the part of the suicide because it achieves double edged succession in two worlds at the same time. The immediate advantage to a suicide of this mode of procedure is explicable in the light of the Chinese belief and proverb: "He who arrives first at the yamen—with a bribe—wins the case." The spirit of the suicide hastens ahead and prefers charges to a judge of the infernal regions, before the opponent can arrive. On the other hand, manifold and continuous embarrassments for the living victim of the suicide are at once set in operation. He is often looked upon as a murderer, and lives abused and loathed.

The tricks and devices of fellow villagers to humiliate and torture a Christian neighbor are numberless. A man is refused the use of the village well; and many a tragedy occurs at night when he attempts to steal out and draw water from the old place or from another. Sometimes he is not allowed to grind at the mill shared by several families on the street. It is a serious business to get bread without flour.

For unwillingness to conform to blasphemous heathen customs, companies of villagers have made the bodies of many a Christian neighbor smart, and have reduced him to penury. He refuses to burn paper in worship to his ancestors; and he is despised as un-



WOULD YOU ENDURE THIS IN PUBLIC FOR CHRIST'S SAKE.

In this way Christians have submitted to persecution for righteousness' sake

filial, a moral pariah. He refuses to burn spirit money to supply ghosts of the departed with good food and warm clothes for winter; and he is condemned as a niggard. And some morning he awakes to find a hole dug through the mud wall of his yard, and his donkey pulled through it. He knows it is useless to search for it. Doubtless it has been butchered and sold on the market. Often he wakes up in the night to find his wall pulled down,—and no one can well get along without his wall; or he finds his meagre stock of brushwood,—so laboriously cut and gathered and carried on his

head down the mountain side,—stolen; or his crops lugged off, his ox driven away, and his straw burned.

He refuses to make a contribution to the expenses of the debasing, roving theatre, intimately linked with the temple. Its local appearance has been arranged through the priest, who gets a rake off for his pains. The heathen even ostentatiously demand of the Christian the use of tools in preparation for the spectacle. On the refusal of one convert, they seized him, bound his hands and hung him up by the arms to beams on the theatre platform opposite the village temple, and there made him a spectacle, and, taunting, said: "You say your God is better than our gods within! Now ask him to make you come down!"

On the consistent and repeated refusal of two brothers to pay that tax, the fellow villagers decided to seize and divide among themselves fourteen out of sixteen shares of land on the mountainside that belonged to the brothers. On appeal of the brothers to the magistrate the seizure was confirmed as justified.

In cases where Christians have preached to fellow villagers they have suffered many kinds of violence. One of our best preachers was run upon by a gang of village bullies, who mauled him and hauled him around by his queue, and pulled out some of his hair. Not far from that village two Christians were selling Gospels and tracts,—as the law allows,—when the head village elder not only imperiously ordered them to leave, but kicked their supply into the dust of the street, and the boys threw some into the village pond, and gave away the rest to be made into shoe soles.

When it was known that I was to arrive at a certain village, the heathen there, in order to humiliate the one resident Christian man, stole his barrow which he was to use to forward my stock of Bible portions, my food box, and my bedding. This vehicle is, for a Chinese peasant, a piece of property of considerable value and absolutely indispensable. It was never found.

How often have I received letters like the following from harassed Christians: "When our village learned that we had planned to open a Christian school here, they seized five acres of our land and four ponds."

"Village roughs found out that my son was carrying money for our school teacher, and they tore from him his big fur coat, and hat and girdle, and beat him nearly dead."

"I refused to profane the Sabbath with them; and on my return from my field last night, they had broken the doors and windows of my house, burned my goods, and outraged my wife."

In one village a company of men, wild with New Year's excesses, went to the home of three Christians of the village—humble, inoffensive men—seized and bound them, and nearly ran them through with knives.

(To be concluded).



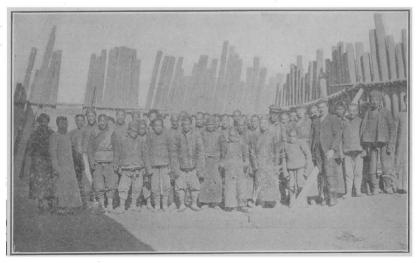
INTERIOR OF A WARD, SHOWING THE BRICK BEDS WHICH CAN BE WARMED IN WINTER

The Borden Memorial Hospital in China

A Hospital in memory of William Whiting Borden, Conducted by the China Inland Mission at Lanchowfu, Kansuh, China

BY GEORGE E. KING, M. D., LANCHOWFU, CHINA

NCE upon a time right across the middle belt of Asia there were cities and forests and tilled land-kingdom upon kingdom, nation upon nation. They linked up Greece to Persia, Persia to India, India to China; or further north, Persia to Kashmir and Kashmir to China. Then, somehow, by war or famine or the encroaching desert sands—these civilizations passed away, and with the collapse of the means of communication the isolation of the different nations increased. But of that old roadway traces still remain—bits, broken and separated, but enough to call to mind these olden, golden days when green clad rivers ran where now all is bare yellow earth, and lakes used to shimmer in the light where all that is left us is a vast hollow where farmers reap fat crops. Kansuh is at the broken end of that old road—used still as a means to reach China's greatest colony, her New Dominion in Turkestan. Kansuh is for the most part a mass of foothills of the Himalayas earth with scarce any grass to adorn it in these bleak frozen winter months. Up and down, everywhere hills of earth without rhyme or reason, but broken by two redeeming features: the one, rich valleys where water wheels, some 90 feet high, irrigate the land from the rivers; the other, rocky mountains with leafy trees and flowers and song birds. Of coal there is a good deal, of gold and copper not



PATIENTS BREAKING OFF OPIUM AT THE BORDEN MEMORIAL HOSPITAL

a little. Mineral oil is also obtained. But the mountains that surround Kansuh and give it peace in troublous times hinder contact with the outside world, and will do so till the railway comes.

Reputedly poor, the Kansuh people have often more money than they seem to possess, for they do not spend it on their homes or on their dress. Kansuh has seen many troubles, and the year of awful memory is 1868, or thereabouts, when the great Moslem rebellion deluged the province with blood; and bands of Moslem rebels roamed the country. Then none dared to till the soil, so that wheat rose to 150 times its wonted price and even at that price there was sometimes none to be had. People with their silver in their pockets jumped into the Yellow River rather than die slowly of starvation.

This race problem is most acute in Kansuh. Chinese against Moslem—Moslem against Chinese. Fear and suspicion fill the minds of the Chinese. To him the Moslem is a cruel, treacherous, deceitful foe, who may today be all smiles and yet full of villainy in his heart. To the Moslem the Chinese is a despised and unworthy master, unclean in his habits and benighted in understanding. To an outsider, it seems largely a case of the pot calling the kettle black.

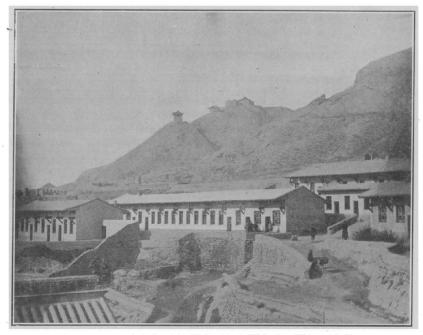
In the heart of this country stands Lanchow, beautiful of situation, with mountains and orchards and river. And standing high looking across the waters to the city and the hills beyond is the hospital built in memory of the late William Borden of New York.

While preparing to be a missionary to the Moslems of China he was called into the King's Presence.

The hospital has a large out-patient department, on the upper story of which are rooms for pathological work, and operating department—one for men and one for women. A passage-way from the upper story leads across to the in-patient departments which are on a higher level than the out-patient rooms. The men's inpatient department, and the women's ward are separated by two roomy bungalows for doctors. In the women's side there is also a house for a foreign nurse. Thousands of patients, Chinese and Moslems, have passed through this hospital, coming sometimes ten days' journey to get medical help. Some have taken their stand for Jesus Christ as a result of the work, but only two or three Moslems have thus far given much promise.

There are accommodations for about eighty men and forty women, but the beds are not all occupied yet, as the people are somewhat suspicious and distrustful still. It is the only hospital operating in this province, with its twelve million people, of whom perhaps two or three millions are Moslems.

This is "a city set upon a hill." Its message rings out for good or ill, very far afield.



MEN'S IN-PATIENT DEPARTMENT WITH THE MOSLEM WARD AT THE BACK

The Miau Men of China

BY J. FRANKLIN KELLY, M.D., HAINAN, CHINA

E have met the Maiu men,
Simple children of the forest,
From the mountains of the mainland,
Who are strangers in our island,
They have journeyed up the rivers,
Climbed up high into the mountains,
Finding homes within the jungle—
There they burn down woods and thickets,
Making ashes for their gardens,
Growing corn, hill-rice and tubers,
The "moudamin" of the Orient—
The potatoes of the tropics—
Also sweet "au-kia" or taro,
And the citron of the South-land.

We would tell of their brave chieftain, Of the lettered brave's adventures, How he fought with those wild Bruno, Well nigh losing eyes and eyelids; Then he came to mission doctor— "Dang Tin-tae" it was, the Yaleman-Got his face patched, heard the Gospel. He it was who had the vision Of a white light in his dwelling, Brightening the darkened corners, Whitening the roof and rafters! Then, with spirit deeply troubled, Came again unto the white men For more light and we all told him Light in this dark world is Jesus, Saviour of all tribes and nations.

Then returned he to his tribesmen-"Zit-kwang" he, the patch-face chieftain-Sent out letters to his people, Summoned them from all the mountains, Gathered them from all the forests, Lo they came by scores and fifties, Sixties and the hundreds. Thousands Now are listening to the good news; All are having dreams and visions, Dancings, shakings and upheavals, Sin confessions, new convictions; Fiercest strugglings with their demons. Then they gave up homes and treasures, Came out fully in the open Light of day with swift fulfilment Of the vision of the prophets; Now they've built a new pavilion Where they gather to their worship, To their reading of the Gospel, To their prayers and singing hymn tunes.

Encouraging Signs in Latin America

BY REV. SAMUEL GUY INMAN, NEW YORK

Executive Secretary of the Committee on Cooperation in Latin America

HE outlook for missionary work in Latin America was never so encouraging as at present. The World War has not only brought all North, Central and South America closer to the United States, but it has revealed the deep need of true religion, and an openmindedness in its seeking that is surprising. We have already noted in these pages some of the changes that have taken place in Brazil and in Chile through evangelical Christian influences, and in Porto Rico as revealed in the remarkable moral reform movement; now we record a few other scattered incidents among many that show a new era dawning for evangelical work among our southern neighbors.

PERU-HONORS TO A SCOTCH MISSIONARY

San Marcos University in Lima, Peru, was founded in 1551. nearly a hundred years before John Harvard began his school in Cambridge. It is therefore the oldest university in America. With all of its conservatism, located in one of the most fanatical countries in South America, it has recently done the unprecedented thing of conferring the degree of Doctor of Letters on John A. Mackay, a brilliant young Scotch missionary, who began work in Lima two years ago. The press of Lima continues to refer with enthusiasm to this unusual event, which cannot fail to have a splendid effect on evangelical work in Peru where the constitutional prohibition against religious freedom was removed only two years ago. Dr. Mackay is reaping the benefit of his thorough preparation, which consisted, after graduation from his own Church College in Scotland, of two years' post graduate work at Princeton and one at Madrid University, followed by a tour all through South America. Besides his regular mission work, he is now giving a course in literature in the University of San Marcos.

BRAZIL SHOWS CONFIDENCE IN NORTH AMERICAN MISSION

It is gratifying to note the confidence recently displayed by the Brazilian Government in the Southern Presbyterian Mission. Because of the great scarcity of food in different parts of the world, the Government has thought it necessary to inaugurate a campaign for increasing the production of foodstuffs throughout the country. To assist in this campaign for "Conservation and Increased Production of Food Supplies," the Government has called upon Mr. Hunnicutt, Director of the Laras School of Agriculture, and he is now giving a large part of his time to this good work.

This Mission also has recently received a very remarkable offer from the leading men of the Government of the State of Rio Grande do Norte. It is asked to establish near the state capital, a school organized along the lines of the Southern Presbyterian School at Layras—a Gymnasio and an Agricultural School. To induce them to undertake the work, they are offered, for fifty years, the use of an immense estate (some ten thousand acres of land) with thorough-bred cattle, improved farm machinery, buildings for dormitory, class-rooms, barns, etc., with the probability of advantageous purchase, or renewal of contract at the end of the lease. It is an offer such as comes but once in a lifetime. There is no curtailment of liberty in the matter of religious instruction—in this respect the school is to have carte-blanche.

In this same city of Natal, the Government has a large school for girls, to direct which they have recently called Miss James, a former teacher in the Mission School at Pernambuco. The Government proposes to back Miss James, who has had special training in Teachers' College along those lines, in developing modern domestic science courses and others that will fit young women for practical life. They have requested her to make a trip to the United States for the purpose of engaging other young women to help her in this task.

CHILE'S BIG DAILY PUBLISHES MISSIONARY REPORT

On a recent trip to South America I took occasion to express to prominent men my belief that if Pan-Americanism ever amounted to much, a frank discussion of religious questions must take place among the peoples of the various countries. When the report of this tour was issued, it was sent to most of these prominent men. Among them was the editor of "El Mercurio" of Valparaiso, one of the most important dailies of South America. The editor, in spite of the former conservative policy not to deal with Protestant Missions, had the chapter on Chile translated and printed in its entirety in his paper, saying that it was interesting to know of the growing strength of Protestantism in the country.

In discussing Chile—a most conservative country and often believed to be very pro-German—it is interesting to note that a committee of prominent young Chileans, in Valparaiso, decided recently to raise a fund of \$50,000 (pesos) for the American Red Cross. A regular "Yankee Drive" was put on and netted \$350,000—seven

times their original goal.

NEW FIELDS OF SERVICE BY Y. M. C. A. IN VALPARAISO

The demands in Valparaiso for a night school for women was so insistent recently that at last the Association decided to heed the call. The use of a room in the public school building was granted by the authorities free of rent. The money needed for the installation of lights was raised among the members of the Association. A good teacher was secured and the school opened with forty scholars enrolled. This opening interest is an eloquent testimony concerning the necessity for a Young Women's Christian Association.

At the request of a North American lady residing in Valparaiso who is interested in the homeless boys of the city, the Secretary made an investigation with reference to the opening of a home for these boys. The Chief of Police was called on and told of the project. He listened attentively and said, his face beaming: "This is not new to me. I have thought of such a home for these boys for several years, but the work has to be done by volunteer workers to succeed. We have a house that we can turn over to you free of rent, and fifty beds. We will cooperate by bringing the boys to you instead of to the lock-ups. We want this home very much because now we can only put the boys in with other criminals—and that is not lessening crime, but making criminals." And now the only need is the right men to conduct the work.

PARAGUAY'S WELCOME TO MISSIONARIES

Remarkable indeed was the welcome given by the leading citizens of Paraguay to Dr. W. E. Browning, Educational Secretary of the Committee on Cooperation in Latin America, and Rev. C. M. Morton, of the Disciples Mission Board, who went to Asuncion recently to map out a program for the new Mission to be established by the Disciples. Every man with whom they conversed expressed himself as delighted at the thought of having an Evangelical School in Asuncion, and as willing to help it in every way possible. President Manuel Franco said:

"Educational work is much needed in Paraguay. Our people need a practical education. The girls should be taught to sew and to wash and to take care of the home. The boys should learn a useful trade. A 'Manual Training School' and a 'School of Agriculture' are much needed. There are good public lands which we could give you for an Agricultural School, and there is even an Experiment Station already begun by the Government which you might take over, equipment and all. What about your religious teaching? Is it of the confessional type?"

Ex-President Schearer, and no doubt the future President of the Republic, was especially enthusiastic about the opening of the school and said:

"My eldest child is in a Catholic school but I consider the instruction very deficient. I will not send him to a government school, for the influence is not good. If you will begin your school in March, 1919, even on a small scale, I will send you three children from the first day. The delay of a year in making effective your plans for opening a school may prove fatal to the project and mean the loss of the opportunity. You should plan to begin your work as soon as possible, and you can count on my personal and official influence to the full."

Dr. Eusebio Ayala, the Minister of Education said:

"We need you here. We are disposed to help you in any way possible. As to religion, most of the men are indifferent. No one is fanatical. There will be no trouble for you from a religious standpoint."

One of the principal dailies of the Capital had the following

editorial on the subject:

"In fulfillment of our promise to give further details in regard to the object of the visit of Dr. Webster E. Browning and Professor Clement Morton, of Buenos Aires and Montevideo, we have interviewed them with the object of securing facts in the matter of the development of their plans in Paraguay, since it is known that they expect to make extensive to our country the beneficial and philanthropic work which they represent. Dr. Browning forms part of a vast educational organization which works toward the diffusion of culture in all South America, and which has a special department for cooperation in such work. He is the Educational Secretary of this organization. In this position, he has had opportunity to study thoroughly the courses of study, the programs and systems of education of a large number of South American countries, in almost all of which there are at present institutions connected with this organization. In Brazil, for example, there are probably twenty-five such establishments, many of them large colleges in the large cities.

"The school which it is proposed to found in our country, and which will begin its work just as soon as possible, will offer instruction in all the usual primary and secondary grades, and will have a

boarding department."

Care was taken to let the people know clearly the religious purposes pervading the work to be undertaken. Dr. Browning said to the Minister of Public Instruction, "You understand, of course, that we do not belong to the dominant Church of Paraguay." He merely smiled and suggested that this was a further recommendation and added, "The men of Paraguay have no religion." To which Dr. Browning replied, "Unfortunately!" But he merely shrugged his shoulders. It was evident that the people, in general, will welcome the school all the more generously because it is evangelical, rather than Roman Catholic, especially the men who are in the Government and high in authority in other circles.

The Outlook for Missions to the Jews

BY REV. S. B. ROHOLD, F. R. G. S.

Pastor of the Christian Synagogue, Toronto, Canada

HE leading Jewish Press in reviewing the Jewish position in the world declares: "that all things have become new!" And all this is the result of the single declaration made by the Right Hon. Arthur James Balfour on behalf of the British Government a year ago. We cannot give a better illustration of this exalted feeling than to give a few sentences from the editorial of The American Jewish Chronicle of November 1st, 1918:

"Just a year ago tomorrow, there occurred what Jewish annals will record as the most important event in the post-exilic history of the Jewish people. On the 2nd of November, 1917, Israel, the age-long wanderer, ceased being an exile. By the voluntary proclamation of one of the greatest of the world-powers, greatest in point of material resources, territorial dominion and political influence, the status of the Jew has become radically transformed. From a wandering tribe, Israel became a nation once again; from a people immersed in dreams and hugging vain hopes and empty schemes for a millenium in which he might not share, he found himself all at once a full-fledged member of the family of nations with the solid ground under his feet. And wonderful as has been the results of the British declaration in revivifying the spirit of our people, the full effect of the memorable political statement upon the morale of the world's Jewry is even now scarcely realized by the Jews. Posterity alone will be able to estimate at its true worth what we, owing to our nearness to the event, are scarcely able to fathom with any appreciable degree of accuracy. Never before has the Jewish world been so aglow with hope and expectancy and the determination to labor and sacrifice and achieve, as it has been in this most memorable of years. The Balfour declaration has come to be known as the Magna Charta of Jewish freedom."

The strange thing is that some very thoughtful students of prophecy tell us that the whole fortunes of the War assumed a radical change soon after this memorable Declaration was made by Mr. Balfour. The prophetic references are many and striking. The changes also that soon followed on the battlefields are significant. The Holy City was delivered from the Turk by a Christian Army and from that day success after success followed the Allies.

All these speculations are interesting. They may be helpful to some devout souls, but they are full of grave dangers. It is true that the whole Jewish position and outlook have changed externally. The star of hope with regard to the Jewish future

shines brightly. The British Declaration favoring the establishment of a Jewish national home in Palestine, and promising to aid them in their national aspirations, has become an important factor in the so-called Jewish practical politics. Palestine, Syria and Mesopotamia are delivered from Ottoman dominion, never to go back. The Royal Jewish Commission is already engaged in the reconstruction of the Land with marvelous results. France, Italy, Greece, and now the United States, have officially declared their approval of the "British Declaration."

All these events are truly epoch-making. The Christian and the secular press have exhibited the keenest interest and have promised their support. The Christian Church has passed favorable resolutions, while Bible teachers, orators and speakers have made it the theme of addresses and deliberations. No subject has

secured a larger and a more sympathetic audience.

But these very things, which dazzle the natural eye, may obscure the true picture. The lime-light is turned on the things that please, while many miss the reality. Is all well with Israel? It is easy to follow the crowd and sing the popular choruses; it is hard to be in a minority, and to be called "a mourning Jeremiah!" But we must not be disloyal even to the extent of being acquiescent and passive.

Many and great changes have taken place within Jewry during the past four years. We cannot now describe these or the impending crisis. But if the Church will not now consider the Jewish question in its true light, the Church will have to face a real menace

ere long.

THE CHURCH PASSIVE, JEWRY ACTIVE

While the Church is passive, Jewry is active. This is shown by a careful study of a hundred different Jewish missionary reports, periodicals and pamphlets. While the official Christian Church is supposedly waiting for an opportune time, and for the so-called favourable point of contact to bring the Gospel to the Jews, the Jewish Press and leaders have been actively assailing Christianity and Christian doctrine.

Israel as a nation in her attitude towards Jesus and Christianity has not changed; she still continues in her stubbornness, and the cry is as of old: "We will not have this man to reign over us." The four years of ravishing war, this hideous deluge of blood, and all the agonizing sorrows and sufferings have not changed the nation in this most vital of all questions: "What think ye of Christ?"

Four years ago, when war was declared, the sum and substance of the editorials of practically all the leading Jewish papers was "Christianity has failed!" During the whole war this has been the unending chorus of the Jewish press. It seems so popular that

the leading Jewish writers are growing eloquent in their denunciation of the Christian faith. German Jews have even made a boast which has been taken up by Jewry at large. They say:

"Judaism will emerge from this war much stronger than Christianity. In fact, we expect it will supplant Christianity * * * The war has vindicated Law against Faith. Faith in every kind of ideal has failed. Law has triumphed. Judaism being the religion of Law, must needs triumph too, whilst Faith is bound to fail. The natural conclusion is that Christianity is bound to fail."

Leading Jews have not been slow in declaring that:

"Judaism, if given the same chance as Christianity, (which they hope it will have as soon as this war ends) will undoubtedly take the wind out of the sails of Christianity."

It is now quite common to hear a Jewish Rabbi preach on the "Failure of Christianity," and to point out the denial of such things as the "virgin birth" and the resurrection, by educated Christian ministers.

While visiting a reformed synagogue recently, the Rabbi came up in full glee, and said: "Did you read in the papers what the German Christians did to the evacuated cities and to the poor people?" We replied that it was awful and sinful. The Rabbi declared: "This is the result of your twenty centuries of Christianity." "Oh! no!" we said: "It is one result of twenty centuries of rejection of Christianity by the Jew."

Jewish scholars have been hoping that from their efforts will ensue a weakening of the Christian faith in Jesus the Crucified. Meanwhile the denominational Christian Church has been passive.

PALESTINE AND JEWISH MISSIONS

The ordinary Zionist, as well as the self-appointed leaders, declare openly "that Missionaries to Jews will be excluded from the new Jewish Palestine." The Very Reverend Dr. M. Gaster, in "Zionism and the Jewish Faith," declared:

"Faith and nationality go hand in hand; nay, they are indissolubly united. No one can be a Jew who does not belong to the Jewish Faith, and he who belongs to the Jewish faith belongs to the Jewish Nation. * * * A Jew who changes his faith is torn up by the roots. There is no longer any connection between him and other Jews. He is practically dead."

The prospect of a settlement of the Jewish question is therefore still far off. The difficulties from within Jewry are by far greater than those from without. The Jewish papers show clearly that a united Jewry is a dream yet unrealized, as Dr. Henry Moskowitz clearly shows when he says:

"To the Jews of America, Zionism has no positive message. The American Jew is nationally American only. The American Jew will not tolerate any other national political loyalty."

But however divided the Jews may be spiritually and politically, in assailing a missionary or in attacking Christianity, they seem to be generally united.

A CALL FOR PRAYER

The whole Jewish missionary problem is momentous, but its perils are vital. In Europe there are reports of awakening interest in Jewish evangelization. The London Jewish Society, the British Jewish Society, the Established and United Free Churches are all busy with plans for aggressive missionary propaganda in Palestine, Egypt and Mesopotamia. What is more significant is the decision of the two historic Scotch Churches to build in Jerusalem a Presbyterian Jewish Church to be a permanent memorial of the deliverance of the Holy City from the Turk.

At the same time, while the British Government is rightly aiding the Jewish Commissions, reports come that leaders are not thus far encouraged to engage in definite religious work in Palestine and the conquered territories. The Rev. Samuel H. Wilkinson of the Mildmay Mission to the Jews, has been obliged to abandon, at least for the present, his proposed missionary journey to Palestine. The Rev. J. MacDonald Webster, Secretary of the United Free Church, writes:

"The great sweep of Allenby's Army in Palestine and Syria undoubtedly brings the re-starting of actual missionary work nearer, but how near or how far, it is impossible to say. I do not think that even here, and probably still less with you, it is understood that no missionary work whatsoever is allowed in Palestine just now. The military authorities are making use of missionaries who were formerly there in relief work, but they are not carrying on missionary activity. It is indeed doubtful whether that will be at all possible until after the peace settlement. This cannot be too clearly understood, for to think that the fact that the Allied Armies have over-run that part of the Ottoman Dominion implies the re-opening of active missionary effort, would lead to untold disappointment. I am not so sure either that all this means the open door for the Gospel in Asia and Palestine. We hope that this will be so, but that will depend on the controlling power, and that is not yet settled."

Similar statements from other missionaries indicate the gravity of the situation. Does not this mean that it is time for the Christian Church to awaken, and for every individual who has the cause of Christ at heart "to take no rest till He establish and till He make Jerusalem a praise in the earth?"

Shall China Have an Alphabet

A Means of Diminishing the Illiteracy of Analphabetic China BY PROF. HARLAN P. BEACH, NEW HAVEN, CONN.

HE best educated Chinese, who knows no other language than his own, is not to be blamed for being analphabet. It is true that he does not know his A B C's, but that is because he has none. Occidentals hear it said that the Chinese written language has 214 letters which constitute its alphabet, and they deeply sympathize with a nation so grieviously handicapped. If that were true, China's illiteracy problem would vanish like the morning dew.

The 214 "letters" are not what we understand by that name. as they give no certain indication of sound, more often none whatever for a given character. They are simply the radical or classifier portion of the ideograph, used for dictionary purposes and often suggest the meaning of the word. characters having the wood or tree radical are the names of trees or wooden articles: the heart radical is usually found in words relating to the feelings or intellectual ideas, and the water

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CHINESE CHARACTERS: NEW AND OLD

radical is used in characters relating to the uses of water and in the names of streams. In short the Chinese has no alphabet, and each of its characters is expressive of an idea whose pronunciation will vary as widely in the Chinese dialects as the different words two, deux, zwei, duo, etc., in European languages, while each gives the reader an idea conveyed by the Arabic symbol. Similarly mathematical signs, like + and — and chemical and astronomical symbols, express to all scholars common ideas, though differently named in the various languages.

As the Chinese have not been lacking in ideas, the Imperial Dictionary of K'ang Hsi, the standard one of the language, albeit two centuries old, contains 44,449 characters, and since its publication thousands have been added to the list. While scholars do not commonly write more than five or six thousand, and though five times that number may be all that are in use, one can readily see what an endless burden it is to acquire and retain in memory even a few thousand of these.

The lack of an alphabet has so retarded the acquisition of the Chinese characters that other nations using them as their written language have for centuries sought relief from the memorization of endless ideographs. Thus, the Japanese before the end of the ninth century of the Christian era had restricted themselves to a limited number of characters to be used as phonetic signs, and even these were abbreviated and made cursive. These attempts led to the use of Japan's two syllabaries of 47 syllables, not letters. So also Korea attempted to shake off the intolerable burden when King SaJong in the fifteenth century gave his people the unmun or onmun phonetic alphabet, which one foreign Korean scholar asserts is unequalled in the world for simplicity and phonetic power.

In China itself, early Buddhist missionaries were so disturbed to find no alphabet, such as obtained in their native India, that they introduced what is called the fan ch'ieh, or system of initials and finals, to give the sound of words as is done now by the Chinese in dictionaries. By its use a character whose sound is unknown is represented by two better known characters of which the first part of the first gives the initial sound of the unknown one, and the final part of the second the latter part of the sound. For instance, an unknown character, lang, might be pronounced by using the first

sound of lin combined with the last part of mang, l-ang.

Protestant missionaries to China in the early days had few converts, especially among women and children who are most likely to be illiterate. But during the last half century and more, the necessity for teaching church members of the illiterate classes to read the Bible and Christian literature gave rise to the use of the Roman letters for representing the sounds of the Chinese ideographs. Thus in 1852 the reading of a paper by Rev. Dr. Taylor of the Southern Methodist Board at Shanghai led to the appointment of a committee which later presented a system for the Shanghai dialect, using Roman letters with various diacritical marks. Rev. T. P. Crawford, D. D., a Southern Baptist, saw that for a nation utterly unaccustomed to phonetic analysis, it would be as difficult for the people to separate a Chinese word into its component English letters as to divide bird-shot into several parts, to use Dr. Blodgett's Hence, adopting the early Buddhist idea of initial illustration. and final sounds, he prepared a set of adapted Chinese symbols for representing the two halves of every Chinese word. Shortly thereafter the Shanghai missionaries recommended it for use by the missions and it was so employed to a slight extent. Later, when Dr. Crawford removed to the Mandarin-speaking province of Shantung, he revised it for that more nearly universal language, but it has never been widely used and is not heard of today outside of that province. Subsequently several attempts were made by the present writer and others to adapt Occidental shorthand symbols to Chinese, usually with the idea of never using more than two symbols for a given word, following the Chinese system of initials and finals. None of these has been widely used.

A system that has been employed most successfully for the blind was a modification of the Braille, devised by the late W. H. Murray in his school for the blind in Peking and later used quite widely for sighted readers as well. He took the 408* monosyllables of the Pekingese and arranged them in numerical order which was easily memorized by means of an ingenious rhyme. Reading thus resolved itself into translating a given number expressed in Braille into its corresponding monosyllable. As each number gave the reader a complete word, no combination of component sounds or even of the initial and final was required.

Missionaries have not been behind in fostering the new move-For decades, Christian books and Scripture portions had been published in the Romanized Chinese, always with the limitations referred to above. Recently the indigenous system invented before the coup d'état of 1898 by a Hanlin scholar, Wang Chao, hás been vigorously furthered in North China, where it is known as kuanhua tzu-mu, or Mandarin alphabet. Yet it is more truly a syllabary. Its seventy "letters" are all Chinese monosyllables, and the remaining 30 * odd monosyllables of the Pekingese Mandarin are made up by combining pairs of these true monosyllables, merely eliding the final vowel sound of words that are dissyllables rather than monosyllables. Here again use is made of the initial and final of the Buddhistic fan ch'ieh system. All semblance of foreign letters is lacking in these simple adaptations of Chinese characters, and the writing is still further acceptable through its being done in perpendicular columns instead of in horizontal lines as in English. Mr. Wang's fifty initials remain as they were, but missionaries have increased his twelve finals to twenty in order to obviate the use of one final for a number of different final sounds as in his plan. The chief drawback to the intelligent use of phonetic writing has been the failure to mark emphasis, without which phonetic reading cannot readily be understood. In this system the emphasis is marked in each clause, as are the tones of emphatic words, thus making the meaning stand out almost as clearly as if the sentences were spoken Through the generosity of Mr. S. J. W. Clark and the practical assistance of Mr. McIntosh, of the Presbyterian Mission Press, the Gospel of St. John has already been printed and also the Cate-As the average illiterate can be taught to read in two weeks with lessons of an hour or two each day, the system promises well for the future. While the learner does not memorize all the words of the language by number, 408 or more, according to the dialect, as in Mr. Murray's words, it can easily be adapted to differing dialects. The objection raised against it, that it varies from the Government

phonetic system, is partly met by the consideration that the latter often requires the combination of three incongruous sounds to make a word, whereas this one calls for only two true phonetic symbols, easy of pronunciation, for any word. Both systems are being stressed.

Despite the fact that the Chinese ideographs constitute the most formidable obstacle to China's progress and hence present the problem that most urgently demands attention, as stated in a recent issue of the Far Eastern Review, the ideograph is bound to remain so long as the language continues to be monosyllabic. In the nature of the case, relatively few monosyllables are possible. especially as the Chinese favor open syllables, thus reducing the total number of possibilities. With the utmost number of monosyllables in the Pekingese official dialect— 420 including eccentric pronunciations—there are, on an average, 105 characters pronounced the same, if the total number in the Imperial Dictionary is divided by 420. In a pocket dictionary widely used by missionaries, there are 165 characters Romanized as chi, like our letter g, and 178 Romanized as i, like our letter e. While these are exceptions as producers of ambiguity, it will readily be seen that whereas every one of the different characters so pronounced varies from all others having the same sound, thus avoiding all ambiguity, in any Romanized or indigenous phonetic system, there can be only one Romanized or phonetic equivalent for these 165 chi's and another for the 178 i's.

Japan has repeatedly discussed the question of using only the Romanized equivalents for the Chinese characters, which still are employed in all their best literature; and though she has societies to promote the Romaji, the final verdict always is that the Chinese ideograph is incomparable as an expression of ideas. This decision is reached, though one reads annually in the native "Japan Year Book" such statements as this: "The ideographs are a clog to the progress of education, and their discontinuance and the adoption of the Romanization system would shorten the school course of Japanese boys by two or three years. The Romanization movement was started decades ago; but as yet there is little hope of its being adopted in schools, and Japan in the meanwhile must continue to use the cumbrous system of ideography." This is said in a country where the records of the Imperial Diet show that 2,000 ideographs suffice to report the addresses, while only 1,360 Chinese characters are used in elementary school grades. Moreover, the Japanese is a polysyllabic language and does not require differing ideographs to avoid ambiguity, as in Chinese. How much more, then, is China certain to continue to use her difficult characters.

^{*}As a matter of fact, in Sir Thomas Wade's system of Romanization Perkingese has 420 syllables. The numerical discrepancy is due to the fact that some of the syllables are omitted because but rarely used.



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UNDER HANDICAP

THERE is more than a smoothly flowing rhyme in that old verse.

"Tis easy enough to be happy
When life flows on like a song
But the man worth while
Is the man with a smile
When everything goes dead wrong."

The testing time comes when everything goes dead wrong. Worth while folks are not those who can sing only ready-made songs, but those who can make a song out of a situation in which other people see not enough poetry for a rhyme and not enough harmony for a chord; who can win the race with a handicap, which other people consider a reason for not even entering for the running.

One of the wonders of these reconstruction days is the way in which maimed soldiers are being literally made over and fitted for a part in the world's work instead of being thrown out on humanity's scrap heap. No pitiful wrecks of men, seated by the way side, displaying their disabilities in the way most advantageous to the exciting of pity and the extraction of small coins, are to follow in the wake of this war, we are told. No matter how heavy their handicap, men are bravely learning new trades if they are disabled for the old ones. "Every man according to his several abilities" is coming into a fuller meaning than ever before. More heroic even than the way the soldiers marched forth to battle in full health and strength, with the inspiration of martial music and ringing cheers, and the lure of victory just ahead, is this courageous facing of handicapped life after the war. The wonders we are witnessing should bring a new revelation to us of the possibility for missionary service. Our complaints about our handicaps in the winning of a world should forever cease, and systematically we should start out to enlist and train for service many whom we have heretofore listed as disabled.

Let us away with the habit we have formed of sympathizing with ourselves because of our disabilities. Some of the finest work of the world has been done and is being done by men and women who have, by sheer determination and consecration, faced tremendous handicaps, before which other men and women have helplessly despaired, and who have wrought with splendid courage until their liabilities actually became their assets.

The Talent of Blindness. When Dr. William Moon was stricken with blindness, all of his hopes and ambitions seemed utterly crushed. What use was there in the world for a blind physician? After the first awful shock was past, he began to readjust his life—not to days of dumb resignation, but to days of altered service.

For forty-five sightless years he raised blind eyes to God in fervent prayer that he might not fail to see and to use his opportunity. At the end of those forty-five years he recorded one of the most remarkable testimonies ever given. He said: "It has pleased God to bestow on me the talent of blindness. I have tried

hard not to bury my talent in the napkin of despair and hopelessness, but to use it for His glory."

his handicap Without William Moon would likely have been one physicians. among thousands of Handicapped, he became an outstanding benefactor of humanity, for he invented the Moon system of reading for the blind which has opened the Word of God and many other rich treasures to thousands of sightless eyes. The same handicap which puts one man on the street corner begging, puts another in the Hall of Fame as a world benefactor. The ability to recognize the "talent of blindness" would change many lives from dumb resignation or complaining endurance to fine, consecrated service.

The Talent of Leprosy. whole world has marvelled at the work of Mary Reed, called into a great service by a handicap most of us would be very slow to recognize as a talent. At home in Ohio on her furlough as a missionary she discovered symptoms of leprosy. She went immediately to New York to consult an eminent specialist who confirmed her fears. To all who read the story of her quick decision which followed the pronouncement of the doctor's diagnosis, there comes a sudden flood of wondering admiration. There was no place for despair nor even gloomy forbodings in her plans. With an ever strengthening conviction that a great new opportunity had opened before her to give her life to work among lepers to whose company she was not admitted, Mary Reed went back to her home in Ohio. So that she might not shadow her mother's life with such a sorrow and so that none of the loved ones at home should be exposed to infection, she decided to return to the mission field immedi-She told her mother that unexpected changes had made it necessary for her furlough to be cut short, and playfully persuaded the folks at home to make it easier for her to go by "pretending" that she really

was not going to leave them again for such a long journey, but that she was just stepping around the corner. So, without the handclasp or the kiss for which she longed, but which would be fraught with danger to those she loved, Mary Reed went gaily down the old walk she loved, waving her hand with a kiss—to go around her corner to do the greatest work a woman has ever done for the suffering lepers of the world.

The message she sent back home when her mother heard that her daughter was a leper, working among lepers, has become a missionary classic—"I am going back not with a

sigh but with a song."

METHODS OF "SHUT INS." The WORK FOR The extras were crying a terrible railroad accident. In the hospital a little woman forgot her agony as she looked anxiously into the doctor's face to read what omen of good or ill tidings she saw written there. The days lengthened weeks and the weeks months and finally she went home in an ambulance, knowing at last that the rest of her days must be spent on her back. A great wave of bitterness swept over her. She, who had always been the center of activity in her church was to be cast aside, broken and useless. In anguish she lifted up her soul to God and begged that He would take her home and spare her the shame of a useless life. But as she lay in her room day after day the bitterness gradually disappeared, and learned to live with Him and talk with Him as she talked with no friend on earth. One by one she took her friends to God in prayer. As her pastor preached she prayed for him. When the missionary society was meeting she spent the time in intercession. She had expected to be shut in alone and shut out from all her former interests, but gradually she found the boundaries of her life enlarging until they embraced the ends of the earth. Her

friends who had dreaded at first to face the ordeal of going to see her and hearing her tell of her affliction found that it was not of herself and of her sorrows she talked. Gradually her room became a community center and a place of prayer. Realizing the power of her life of intercession, her pastor came in one day that she might pray with him before he spoke. After that he came regularly. Friends who were in trouble or in perplexity formed the habit of dropping in that this little woman who prevailed in prayer might intercede for them. One day a bride and groom came straight to her from the altar, bringing her the bride's roses and kneeling beside the couch that she might pray with them ere they went out on their life together. After that the visit to her room seemed a natural part of every wedding in the congregation. Once the girls' society was giving a missionary pageant in the Church. They came over in their costumes to "cheer her up," but as they went away they realized that it was she who had cheered them for great tasks by her simple, earnest prayer with them. There seemed nothing constrained or forced in the eager sympathy with which she said to even the casual caller, "Wait a moment before you go. I haven't prayed with you yet." Under her pillow she kept always a little book in which were noted the people for whom she daily interceded. down the pages were names marked which indicated answered prayer.

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When the call did come for her to go Home her pastor and her Church knew the most active and efficient worker in the congregation had gone from them, and her "prayer-book" furnished such a marvellous record of prevailing prayer that others were constrained to a life of intercession. Joyfully she stepped into the presence of her Lord, having finished the work given

her to do.

Building Methods. Ida Gracev was the daughter of a Methodist clergyman. For long years she suffered from a torturing and incurable disease of the spine. Because of her own agony her heart was filled with an overflowing sympathy for the crippled girls of China about whom she read. What could . she do? Sighs for the money she did not have would build no homes for these neglected girls in China. Longings to address meetings and thrill audiences and to work as other girls work availed nothing. stant bemoaning her inability to do anything would only embitter her own life. Ida Gracey bravely faced her handicap and began one of the finest pieces of missionary service that has ever blessed China. She began to pray for money to build a school for cripples in China. Before she died she had the joy of sending to China the money which had come in answer to her prayers to build the first school for crippled childen in all that great land.

CHURCH HANDICAPS. In addition to personal handicaps it is more than likely that our society must work under some very peculiar difficulties. After every good conference on methods, almost every woman present who asks for an interview with the leader does it to explain that she is working under "very peculiar diffi-culties." It is amazing to find how very similar these very peculiar difficulties are. All of us have them. As a matter of fact, the societies and the churches that are doing successful work are succeeding not because they have no handicap, but because they have learned to overcome difficulties. "The man who says the thing cannot be done is interrupted in these days by the man who is doing it." Here follow the interesting experiences of some of the churches and societies which have overcome difficulties that are typically pecu-

Mission Study Under Quarantine. The whole world has been

handicapped this year by the in-fluenza situation. Grace Covenant Church, Richmond, Presbyterian Virginia, met the same difficulties in mission study this fall that have faced almost every other church, Grace Covenant Church is numbered among those who overcame. When the time came for the Fall Mission Study Classes, influenza was raging and the Board of Health put a ban on all meetings. After much study and prayer, the president of the Missionary Society, Mrs. J. W. Sinton, outlined a plan for Mission Study under Quarantine, which contained the following points:

Since meetings at the church were impossible the women were to study the book at home. The women to be reached were divided into groups of four. A printed slip containing explanation of the plan and the names of the four women in her circle was given to each group leader.

The group leader was asked to buy a copy of the book to be studied, "The Path of Labor," and to paste the slip of explanation in it before she passed it on to the next woman on the list. The cost of the book was forty cents which was met by the leader paying the entire cost, and receiving a refund of thirty cents from the second reader, who in turn asked for twenty cents from the third. The fourth member of the group refunded ten cents to the third, so that the book cost each one only ten cents, and no one had to make a collecting tour. The study began on October 24th. Each one was allowed a week in which to read the book.

When it was possible to hold a meeting at the church the women were asked to bring sandwiches and come for an all-day review. The first half hour was spent in prayer for Home Missions. Then a review of the book was given, the outline being presented by excellent charts on the different chapters. There followed a lively discussion, with questions asked and interesting experi-

ences cited. Forty-six women attended the review meeting and twenty others who could not be present were reported as having read the book.

The Reach of a Reading Club. "Oh, if we could only get more women to read these splendid Mission Study Books" sighed one woman helplessly. Mrs. E. H. Bronson of Bridgeport, Connecticut, echoed this same lamentation, but she followed it with more than a helpless sigh. This is what she did about it:

'Feeling that we must get more women to read our missionary books, I 'concentrated' on plans until I decided that The New Fiction Club had the best one of all. That Club has twenty-five members, each of whom buys a book and passes it on until all the members have read all the books. In our Reading Contest we had four missionary books to be read. We secured six leaders, each of whom was commissioned to find three other women who would promise to do two things—buy one book and read the four. We allowed two weeks for the reading of each book. Then it was passed on to the next member, the four books being read by each member of the club in eight weeks.

"A still wider circle of influence was secured by the next step, which was to pass the books on to another circle of four who did not have to pay for them. This is to be repeated many times during the year. Each reader is asked to write her name on the fly leaf of each book she reads. At the end of the year the book goes back to the woman who purchased it, its value being enhanced by the autographs of all who have read it. We are trying this plan for the first time this year and are finding that interest and enthusiasm are following the interchange and discussion of the books.

"Another thing that adds interest is the state recognition of missionary reading. Our state organization in Connecticut has six loving cups—one for each association. At the Annual Meeting of the Home Mission Society in April the cups are awarded to the church in each Association which reports the highest percentage of its membership having read the four books assigned for the year.

"There is some friendly rivalry between the larger churches, though the churches with small membership could more easily have the higher

percentage."

Overcoming "The Usual Hour Handicap. Most of our churches are failing utterly to claim the ability of their fine business women because they continue to announce misssionary meetings "at the usual hour," which is probably three-thirty when all business women are at work. A few wise ones are beginning to realize that a perfectly orthodox women's missionary meeting may be convened after nightfall and are lifting the former tacit curfew restrictions. Here is the story of a Virginia success along this line:

"A few young business women of the First Baptist Church of Lynchburg, Va., who could not go to the meetings of the Missionary Society which were usually held during the afternoon, decided that because they were business women was no reason why they should not have part in the King's business, so they formed a Business Women's Missionary Society which is proving a great success. They come to the church from their places of business and have a lunch, which affords a splendid opportunity for relaxation after the day's work and makes it possible for them to have a share in the social life of the congregation. Then follow programs on the topics given in the missionary magazine. A Current Events Club always has something of interest to add to each program. While small at first the society is rapidly reaching the business women and enlisting them one by one. stead of contributing ten cents a month the members of this society averaged \$17.00 per member last vear."

"No Money." In the rural communities one of the ever present reasons given for small contributions is that, while the farmers' wives live surrounded by an abundance of good things, very little actual money passes through their hands. Butter and eggs are exchanged for groceries, and none of the sales of the products of the farm come to the farmer's wife in cash form. In one Tennessee congregation which had made very small gifts to missions, it was decided to give to mission work all the eggs laid on Sunday. When the other eggs were sold in exchange for coffee and sugar the Sunday eggs were sold for cash. To the amazement of the congregation the amount given in this way was sufficient to support a native evangelist in Japan.

Rainy Day Meetings. There are leaders who despair at a falling barometer and who feel that a few drops of rain are a dreadful handicap for a missionary meeting.

One August day in 1806 five students from Williams College met in a grove to talk and pray together about the great non-Christian world to which no missionary from America had yet gone. When the rain and even the thunder began no one moved that the meeting be adjourned or postponed because so few were present. No one spent any time in incriminations against the students who did not attend. The five who were there were so intensely in earnest they simply sought shelter under a nearby haystack and continued their prayers for open doors and for God's guidance. There is a monument which marks that spot, but no monument could record the results of that rainy day prayer meeting. Dr. Samuel B. Capen, late President of the American Board of Commissioners for Foreign Missions said, "The power of the sun will be measured by a yard stick sooner than the results of the haystack meeting by statistics." The first foreign missionary society in America organized and the first foreign missionaries sent to the field

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were only the beginning of results. On the centenary of that Haystack Prayer Meeting a group of laymen were called to meet in Fifth Avenue Presbyterian Church in New York. If the men who were invited to that meeting had despaired because the rain poured down, there would have been no Laymen's Missionary Movement. In some societies rainy day meetings are fraught with unusual blessing.

Rules for Successful Rainy Day Meetings. Do not postpone the meeting because of rain. If you do, the next time a cloud no bigger than a man's hand appears in that sky some will say, "There will not be any meeting to-day."

Do not adjourn because only a

small number are present. Reward, by the best meeting possible, those who have come.

Occupy none of the time of those who are present by dilating upon the unfaithfulness of those who are absent.

Let there be enough of cheer on the inside to dispel the gloom outside—cheer in decorations, cheer in the program, cheer in the leader.

Give special place to intercession. After the meeting send notes to absent members telling them about the interesting rainy day meeting, and announcing some special feature that will be reserved for the next rainy day meeting.

Remember that future generations will have no monuments for those who despair on account of rain.

Finding Others. The story of that disciple who found his brother and brought him to Jesus is one of the first missionary stories recorded. Not for salvation only but for service as well does this opportunity of finding others come to us. At a Northfield conference one of the most regular attendants was a girl who was wheeled into the meetings day after day, although she was never able to sit erect. Yet a returned missionary had found in her an unusual gift as a translator, and

had brought her to Jesus and was fitting her to have part in the great new enterprise of giving a larger Christian literature to the women and children of China. Finer yet than the ability to make the most of one's own life is the ability to see and make the most of the possibilities in other lives, for that life is fullest which fills other lives to overflowing.

THE GLORY OF IRON MEDALS

Are we prone to sigh for an unhandicapped service? Do we look with admiring envy at some who seem to leap unhampered to success? Do we chafe at the bars that hem cur own lives in? Several years ago there was published in *The Literary Digest* a poem to the Chicago River which revealed in that unsung stream a glory surpassing the glory of the Danube or the Rhine.

"They have bound me with bridges With tunnels burrowed under me. Incessant, unresting, all day and all night, Traffic roars over me and my uplook to the blessed sky

Is barred by cables, girders, stacks.

My banks with docks close hedged inexorably hem me in.

Vacantly through smoke and floating smudge

The sun looks down upon me, Like the bleared eye of an old, old man. No outcast of the gutter slinks by more soiled than I

Polluted within and without.—
But on my shackled breast I bear corn
and iron, lumber and coal.

The little children of India eat of my wheat My lumber shelters the stricken of Mes-

sina
The iron that burdens me forms a ready

tool
Fit for the hand of man.

What singer can sing of me one low-keyed song?
The Hudson, the Danube, the Nile, the

Rhine— All these, all these have their poets As beautiful women their lovers, But I—soiled am I and brackish

As sweat on the brow of a workman, But the broad ships that weigh my breast Are like iron medals; with these words wrought: "For Service."

Therein alone is my glory, I serve, I serve."

The Woman's Foreign Mission Bulletin

EDITED BY MRS. WM. H. FARMER, MONTCLAIR, NEW JERSEY Representative of the Federation of Woman's Foreign Mission Boards

Historic Step in Federation

NOT every beginning has a known date. Women who serve a great cause like that of foreign missions are inclined to get together for practical and inspirational barter whether interdenominational markets are planned or not. Such a conference of women from different boards was held before the Parliament of Religions (1893), but the exact date, whether before or after the World's Fair, has not been found. gatherings followed, usually at an interval of one year without the formality of federating.

Step 1

The outstanding event of 1900 was the Ecumenical Conference held in New York City. And the greatest day for women was April 24th, when Miss Abbie B. Child presented a scheme for systematic mission study to be followed by women of all churches. The Central Committee for United Study of Foreign Missions was then created, representing at first five, later seven denomina-tions. This committee has reported regularly to the Interdenominational Conference, although it was not appointed by it.

The World Committee which organized the women's program at the Ecumenical Conference went out of existence that year leaving the Central Committee for United Study and the only national interdenominational committee to offer a report to the Conference of Woman's Boards of Foreign Missions. It became necessary for it to assume leadership in the organization of summer schools of missions. This was in response to a growing interest in the Study of Central Committee text books (the first of

which was "Via Christie") and a demand for trained leaders of study classes. Northfield summer school was the pioneer in 1904.

Step 2

The year 1910 is marked in red and gold as the Jubilee, the program of which was initiated by the Central Committee. The story of its nation-wide success, the thrilling enthusiasm of its luncheons, assemblies, prayers, and gifts is known to all.

Results—Briefly Outlined.

- 1909. Gathering of women's boards of foreign missions voted to meet tri-ennially. (Origin of term "Tri-ennial Conference.")
- 1911. (May) Boards voted to federate for conservation of Jubilee gains, since the Central Com-mittee had begged to be re-leased from all responsibility save that of publishing study books.
- 1912. Large attendance of delegates on invitation of Jubilee Continuation Committee of Philadephia. New plan of Federation Adopted, leading to
- 1913. Organization of 5 Territorial Commissions and a General Advisory Commission.
- 1914.
- Publication of Bulletin. Suggestion of merging Triennial 1915. Conference and Federation for sake of simplicity strength in organization.

Step 3

If the preceding steps have seemed chapters dry as dust, dealing with the outward and visible By-law rather than the inward and spiritual grace of our Federation, it will be pleasant to read that in 1916 the merging was successfully achieved, "the wedding celebrated," as the Bulletin for April, 1916, expressed it, "at 25 Madison Avenue, New York City." Henceforth we can use the new title, "Federation of Woman's Boards of Foreign Missions of

North America."

And, by the way, nowhere can one find a more satisfactory reflection of the spirit of the Federation and the scope of its activities than in those dear old numbers of the Bulletin. This magazine of 32 pages was issued at first (1914) twice a year, but soon afterward appeared quarterly without reducing the size or increas-

ing the price (25 cents).

Dipping into the contents one realizes what talented writers, what consecrated personalities have been and are shaping the form and functions The first copy of the Federation. appeared just before the war in Europe; the second in October, 1914, described Mrs. Knox's experience when caught in Germany on the fateful 31st of July. And the war note persisted as Mrs. N. D. Hillis wrote of prayer, and Mrs. Montgomery of song rallies for victory. Mr. Oldham was quoted on "War and Missions," and Mrs. Peabody described the greatest battlefield greatest (motherhood in India) with a fine portrait of Dr. Ida Scudder.

But most valuable of all was the comprehensive summary from time to time of the varied responsibilities resting definitely upon the Christian women of North America. And that

brings us to

Step 4—The Present

Out of past experience and prayerful faith there have been evolved:

1st. An organization that democratically makes a place for the Boards of smaller as well as larger communions, a Federation that is purely advisory and yet truly influential, and a plan that is both stable and flexible. In this missionary garden are growing enthusiasm for the greatest task in the world, courage for increased responsibility, friendly interchange of methods, and love for all that concerns world friendship—international, interracial uplift—as well as all the "Fruits of the Jubilee." There are many beds in the

garden, but they are separated not by fences nor even hedges but by paths!

2nd. A development of some blesséd by-products of the Jubilee,

such as

Missionary pageants.
Lecture courses on the study books.
A national day of prayer for foreign mis-

sions (this year Jan. 10, 1919).
A committee on Christian literature for the women and children of mission

fields. Several new summer schools.

Many local missionary unions.

3rd. A bulletin of four pages appearing six times a year in the "Missionary Review of the World."

4th. Six standing committees on which serve nearly 50 women representing 12 different Boards.

Types of work:

Home Base.

Methods of Work.

Publication and Literature.

Summer Schools.

Student work.

Foreign Field.
Interdenominational Institutions.
Christian Literature.

Step 5—The Future

In the days to come the Federation will continue to meet annually for the practical and inspirational advantages of a delegated assemblage; it will continue to serve the Boards in an advisory capacity, encouraging local unions, and a more complete mobilization of individuals groups. Never was concerted planning more necessary than in this "New Era." Moreover it will, we enlarge its scope strengthen its influence, showing both daring initiative and persistent common sense. For "to be a Christian today is to be an explorer, an adventurer." Highest courage, broadest vision, kindliest disposition, and deepest spirituality are demanded in this epoch of world reconstruction through missions. The Federation will not fail. Instead it will summon not only the interested one-fifth but also the indifferent four-fifths of our membership to appreciate fully the challenge of the following message.

A WIDER WORLD FOR WOMEN

By Mrs. Henry W. Peabody

(Given at Northfield last summer and now reprinted in booklet form.)

The very greatest thing that women might do to save the world has not yet been attempted. It would revolutionize the Church and bring the Kingdom of God on earth. emphasized it by teaching and ex-Suppose we should try to train the children of the Church as faithfully for international friendship, i. e.: foreign missions, as the Germans have trained their children for militarism. Suppose we could enlist the children, not just yours and mine, but all the children of the community, the city, the countryside for world service. Children respond with enthusiasm to a great appeal. Suppose we should never let them get to the place where they need to be reformed, but should form them in childhood. Suppose when we mothers and older sisters and grandmothers lay down our war work we should begin to conserve our own American children for the rebuilding of the Women who have worked for the French and Belgian orphans might be brought into closer relations to the Church through the needs of the children.

It will not be safe to trust to a league of nations to keep peace unless the standards of nations are changed. This change will not come in a day.

While men discuss plans to prevent war, let Christian women make such plans possible by educating children in the ideals of world brotherhood. It is an easy task with all the beautiful helps, and the child heart is ready to welcome the whole world of children.

Will not a group of women and girls in every Church make this their part of world reconstruction? * * * There is room, is need, in the Church for every kind of womanly service and talent. When the Church really

assumes her task she will find her absolute need of them. The enlarged sphere of woman's work in relation to the Church will demand an enlarged sphere of the Church in relation to woman's work. Creator has not limited woman. She has been oppressed by the greed of man, by her own evil tendencies and weaknesses, by false religions and by misinterpretation of the Christian religion. But He has opened to womankind wide doors of opportunity and service from the beginning of the world until now. though the Church may have failed to catch His vision or to live His life. It has not entirely failed for quietly, without uniform or parade, the groups of women in missionary societies have been laying foundations, and they no longer work apart denominationally, but have federated for larger service. * * *

Foreign Missions, enrolling in its organizations less than one-fifth of of the churches, is the women pledged to colossal tasks. women of vast nations like India and China, numbering literally hundreds of millions, have practically no medical aid. There are no medical units with ambulance corps and equipment for them. They are born, bear children at an incredibly early age, and die on the battlefield of motherhood, with only the aid that comes from a small mission hospital or an over-burdened woman doctor. The great majority of these women are prevented by rigid social custom from seeing a medical man, and few women doctors are seeking a wider world. The emergency call today comes to all women with merciful hearts to provide adequately for the medical schools now opening for Oriental women. They are equipped liberally with faith, but lack friends, funds, and faculty. The students are ready, thanks to the beginning made in girls' schools fifty years ago, when women, north and south, turned from their own bitter grief, to enter into the sorrow of the world.

There are three new women's colleges also begging to be made strong, that they may make strong leaders for women. All the great divisions of the Protestant Church are uniting to meet this crisis. Can the women who have rendered such splendid service in the war fail to respond to this call—this age-long need? Will not the whole Church put its power back of these organizations as the governments of the nations have stood behind women in war service, giving co-operation and support, commensurate with this magnificent undertaking to carry the message of Jesus to all nations in terms they can understand, terms of home, health, education, social rights, spiritual awakening, eternal life?

The Church must adopt a large program to win women to large serv-It must redeem county and community from civil forces, whether in such forms as licensed drunkenness and indecency, or the more subtle forms of extravagant pleas-It must train the children of the homes and the streets. It must improve social conditions and protect from greed and from avarice those who toil. It must make this country worth dying for and an ideal place to live in. It must recognize international ideals born of the internationalism of Calvary. It must call in the name of the Lord Christ for volunteers for world service. It must equip and send all who will go to proclaim the Gospel of the Prince of Peace. It must hold to the eternal verities, and ridding itself of autocracy and formalism must emplify the sacrificial life of Him who shed His blood to destroy the powers of evil and to establish His Kingdom of righteousness.

Christian Literature in China

A very important movement for the women and children of mission fields was started in 1912, when the Federation appointed a committee on Christian Literature. Time was when this feature of foreign mission service received scant attention. Dr. Patton has called it the most neglected theme, and stated that no church could be found to support a literature missionary, because the medical, evangelistic, and industrial work seemed of vastly greater worth to the non-Christian world.

The scale of values is, however, being revised. The time is aproaching when many shall be proud to dedicate their lives to this service, and to make it of prime importance in extending the Kingdom of Christ.

"We are creating a generation of readers and students in our Christian schools and colleges," writes Miss Alice M. Kyle, "and they need the best literature, but we are trying to satisfy their growing appetites with the husks. Shall we not give them some of our overflowing abundance?"

Translations of such books as "Silas Marner," "Little Lord Fauntleroy," "Sara Crew," "The Wide Wide World," and "Birds' Christmas Carol" with Chinese Ruggleses, are eagerly read and do a world of good in counteracting the evil influence of cheap and smutty French novels.

Miss Laura M. White is editor of the only Christian magazine for women in all China (Nu To Pas so "The Woman's Messenger").

Two young women, Miss Yuen and Miss Li are associated with Miss White, and two Chinese men scholars are also on the editorial staff. Miss Yuen does the serious work, and has recently published an original temperance story, "From Defeat to Victory." Miss Li has just finished an adaptation of Robert E. Speer's "One Girl's Influence."

Equally important is the work of Mrs. MacGillvray, a Canadian Presbyterian missionary of Shanghai who gives her time without salary to edit "Happy Childhood," a Chinese "Everyland" for children. Over 3000 paid subscribers mean about ten thousand devoted readers, and the list is increasing every month.



CHINA

China's President and Opium

THE decision of the Chinese President, Hsü Shih-ch'ang, to burn the stock of opium acquired by influ-Chinese from a Shanghai Opium Combine for the purpose of reopening the traffic in China is a matter of praise not only from Chinese but from all civilized nations. The loss of the \$14,000,000 stock, to say nothing of the loss to the government in revenue, and at a time when the country is in financial straits, the loss of popularity among certain official circles personally interested in continuing the traffic seem to have weighed little in the President's mind before the significance to the Chinese nation of the proposed backward

This action on the part of China demonstrates a quality of strength in her people that is not adequately grasped by the west. This eradication of a century old vice was not put in force through the issuing of edicts by the government alone but was due to the imperceptible and immense pressure of public opinion—the opinion and belief of millions and hundreds of millions of inarticulate Chinese scattered throughout the vast distances of China, a force imbued with the simple and definite in-

stinct of right.

The racial mind of China is built on simple and on stubborn lines, with a bluntness and honesty that make for character. This primal force was backed by the momentum of hundreds of millions of people, thinking along the same lines.

China's John Wanamaker

MR. MA MING PIU, manager of the "Sincere Department Store" of Canton, has established large department stores in Honkong, Shanghai and Canton. He began business as a fruit merchant in Sidney, Australia, and is a very broad-minded, far-seeing business man, an ardent advocate of schools for the rising generation, although himself without extensive education.

Mr. Ma organized the Cantonese Non-Denominational Church of Shanghai. He is a member of the Presbyterian Church, and a steady supporter of all forms of evangelistic work. Recently he has given \$50,000 to provide homes for aged preachers, the homes to be open to applicants of all denominations.

A Chinese Naval Study Circle

NE of the inspiring revelations O in these creative days in missions is the animated interest which Chinese students are taking in the relation of Christianity to national and social life. The Chinese Government Naval College in Nanking is one of five such institutions in China. About one hundred trained students are in attendance, and a year ago there was not one Christian among them. But through the wife of one of the students, Lieut. Leland T. Wang, a fine piece of constructive mission work grew up. Lieut. Wang became a Christian and his thorough scholarship and social tact eminently fitted him for leadership. He immediately set about studying the practical application of Christianity upon the social life of the Naval College and soon the Staff donated a room for a Bible class. Sixteen students have now intelligently accepted Christ and thirteen have united with the Christian Church at Hsiakwan.

Missionaries Lead Relief Work

CHINESE confidence in Protestant missionaries was demonstrated when over a quarter of a million dollars was placed in their hands for

George L. Davis of flood relief. Peking, describes the work of the missionaries in administering this

"Heavy rains caused all the rivers to break their banks, and late in September we faced a scene of desolation and a waste of suffering that will rank with the great tragedies of China. Between three and four million people were without homes or food, and their villages were surrounded, first by water, and later by ice. In many places fuel was not to be had."

"It was to save and relieve the victims of this overwhelming disaster that the Christian forces of China united. Although the city of Peking was not directly affected, the Christian missionaries of that city formed a relief society to cooperate with the Christian Committee in Tientsin and the government relief organizations.

"Relief work was divided into several branches. Soup kitchens and Asylums refuges were established. for children and industrial schools were started. Financial support was given in the rehabilitation of the devastated areas, and many hundreds of people were given new land in Manchuria."

Confucian Teacher Gives a Whole School

"YOU pushed me through the door of this new doctrine," said a Confucian teacher in Tientsin to a missionary, "and now you can't drive me out. I want all my students to know about it, and you must help me." This man had been teaching a private school in the ex-German Concession, but has brought his entire school with twenty-five students under the control of the Methodist Mission, introduced the Mission curriculum and is teaching at a salary of \$6 a month. Access to twenty-five pupils with the Christian message, and through them to a whole corner of a growing section of Tientsin, is just such an "open door" as the missionary is always seeking and rarely finds.

For the Evangelization of China

NE of the most effective though quiet forces operating for the evangelization of China is The Chinese Christian Intelligencer, a publication issued by the Mission Press at Shanghai. Nearly seven thousand copies go out every week, to nearly all the provinces of China and to Chinese living in the United States, Canada, Honolulu, the Philippines, New Zealand, Hongkong, Singapore, Burma, Sumatra and elsewhere. A number of copies went to the coolie labor forces in France. During the past year, readers of the Chinese Christian Intelligencer contributed \$82,500 to flood and famine sufferers of China.

Gospel Work on China's Waterways

A nese population are born, live and LARGE proportion of the Chidie on boats. In Canton there is a water population of 120,000 and in Hongkong some 55,000 never sleep on land. In addition to the innumerable estuaries along the coast of China there are more than 175,000 miles of navigable rivers and canals within the empire. These waterways not only afford facilities for trade. but are used extensively for spreadthe Gospel. No evangelistic work in recent years has been more successful among women nor more filled with promise than that carried on by Miss K. B. Evans and a group of Bible women on their gospel boat, The Good News, in the waterways These about Shanghai. travel from station to station, visiting women in their own homes and holding services for them.

Successful Evangelism

COME interesting evangelistic methods in connection country work are reported from Swabue, Kwangtung, by the English Presbyterian Mission. Six days' evangelistic services in connection country church planned, with separate services each day for men and women. Then on four successive occasions the Christians were visited in their homes and told about these plans. Just before the meeting a poster was put into every house in the town and at the same time a personal invitation given. As a result the attendance was very satisfactory. The preaching was done by preachers in neighboring towns. The subjects centered around Power, the Power of the Gospel, and Personal Responsibility. As a result, fifty-two young men gave their names as being willing to study in a church night-school.

—The Chinese Recorder.

Dangers in Rice Wine

SO much has always been said about the opium curse in China that alcoholism has hardly thought of as a problem. Chinese Recorder. published Shanghai, comments, however, upon an open letter on the subject of temperance recently addressed by the Canton Missionary Association to the Christian public of South China, calling attention to the injuries resulting from alcoholic beverages, especially the so-called rice wine (which is really rice whiskey) that is used even at the Communion service. This letter points out that a large number of diseases treated in the hospitals are attributable to alcoholic beverages. Rice wine, it is said, contains only 5 per cent less alcohol than whiskey of the usual strength, and is four or five times as strong as beer or foreign wines. The letter points out the danger that this stimulant may take the place of opium, and that as a matter of fact opium is the less injurious of the One serious element in this situation is that alcoholism is deeply rooted among the leaders of the churches, pastors and teachers being included among its users. The letter urges that a crusade for prohibition be started by the preparation and circulation of temperance literature, the giving of temperance addresses, and the establishment of total abstinence societies and the exclusion of all men and women addicted to the use

of alcoholic beverages from the ministry and from mission service.

A Picture From Life

MISS SARAH E. HOPWOOD, of St. Agnes' School, Anking, China, has contributed to *The Spirit of Missions* some so-called "Thumbnail Sketches" of her work, from which the following is quoted:

"The sudden silence in the room caused the foreigner at the principal's desk to look up questioningly. At her elbow was a small apparition seemingly sprung from the earth it-It was a girl—such a girl stunted, her black hair straggling across her tear-stained face, her one garment slipping from shoulders bruised and blackened by some cruel beating; her legs bare and smeared with country mud, and in her eyes the look of a death-stricken animal. 'Please, teacher'—a silence broken by hoarse breathing and a hoarse cough—'I have come many miles. My father wishes to sell me. I have worked. My mother and I have worked. We have saved this. wish to learn; some day to teach, so that my mother may rest.' Something in the foreigner's face appalled the child. 'Ah. teacher, teacher, say it will be enough. I have worked!' And the misshapen little heap of rags collapsed at the teacher's feet, still holding out her all, her treasure—seven dollars and fifty cents to pay for six years' schooling. And there were sixty-five girls already, in quarters inadequate for forty. What did the foreigner do?"

JAPAN-CHOSEN

Will Buddhism Die with Militarism?

DR. DANJO EBINA, veteran and leading Japanese Christian pastor of Tokyo, suggests that Buddhism is doomed to die a natural death when militarism is banished, since both are non-democratic in their character. Dr. Ebina believes that Christianity, the religion of brotherhood, will become the religion of Japan. "I am exceedingly glad that Japan is participating as an ally of the great

democratic nations in this war," said Dr. Ebina at a Conference of the Federal Council of Churches in Japan in Karuizawa last year.

"At the beginning of the war some Japanese regretted that Japan was not an ally of Germany. Yet in spite of her militarism and her imperialism, Japan has been on the side of the democratic nations.

"The greatest crisis in Japanese history is impending. The defeat of German militarism and imperialism on the battle-fields of Europe will mean the defeat of these doctrines all the world over. These two "isms," as you know, have been the greatest hindrance to the spread of the gospel in Japan. Because missionaries, pastors and evangelists have been regarded as opposed to militarism, they have been regarded as enemies of Japan."

Christianity an Open Sesame

HRISTIANITY has not only ⊿opened a wonderful spiritual world to new believers in heathen lands, but it has also proved the open sesame to a hitherto unknown material world. One old Korean hatmaker named Yi did not know his letters before he became a Christian, but he learned them in order to read his Bible. He soon found that reading brought many things to him of which he had before heard only by rumor, and he subscribed for "Christian News," which gave tidings of the great world be-yond the five seas. What he learned from the paper only whetted his desire for knowledge, and Yi's next purchase was a geography. Over this book he pored for hours, straining his eyes over the maps and descriptions in the evening after his day's work was done. And F. S. Miller of Chongiu tells how eager the old hatmaker was to pass on the information he so toilsomely won. Mr. Miller says:

"One day the 'Christian News' told of a war in Colombia. That was interesting. Yi put on his straw san-

dals and carried the paper down to the village school. 'Here is some news of a war in Colombia.' 'Where is Colombia?' asked the school teacher. 'In South America.' 'Where is South America?' 'Wait till I bring my geography.' And in a few minutes Yi had spread out his map and was giving the village teacher his first lesson in primary geography."

The Continent.

Offered His Baby in Payment

MEDICAL missionaries have many strange experiences in the course of their work which seem almost incredible to the ordinary physician at home. Dr. Garfield Anderson of Korea cites an instance of this kind:.

"A man with a serious malady," he says, "that distended his abdomen with fluid and caused his legs to swell enormously, came a distance of over 1,000 miles, walking at the rate of 12/3 miles a day, carrying a box of merchandise and a one-yearold baby on his back. He was exhausted, discouraged and penniless, and fearing to be refused treatment if he had nothing to offer in payment, asked us to take his boy and raise him as our own. We treated the man, relieved his distress by removing a couple of bucketfuls of fluid from his abdomen, and sent him away rejoicing in a new lease on life, and in the possession of his This is but one of many extraordinary cases that come to us."

Thorough-Going Korean Leaders

In the town of Syenchun about one out of two persons is an active Christian. Apparently all are intent upon making their Church what it should be—first an institution for teaching God's Word and saving souls; and second an example of better living and good citizenship. The church buildings are well cared for and the orderly and business-like manner with which their meetings are conducted is impressive.

The General assembly of the

Presbyterian Church of Korea held its seventh annual meeting recently in Syenchun. There are 179 commissioners in the Assembly, sent from the eleven different presbyteries. Of this total, sixty-seven are Korean pastors, sixty-seven are Korean elders and forty-five are foreign missionaries. These commissioners represent about 2000 churches and about 150.000 Christians. The missionary no longer leads in these meetings, for the Korean pastors conduct the business in a most capable manner. The Presbyterian.

INDIA

Constructive Evangelism in India

THE American Arcot Mission has ▲ been at work in South India for Last year more than sixty years. the South India United Church inaugurated an Evangelistic Forward Movement, centering about Vellore, Madras Presidency. The various Councils of the Church were called upon to organize their forces for a ten per cent increase in the number of converts won to Christ each year. When a report meeting was held to find out how the work had developed during the last twelve months, it was shown that almost every pastorate had gained over twenty per cent, and in some cases the gain was over The average inthirty per cent. crease for the entire field was twenty-two per cent. This result was achieved almost wholly by native Christians, though the Mission workers did much to help.

One important feature of this Forward Movement is that it did not reach out into new and untouched territories, but served rather as a strengthening measure in existing churches. It is interesting that in the Arcot district there are more Bible study classes and more prayer circles than in any other district. The Movement shows how valuable is a definite objective, and is a remarkable testimony to the worth of voluntary, personal effort in extend-

ing the Kingdom of God.

Fighting to Overcome Honesty

"PLEASE do not come here for two weeks. We like to have you come, but you see the next two weeks is our special time for thieving and your Jesus message makes us desire to be honest. If you come, we shall not have the courage or desire to steal." This was the tribute paid to the Gospel teaching by some Ahir people of Ballia, India, of robber tendencies.

Food or Famine in India

MR. SAM HIGGINBOTTOM, superintendent of the Agricultural Department at Ewing Christian College, Allahabad, writes that an unprecedented number of students have applied for admission to the farming courses and many have had to be refused for lack of room. One very old man and his grandson have joined the Freshman class together. India needs only demonstration and leadership to enable her to help feed and clothe the whole world; for she has both the climate and the soil, as well as the agricultural workers.

Mr. Griffin, a member of the staff at the College, is endeavoring to get out large numbers of his improved plow which will go far toward outweighing the ignorance and backwardness of the Indian farmer. can be drawn by their underfed oxen, can be repaired by the local blacksmith, is cheap and lasting. It is well to remember that all these improvements are the gift of Christian Missions to India. If the methods of the Mission farm could be put, in practice all over India, the poor Indian tiller of the soil could be free from despotic circumstances and the terror of famine which always hangs over him.

Where Poverty Leads to Suicide

A METHODIST missionary of Ballia, India, writes that the Government has taken over the woolen mills and weaving establishments in order to supply the needs of the soldiers, and that consequently

the price of cloth had been doubled and in some cases quadrupled. The result has been that the poor, accustomed though they are to wearing a minimum of clothing, can no longer buy even that minimum. A statement which appeared in *The Calcutta Statesman* was verified by Rev. C. F. Andrews and read as follows:

"Many a man in utter helplessness is wearing worm-eaten bed sheets, torn mosquito nets, gunnies, etc., to keep himself from nudity; and in some cases men have committed suicide to escape these humiliations. Numbers of families own a piece or two of cloth jointly, the male members using it in relays whenever they The fate of the women is go out. deplorable. even more Literally dressed in rags, they have to remain all the twenty-four hours within the four walls of the inner house, and they must be watchful to take cover either in a secluded corner or in some dark place, if a male member comes This they have to do to hide their practical nakedess."

More Teachers for India's Children

THE Bureau of Education of the ▲ Methodist Church, which is investigating the child labor situation in India, has found that in 1916, the number of children in factories was 15.780. A few factory owners are making an effort to better the conditions under which child laborers work, but the great majority of fac tory and tea house owners oppose all educational movements, because they know that a more universal enlightenment will do away with economic serfdom for little children. Another hindrance to compulsory primary education is the objection of parents. who need the pittance their children earn, and who not only fear that education will deprive them of this source of income, but that it will make their children feel above manual labor. The Methodist Centenary leaders are planning to place thirteen hundred primary teachers in the India field to meet in some measure

this great and pressing need of elementary education.

What Does India Want?

WHAT the much-discussed subject of self-government for India really means to the great mass of the people is presented by a writer in Asia, the journal of the American Asiatic Association, who says:

'As for what the masses of India want, no one knows. One of the Indian judges of the High Court, a man of great acknowledged leadership, an ardent nationalist, said to me, 'It is very difficult to know the mind of India. At the top there is a very thin layer of people who have received an English education. Even we do not know what the people are thinking about; much less does the government know.' One has to remember that 280,000,000 out of the 315,000,000 people of India live in villages which average only 290 people to the village. These people are engaged in a life and death struggle against starvation, with the odds often heavily against them. are more than ninety-five per cent illiterate in the sense that they cannot write a letter to a friend, even in their vernacular, and read his reply. One wonders on going into these villages and seeing the impoverished lives of the inhabitants. whether they even know that there is such a place as India."

Tamil Evangelistic Society

THE Calcutta Tamil United Evangelistic Society was founded three years ago to promote unity among Indian Christians, to deepen their spiritual life and to cultivate missionary interest. Some opposition was encountered at the beginning, but now the work is well established.

Regular temperance campaigns have been organized to combat the drink foe, a Bible class is conducted with marked success and a live debating club attracts non-Christians. A Tamil lyrical address by Rev. H.

A. Popley proved how powerful an influence music possesses to reach Indian hearers. Lantern lectures, social purity lectures, a music club and a reading room are other activities.

Indian Standard.

Basel Mission in South India

THE churches of the Basel Mis-■ sion in Malabar recently decided unite with the South India United Church, and the Church of the Khassia and Lushai Hills, connected with the Welsh Mission, has agreed upon union with the Presbyterian Church. These churches have a rich heritage of usefulness, and in the new relationship the leaders desire to launch an enthusiastic evangelistic movement in Malabar. A beginning has been made by a group of young men who have pledged themselves to become volunteer help-The Thiars are ready to respond to religious appeals, the Nairs can be reached one by one and the depressed classes are eager to find a Gospel.

H. A. Popley.

Famous for Truth Telling

MOSLEM LANDS

YOUNG man in Syria not long ${f A}$ ago received a letter from ${f a}$ friend in America containing treasonable remarks about the Ottoman government. He was immediately haled to court and tried as a traitor to his country. The court was entirely Moslem, while the boy was Christian, and he seemed to stand no chance at all. The young man said that he knew nothing about the contents of the letter before receiving it, but his assertion was received with Then the judge asked him where he came from. The boy answered that he was a student in the Syrian Protestant College. Instantly the presiding officer turned to his court and said: "We do not need to go further in this case. The boy comes from the Syrian Protestant College, and the boys from there tell the truth."

Hero Worship in Arabia

W/HEREVER the Shiah sect of Mohammedanism is found an annual celebration is held to commemorate the death of Hussein, grandson of Mohammed and one of their religious heroes. Mrs. Paul W. Harrison, in Neglected Arabia, describes such a celebration which took place in Bahrein. Every strictly orthodox Shiah wore black clothes for the entire month of Meharram, draped his house in black. Readings were held in the homes throughout the town, the sufferings and death of Hussein being the On the ninth day, a bier, theme. gaily decorated, was carried through the streets, followed by men and women beating their breasts and wailing-this in honor of a nephew of the hero, slain on the same day. The culmination of all these demonstrations was reached on the tenth day, when religious zealots, anxious to win a good reward in the next world, took part in an elaborately planned parade. Companies of men brandishing swords and occasionally gashing themselves on the forehead, chanted "Oh, Hussein! Oh, Hussein!" These men wore new white garments in order to display the blood from their wounds to the best advantage. The main part of the procession was made up of men and boys representing different relatives of Hussein, and following these were horsemen representing Hussein's assassins, all endeavoring to kill another horseman who was Hussein's On another horse rode brother. Hussein's son, ingeniously attired to give the appearance of a sword being thrust through his head. Then came men carrying biers, supposed to contain bodies of various relatives, most important of all, the of Hussein himself, draped in white and perched on it a pure white dove. To make the beheading more realistic, a man lay on the bier with his head out of sight and where the head should have been protruded the neck of a

freshly slaughtered animal, which at the beginning of the performance spurted blood in most ghastly manner. The procession wound up with two companies of men beating their breasts and crying, "Oh, Hussein! Oh, Hussein!" Thus ended the celebration commemorating the death of a hero of a religion which drags its followers to a moral and physical plane of living that is almost unthinkable.

Missionary Shock Troops

WHEN Secretary Josephus Daniels recently cited the U.S.A. marines for distinguished service in Belleau Wood he closed the citation with the words:

"More than faithful in every emergency, accepting hardships with admirable morale, proud of the honor of taking their place as shock troops for the American legions, they have fulfilled every glorious tradition of their corps, and they have given to the world a list of heroes whose names will go down in all history."

The missionaries might well be called the "shock troops" of the Missionary Army occupying these out-Some have laid down their lives in holding their posts, but their names and all they have done will go down in missionary history.

Since the surrender of Turkey there are practically 3,950,000 destitute Armenians, Greeks, Syrians and others in Asia Minor, the Caucasus, Syria and Mesopotamia, who are accessible to relief funds which have been administered by missionaries and others-the "shock troops" during the years of the War, and which are being administered today, and which will need to be administered in the immediate future.

The American Committee for Armenian and Syrian Relief are hoping and expecting, with the cooperation of the State Department to secure one or more government colliers or transports, on which can be sent from 100 to 300 doctors, nurses, agricultural experts, sanitary engineers, mechanics and other technically trained men to assist in this work of rehabilitation. The company will include a considerable proportion of teachers, doctors and others formerly resident in Turkey and familiar with the language and conditions.

The Armenians in this country are doing their share in this work. Over \$2,000,000 have been contributed by Syrians and Armenians in America through the Presbyterian Board of

Foreign Missions.

Some Fruits of Victory

R. JOHN H. FINLEY considers General Allenby a worthy successor of Joshua. When General Allenby received a despatch from his Chief of Staff on September 20th he said: "The battle of Armageddon has commenced. It is the dawn of the thousand years of peace." terms of the armistice signed on November 11 included the surrender of Mosul and the evacuation by the Turkish troops of Northwestern Persia and the Caucasus as well.

In driving the Turks out from the Caucasus, it is again possible to open up communication with Northwestern Persia, which has been pretty well cut off from the world for nearly four years. For a long time no mail has come from there, and what has come through has only been by private messengers, some of whom have been robbed and killed. One recent package of letters was brought out by an English aviator, who kindly went over Urumia to see what had become of the isolated band there, and carried their letters out.

The opening of the Caucasus will mean a chance to provision Urumia and Tabriz with the many necessities for lack of which there

has been great suffering.

The fact that the English troops are in Hamadan, and that a small contingent was recently sent to the help of Urumia,—arriving, however, a week too late to avert the awful flight of nearly all the Christian population—shows that they are in a position to move in and help restrain the present lawless elements. The bitter feeling between the Moslems and Christians who have aroused all of this enmity, by daring for the first time to stand for their lives, must in some way be allayed if these two peoples who have for centuries lived together in peace, are to continue their relations to each other. The people, weary with years of disorder and all the losses that have followed them, would gladly welcome outside help.

Industrial Work for the Syrian Mission NOW that General Allenby's victory has freed the whole of Syria from Turkish oppression, the British Syrian Mission, founded in 1860, is making an urgent appeal for help in reestablishing their work. The Mission buildings must be restored and equipped and simple forms of industrial work should be established—hand-loom weaving, rugmaking, etc. Several of the missionaries are qualifying themselves to train the women in these indus-

Among the thousands of Syrian women widowed by the war, there will be many spiritually fitted for the vocation of Biblewomen. The Committee is making plans for the establishment of a Biblewomen's Training Home at Damascus, where carefully chosen women will be trained for the work of carrying the Word of God into the homes and harems of the land.

Modern Martyrs

REV. CHARLES A. DANA and Dr. William S. Nelson, missionaries of the Presbyterian Board in Syria were imprisoned by the Turks because of their activities in distributing Red Cross supplies to the Armenians. The story of their sufferings was told by Mr. Dana to a correspondent of the Associated Press:

"On Nov. 19, 1917, after all the records and correspondence of the Presbyterian Board were seized by

the Turkish police at Beirut, I was imprisoned for a week and then ordered to leave the city, without any explanation being given. With my wife and child I started for Constantinople, traveling in open cars and filthy cattle trains, exposed to the bitter weather.

"At Karaman our train was stalled for three days and nights. We had no food or means with which to keep warm on a plain covered with two feet of snow and in a temperature below zero. Thirty-two persons on our train were frozen to death.

"I offered \$2,000 for a camel transport to Konia, a journey of three hours. This was declined as not being a sufficient amount. My wife and child have not recovered

yet from the terrible ordeal.

"After living in Constantinople six months I was thrown into a secret prison at Stamboul with thirty criminals, some of whom were chained to the walls. Neither food nor water was procurable. Afterwards I was sent to the military prison, where I was kept until Sept. 3, my cellmates being an insane Turk and an Egyptian spy. The madman tried twice to cut my throat while I was asleep."

The Continent.

AFRICA

Sunday-School Work in Egypt

CHEIKH METRY DEWAIRY. who was recently called to assist Rev. Stephen Trowbridge as Sundayschool field worker for Egypt, is making a personal study of the Coptic Bible classes and Sunday-schools in Cairo. From this he will extend his survey to include the beginnings of Sunday-school effort in the Orthodox Coptic churches throughout Egypt. Since his father was an ordained Coptic priest, honored among a wide circle of friends, Sheikh Dewairy has an entree to any of the Orthodox Coptic churches. his aims is to educate the priests to an interest in systematic Bible study, and to organize groups of children for lectures and the beginnings of class work, led by intelligent young college men.

New Movement Among Moslems in Abysisinia

THROUGH the Swedish Evange-lical Mission a remarkable religious movement is reported from the interior of Abyssinia. This has taken hold of the Moslem population, so that in the last six years some 10,-000 have been baptized into the Christian Church. The apostle of this movement is an ex-Sheik, Zaccaria, who has changed his name to Noaye Kristos, a person of great influence in Sokoto, in the Amhara country where he lives. The movement has sprung from Scriptures distributed by the British Bible Society in Abyssinia, and is evangelical in character. Indeed these new Christians are so dissatisfied with the dead forms of the Coptic Church that they are organizing classes for Scripture study and have mobilized some 500 men, who are serving as teachers.

The Christian Express.

The Bible in Zande

IN the very heart of Central Africa there is a region where the frontiers of three enormous states—Belgian Congo, French Congo and the Anglo-Egyptian Sudan-come toge-This is the home of the Azande, black savages numbering some 300,000 and sometimes called "Niam niam" (flesh flesh) on account of their cannibalism. Three or four missions have approached them from different points of the compass and representatives of the Inland Mission and Africa the Missionary Society have Church now undertaken to translate the Bible into Zande. A good start was made in the compilation of a grammar and vocabulary of about 1,000 words by a Frenchman named Colomberoli, working with an interpreter.

The Azande are a virile race, intelligent and progressive, and the printing of the first Gospel in their native speech is a momentous event.

A Missionary Physician in West Africa DR. LUCIUS E. SMITH has been the only missionary physician at Benito, West Africa, for a year and the report of cases treated by him during that time fills one with amazement at the possibilities of human endurance. During the twelve months Dr. Smith cared for 10,859 individual cases and made 301 outside calls. One midnight summons required an eight-mile walk in the rain. One hundred and eighty-three operations were performed, including eighty-three major operations, two of them performed with the thermometer at 110°. One patient came from 650 miles distant and another, a very old man, walked continuously for sixteen days to reach the hospital.

Adjusting Personal Property

DEV. W. C. JOHNSTONE, of K Elat, West Africa, relates some of the experiences a missionary to Africa may have in straightening up "personal property" entanglements of natives who accept Christianity. One of the head men became a Christian a short time ago, and as he had forty-seven wives it took some time to get his affairs adjusted. At a recent communion service at Ngomeden, four men with from two to six wives apiece, wished to become Christians. One who was the possessor of six wives had not a single child, which made his problem easier to solve, as the men usually wish to put away all the wives who have children and take a new one without children. Another said he would give up trying to be a Christian rather than keep the wife who had three little children. There is much patient work for a pastor to do in such conditions.

The Effect of the Gospel

THIS is the testimony of an African native to the work of the Gospel among the fierce Ngoni tribes:

"As I saw men with scars of spears and clubs on them, I marveled exceedingly. And then, at the Lord's table, to see these people sitting there in the still quiet of God's presence, my heart was full of wonder at the great things God had done."

Encouraging Signs in Angola

THE steamship "City of Athens" L carried nineteen new mission-aries of the Africa Inland Mission to work in Northeast Belgian Congo. At Loanda, the boat waited while the missionaries dedicated a new church. The building was quite a fine one, and though it has a large capacity, many people were unable to gain entrance at the dedicatory service. Many Portuguese Christians were present and the occasion was most An interesting event at inspiring. the close of the service was the burning of fetishes which had been brought in quantities by those who abandoned their superstitious had faith in them. From fifteen hundred to two thousand people witnessed ceremony of burning. great need in this field is literature. The people are begging for something to read.

NORTH AMERICA

A Khaki Theological School

KHAKI Theological College is A being provided, at the request of the Khaki University for Canadian overseas forces, for the continued training of students for the ministry, and for other forms of Christian service in the churches of the Dominion. The initial teaching staff consists of representatives of the Anglican, Congregational, Methodist and Presbyterian Theological Colleges, while additional instructors may be drawn from other Colleges of different denominations. Comprehensive courses of study have been drawn up to suit the attainments of the men and the time at their dis-Recruiting new men for the ministry will also be carried on by members of the staff, who will have a great opportunity of enlisting additional students.

The Canadian Churchman.

Americanizing the Foreign-Born

O discourage the formation of further varieties "Little \mathbf{of} Italy," "Little Poland," such as have grown up in great American cities, is a part of the policy of the Methodist Board of Home Missions. A foreign-speaking church is a necessity in the initial stage of work among newly arrived immigrants, as it furnishes the only avenue of approach and is the surest method of inspiring confidence and establishing sympathy; but it is the aim to have English used increasingly, and to promote the teaching of English. Foreigners may also be reached by the English-speaking church, which has workers with a knowledge of the There is Boforeign 'language. hemian work in twenty of the English-speaking churches of Nebraska, while various churches in New York, Chicago, Scranton, Pa., and Cleveland, Ohio, are carrying on this work with notable success.

Church Homes for Enlisted Men

THERE is in process of formation I in Chicago among the men who for a year or more have been conducting Bible classes at Great Lakes Naval Training Station, an organization to see that sailors and soldiers returning from the war are placed in a church which will welcome them. It is the hope of the founders of the movement that arrangements will be made in most of the towns of the country, so that returning men will be connected definitely with a local church. J. O. Morris, a Chicago lawyer, is sponsor for the idea and with a small committee is formulating preliminary plans. It is recognized by those back of the project that many of the churches of the country have not been touched by the enthusiasm for practical religion with which young men have been in contact with abroad. hoped to seek out the various churches of all denominations which will give the soldiers and sailors an enthusiastic church home. In some communities the Y. M. C. A. will

be able to do this work, but in other places it is felt that there should be a special committee whose particular work will be the placing of all the soldiers in active church work of the denomination they prefer.

The Continent.

Building Ships and Men

YEAR ago Hog Island, in the A Delaware River, near Philadelphia was all that the name im-Now pigs have been plies. placed by ships, and the Island is productive on a gigantic scale instead of being an unprofitable Α Jewish rabbi, a marsh land. Catholic priest, and Dr. John Watch-Secretary of the Methodist City Mission Society of Philadelphia, share the task of ministering to the spiritual needs of the thirtytwo thousand men that swarm each through the yards Among these workers are Chinese, Negroes. Hindus, Mexicans and Dr. Watchorn does not confine his services to a weekly talk. shares in all the interests of the men, visits those in the hospital and in every possible way is a living exponent of the gospel of brotherhood and good citizenship which he

Now that peace has come, Hog Island will not return to marshland. The Government will keep on building ships, a fleet for permanency to carry American trade and represent American ideals. And along with them the pastor, who once built ships himself, will strive to build character in the manhood of the shipbuilders.

Publicity for the Ten Commandments
THE International Reform Bu-

Treau is having great encouragement in its efforts to have wall charts of the Commandments posted in schools, courts and industrial plants and on the outside of churches. The chart omits the numbers on which religious bodies differ, and which are not shown in the Bible. The

text is from the King James version, which is satisfactory to all religious groups. The school boards of Washington, D. C., Wichita, Kansas, York, Pa., and Louisville, Ky., were the first to accept the charts for schools. Wilkes-Barre is one of the large cities in which the school board has since accepted the Bureau's proffer of Commandments for school rooms. Washington, Pa., was first in accepting them for courts; Pittsburgh, for industrial plants, and Greensburg, Pa., for the outside of church-The movement has been cordially approved by the American Bible Society and by organizations and individuals representing many denominations. The charts have been shown to several Catholic prelates who have said, some of them in writing, that they will make no opposition to the plan.

Mission Work for Negro Missionaries

THE relevance of having the I Negro churches of America maintain their own missionary work in Africa, and eventually come into the responsibility of evangelizing continent has long been recognized. One difficulty has been in the matter of sufficient funds, for in order that these churches should feel the work be essentially their own they should not only furnish the missionaries, but assume their financial support. Definite steps towards this end have now been taken in an agreement entered into by the American Board, the Negro Congregational churches and the American Missionary Association to raise a fund sufficient to support a group of missionaries selected from the 150 Negro Congregational churches of America, and to apply toward their initial equipment certain funds now at the disposal of the Association. The first missionaries to be appointed under this agreement are Rev. and Mrs. MacDowell of Chattanooga, Tenn., both graduates of Talladega College. They have recently sailed for Africa.

Church Unity in Vermont

SINCE May, 1917, a period of nineteen months, twenty-two unions and federations of churches have taken place in Vermont. Nine towns have been turned over to the care of one Protestant church; fourteen ministers have been released for service elsewhere; fourteen ministers are receiving a more adequate salary; nineteen hundred dollars of home missions money have been freed for use in more needy fields; average church attendance has increased and large numbers of "outsiders" have been enlisted in Christian work.

The method of federation employed in fourteen of the above mentioned instances was that of an exchange of fields—one denomination withdrawing from a given field in favor of another denomination which, in turn, leaves another field to the first denomination. This exchange is made only with the consent of the community.

Such a work as this has important bearing upon the relation to the church of the young men returning from the war, who have become accustomed to a religion which expresses itself in practical ways.

Schools for Mountaineers

THE Yancey Collegiate Institute of North Carolina is typical of the North Carolina is typical of the thirty-seven schools which the Southern Baptist Church has established for mountaineers. Its superintendent, Dr. Albert Brown, says that when he started out to raise the \$3000 needed to found this school he was told that the people would never give such a sum for education. On the contrary, men without a dollar gave a cow or a colt; women who had never once seen a school gave wool or chickens, and children gathered herbs and chestnuts for the cause. Later, the people of the community gave \$5000 in addition and now the property is worth \$45,000. As for the results, one must travel over the country and see the transformation in homes, on farms and in the churches. But most significant of all is the changed attitude toward whiskey. When North Carolina voted on prohibition so great had been the revolution of sentiment that only eleven men in Yancey county voted against prohibition.

A Successful Experiment in Milwaukee FIVE members of the Methodist Church of Milwaukee are devoting all their time to Christian work within the Church; two of its young men are studying for the ministry and three young women are giving their time to the Church's social service program. This is the outstanding result of a missionary experiment begun ten years ago in a congested Polish quarter of Milwaukee. The first years of the experiment were beset with difficulties, due to the opposition of Catholic influence, but steadily prejudice has been overcome and the church has gradually come to be a vital force for good in the Polish community of Milwaukee. It has a membership of seventy. Services are conducted in Polish, Sunday school in Polish and English and the Epworth League wholly in English.

A "Sunday House" for Rural Church Goers

THE "Sunday House" is the new-Lest invention in Southwestern Texas, where people live on large ranches and ordinary church attendance is impossible. These people are, however, spiritually-minded, and depend much upon their church life. The "Sunday House" is the solu-The head of each household maintains a meagerly furnished but comfortable house near the church, and every Saturday afternoon there is a continuous procession of conveyances, carrying the families from children to grandparents, with food for man and beast. Sunday-school, eleven o'clock preaching service, Epworth League, missionary society and evening service all find the entire family in prompt attendance, and early on Monday morning the long procession wends it way back to the week-day home, refreshed and invigorated for the coming week.

Orientals in Utah

[APANESE Christians in Ogden, J Utah, have rented a small room for preaching services and are planning to furnish it. They have promised to supply thirty dollars a month Twenty Chrisfor mission work. tian Japanese in Salt Lake City are rejoicing that they are to have a mission and have subscribed thirtyfive dollars a month towards its support, in addition to furnishing a parsonage for the pastor, who will have the care of both these fields. The two organizations will be called "The Japanese Church of Christ in Ogden and Salt Lake City." About 6,000 Japanese live in this intermountain region.

Canada's Economic Perils

DRASTIC and revolutionary resolutions were adopted in the report of the Committee on Moral and Social Reform, and it is indicative of Canadian sentiment that this report was accepted unanimously and without any important amendment. A few extracts from this report indicate its sweeping character:

- 1. The present economic system stands revealed as one of the causes of the war.
- The war has made more clearly manifest the moral perils inherent in the system of production for profits.
- 3. The demand of workers for human conditions of living, combined with the unfulfilled, often forgotten, but undying ethics of Jesus Christ, requires nothing less than a transference of the whole economic life from a basis of competition to one of cooperation and service.
- —The Congregationlist and Advance.

LATIN AMERICA Coordination in Cuba

THE "get together" and "work together" spirit is growing among Protestant missionaries in Cuba. Mr. Sylvester Jones, Secretary of the Committee of Conference in Havana, has offered his office as a clearing-house for plans and move-The Committee has been able to meet in large measure the demand for religious literature and printed helps in church and Sunday school work. Plans are now under way for supplying the general public with religious reading mat-ter. The Book Depository has a growing list of volumes on Missions. Temperance, Bible Study, Biography, Methods and Recreation.

The Sub-Committee on Social Work has taken initial steps for a Temperance and Anti-Gambling Campaign, which will include medal contests.

A number of joint efforts have been undertaken, such as union Thanksgiving services, union summer services and union monthly meetings of English-speaking ministers in Havana.

Food and Strong Drink in Guatemala WHY permit distillers to ship to foreign countries the liquor they may not sell in America?" is the pertinent query of the editor of Guatemala News. The recent amendment to a food bill prohibiting the manufacture of liquor during the period of demobilization of our army specifically makes an exception This would of liquor for exports. allow the sending of demoralizing drink, which has been excluded from this country, to be unloaded on Guatemala and other countries, where American missionaries are la-

A Buenos Aires Bible Class

SIXTY men at the morning session of a Bible Class in Argentina is one of the gratifying features in the development of the work in the First

boring to raise the level of living.

Methodist Church of Buenos Aires. The class was begun several months ago under the supervision of Jay C. Field, a Y. M. C. A. Secretary, and it has grown steadily. The leader is now W. H. Spencer, the representative of a New York business house. Many British and American men as well as Argentinians attend and join in the discussions of popular and current topics in their relation to Bible teaching.

GENERAL

World Sunday School Plans

LEADING educators of Athens who have been visiting America with the Metropolitan, or Archbishop of the Greek Orthodox Church, stated that they would welcome the coming of a Sunday-school Commission to Greece. In that country, religion and morals are taught in the public schools, and the visitors had many questions to ask concerning the methods and success of our Sunday-schools.

Inquiries are also coming from Sunday Russia as to American school methods which may be adopted by the Greek Church Russia in the very urgent work of religious instruction in that vast country. Plans are taking shape for a great assembling of the Sundayschool forces of the world in Tokyo, in 1920 and it is probable that a series of evangelistic meetings will be held in Japan, and possibly China, Korea and the Philippines, preceding the Tokyo Convention to be held in May, 1920. The last World Sunday School Convention held was in Zurich, Switzerland, in the summer of 1913.

A Moslem Good Samaritan

A N English missionary was giving the Bible lesson on the Good Samaritan to some boys in a Moslem town. The boys were full of praise for the Samaritan. "But we came to the end," says the missionary, "'Go, and do thou likwise.' I said, 'Now look here, boys, what are you going to do?' They said

they would think about it. This was the result. We had had a good deal of snow that winter, and a number of the very needy people died of cold and hunger. Those boys went down to the back streets of the city, and found a poor widow with three children. She had no money, no fire, and no food. The boys said: 'If you will come up to our school every day at noon we will give you something to eat.' The would not believe them, because, you see, she was only a woman. But at last, when her children were at death's door, she determined to see if those boys really meant what they said. She came up to the school, and she got a good meal for herself and her children. The next day they gave her another good meal, and the staff gave her charcoal. They went on doing it the whole winter. Those boys took it in turn every day, to give up their own dinner to feed the poor widow and her children. If you could only know all the prejudices that had to give way in the doing of that, you would feel it was worth while teaching the Bible in a school for Moslem bovs."

OBITUARY NOTICE

Rev. H. A. Walter of India

REV. HOWARD ARNOLD WALTER, the Secretary of the National Council of the Y. M. C. A. for India, died in Lahore, India, early in November, 1918. Mr. Walter and his family had been engaged in missionary work in India for five years. He had given much time to the study of Islam and had spent several months in Egypt. Last year also, en route to India, he had spent some months in Japan in research work and the study of missions.

Mr. Walter had completed several books on missions and just before his death had started upon what he hoped would be his masterpiece. Of his many poems the one below, entitled "My Creed" has received

highest praise.

My CREED

I would be true,
For there are those who trust me;
I would be pure,
For there are those who care;
I would be strong,
For there is much to suffer;
I would be brave,
For there is much to dare;
I would be friend of all—the foe—the
friendless;
I would be giving and forget the gift;

I would be giving and forget the gift; I would be humble,

For I know my weakness;
I would look up—and laugh—and love—and lift.

Rev. Charles Jukes of Madagascar

DEV. CHARLES JUKES, a vet-Rev. Christian of Madagascar, who died November 3, 1918, in his seventy-eighth year, went out to this field from England in 1866. He was appointed to the charge of Ankadibevava, where he continued to work for more than thirty years. Madagascar came French rule his charge was transferred to the care of the Paris Missionary Society and Mr. Jukes returned to England, where he traveled much in the interests of the society.

Rev. J. Wilbur Chapman, D. D.

THE well-known Evangelist, Rev. J. Wilbur Chapman, D. D., vicechairman and Executive head of the New Era Movement of the Presbyterian Church, died in New York City December 25, following an operation which was the third he had undergone within the past two years. Dr. Chapman was born in Richmond, Indiana, in 1859. He was a graduate of Lake Forest University and Lane Theological Seminary, and in 1882 was ordained to the Presbyterian ministry. Twenty-five years ago he took up his evangelistic work and during this time he made more than one tour of the world, holding revival services in many different lands. In 1917, Dr. Chapman was elected Moderator of the General Assembly of the Presbyterian Church, a position which he held until May, 1918. He was the author of a number of theological works and was highly esteemed for his ability as a preacher and his warm heartedness.

Dr. John Wherry of China

A FTER over half a century of service as a missionary in China under the Presbyterian Board of Foreign Missions, the Rev. Dr. John Wherry died at Peking, China, on Thursday, January 2d. Dr. Wherry was nearly 80 years of age and after eighteen years of work, had just completed translating the Bible into classical literary Chinese. He was graduated from Princeton Theological Seminary in 1861, and, after preaching in camps during the civil war, went to China. All but a few years of his life had been spent in that country, where he was highly respected and greatly loved.

Rev. James Cohen of Safed, Palestine

JEWISH missions and Hebrew Christians sustained a great loss in the tragic death of the Rev. James Cohen, a victim of Turkish cruelty. The Missionary Record of the United Free Church of Scotland reports that the last message received from him was sent through a British prisoner of war in the Taurus Mountains, stating that he was obliged to leave Safed and was endeavoring to make his way to Constantinople.

Mr. Cohen was born in Russia, but as a boy was taken to Safed, where he became a pupil in Mr. Cristie's evening school. After a period of instruction he was baptised in Tiberias by the late Rev. James Souta in 1895. This was, so far as known, the first baptism on the shores of Galilee since the days of Constantine. He had to face much opposition, and for nine years after his confession of faith his father refused to see him. After training in the Syrian Protestant College at Beirut, he was appointed evangelist at Tiberias and in 1912 was ordained to the ministry by the Presbytery of Sidon.

THE MISSIONARY LIBRARY

Rising Japan: Is She a Menace, or a Comrade to Be Welcomed to the Fraternity of Nations? By Jabez T. Sunderland, M. A., D. D. xi, 220 pp. New York: G. P. Putnam's Sons. \$1.25. 1918.

The author was Billings Lecturer in 1913-14 in Japan, China and India, and thus gained first-hand information used in this volume. If one were to regard this discussion as telling "the whole truth," as well as "the truth and nothing but the truth," the question of his subtitle would be answered emphatically in favor of comradeship in the fraternity of nations. All who have written before as dissentients would be under the suspicion of being liars, and Japan would be the paragon of nations, despite the author's modest disclaimer of having proved that to be true.

Japan has undoubtedly been misunderstood and unfairly treated in the past. She is most that the author claims for her in civilization; she is less of a menace-if any at all-than sand-lot orators and Pacific Coast demagogues picture her; the "conclusion of the whole matter" at the close is sound politics and religion. But we wonder why some items not mentioned are overlooked, such as Japan's conquest of Korea in detail, and her proposed articles of attachment (January 18, 1915), of most that was worth having in China. A goodly array of Japanese missionary endorsement is quoted for Japan, but perhaps a larger number of missionaries in China are suspicious of their nextdoor neighbor? We wonder what great justification for further missionary effort in well-nigh faultless Japan could be gathered from such a volume. The author has overdone a desirable piece of irenics, so

that his volume will be regarded as a case of special pleading with a foreword by the President of the Japan Society. We doubt whether any nation is as nearly perfect as the one described here; it reads more like a modern Utopia, in the etymological sense of the word.

Thoburn—Called of God. By W. F. Oldham. Illus. 188 pp. New York: The Methodist Book Concern. \$1.00. 1918.

Bishop Oldham was a fellowworker of Bishop Thoburn in Southern Asia and is a man of like spirit, This intimate relation of the two men gives value to the sketch, both in its selection of material and in its interpretation of a great life. The bulk of the volume is made up of quotations from Dr. Thoburn's pen on various subjects related to his work in India and his views of missions. Through it all runs the thread of Bishop Thoburn's thesis: "My life furnishes a testimony to the fact that God has been with me, not only in a general way, all the time, but especially at set times, and in distinctive ways his presence has been unmistakable." It was that conviction that made his work on the mission field so unswerving and which led men of other views and missions to question the universal application of certain theories, based upon individual leading. Dr. Oldham has made good his word "called" as it is prefixed to most of the chapters— "called" to preach, to foreign missionary service, to momentous experiences, to help create a woman's missionary movement; called across the Ganges, to Calcutta, to father India, to the missionary bishopric. to the Farthest East; and now, in these sunset years, to a life of quiet waiting. In Bishop Warne's final appreciation, he speaks of his former co-worker under the heads of the evangelist, the statesman,—a point not well enough made,—and the prophet. There is need for a much ampler life of Bishop Thoburn with the central factors of this great India missionary as its leading theme.

Tohoku, the Scotland of Japan. By Christopher Noss and Associates of the Tohoku Mission. Illus., maps, 302 pp. Philadelphia: Board of Foreign Mission, Reformed Church in the United States. 60 cts. 1918.

This seems to be the best mission study text-book written for Japan, though its scope and avowed denominational purpose make it unsuitable for general use. Its full analytical outlines, true paragraph headings, specially prepared maps, abundant and well-chosen half-tones, concreteness of style, living interest and the breadth and catholicity of treatment make it richly worthy of commendation. While the northern section of Japan's main island supplies the background of the volume, the Empire is homogeneous enough to make what is recorded here approximately true of all Japan. One wishes that the book's wisdom of method and catholicity of spirit were equally wide-spread there. The usual categories of the field text-book are found under new and attractive headings, of which "Old Ways and New Laws" and "Many Gods" are good illustrations, as well as among the chapters best worth general reading. The person who would know just how the missionaries carry on their work cannot do better than to read chapters V-VII in their entirety, as the various forms of Christian effort are described and explained in a most satisfactory way. The chapter entitled "The Call of Tohoku" is really the call of all Japan voiced in a

unique way. Despite its occasional denominational reference, these thirty-five pages might perhaps be reprinted for general exploitation purposes; or, better still, Dr. Noss and others equally able to write from other parts of Japan, might issue a general appeal of similar character for the entire Empire. Every field needs just such general text-books prepared as this special one has been written.

Money, the Acid Test. By David McConaughy. 12mo, 187 pp., 50 cents. Laymen's Missionary Movement. New York, 1918.

Stewardship is not a new subject, but it is here treated with a freshness, a vigor and with true idealism that is stimulating, interesting and practically helpful. The war has taught many new lessons in stewardship of time, money and talents. There has been a new vision of the needs of mankind; a new sense of responsibility and a new taste of the joys of sacrificial giving. This vision, this sense, this taste, all need to be regenerated by the Spirit of Christ, so as to be directed into the field of spiritual service.

Mr. McConaughy goes to the root of the matter. He makes stewardship, not lavish giving or tithing, the basis of giving. The inspiration of it is indebtedness to and partnership with God. The zeal for acquiring is tempered with the thought that possession is not ownership, and that "the resources of God are promised only to those who undertake the program of God." This distinction between ownership and possession has been well illustrated in the Government tax on war incomes.

The joy of spending is safeguarded with the thought that to abuse is to lose. Saving is distinguished from hoarding, and giving is recognized as a joy rather than a requirement. The chapters on proportions, on accounting and on influencing others are definite and practical. We could wish no better thing than that all in our churches and Sunday-schools and Young Peoples' Societies should study this book, and master its facts and ideals. Such a study and the adoption of these principles would elevate the whole spirit and life of the Church and would vastly increase the giving to the work of Christ at home and abroad. Pastors and missionary secretaries would feel new cooperation and response from their constituencies, and Christians would experience new satisfaction in the acquisition and use of money.

My Life With Young Men. Richard C. Morse. 8vo. \$3.50. Association Press, 1918.

Those who have known the author of this book, or have sat as his students in the summer schools which he did so much to foster, will see him again in these pages, and hear him talk in chatty, familiar fashion, of the Association movement as it has been carried along for a half century upon the tides of

If Richard Morse had not been a servant of men, he would have betrayed his ancestry. Belonging to the famous Morse family, he entered as a child a circle of Christian culture and service. He was a student at Yale in the days of the Civil War, and learned patriotism and its high demands.

He early found his life work with young men. Making his home in New York, he has become a citizen of the world. As the General Secretary of the International Committee, he has been a part of every advance of the years. He has encouraged the educational, the physical department, he has furthered the work among the students. When there were many sceptics, he believed in the organization of Associations in foreign lands.

It has been the author's happi-

ness to be associated with most of the enterprises which have sought all round development of young manhood in this country and in the world. In the book, the reader finds himself coming into personal touch with the heroes of his boyhood, men like Moody and Speer, McBurney and Mott, Stagg and Studd. Richard Morse has had a keen eye to see young men of leadership-and he has had the good judgment to let these young men make their own mistakes and win their own successes. Today Mr. Morse's "boys" are commanding the Association as it masters the supreme opportunity offered by the Great War, and the period of reconstruction.

The author's story modestly implies that he has had remarkable power in winning to his cause men and women of great wealth. But he has not failed to see that the young men of today must face with new courage the question of accumulation as well as of its distribu-

The book while dealing with a great movement, gives now and again delightfully intimate views of the home life of the author. It is a very human book.

The American Girl and Her Community. By Margaret Slattery. 170 pp. \$1.25 net. Pilgrim Press, Boston, 1918.

With that deep understanding, keen insight and warm sympathy that has become hers through constant association with and study of girlhood, Miss Slattery portrays the American girl, "a composite of all the daughter, of all the people." new and larger vision is here gained of what the American girl means to her community and what her community means to her. The rural, the suburban and the city girl is pictured in business, in school and at home, with her hopes, her dreams and her ambitions. On the one hand she is greeted with faith and

hope, for "she will enrich America's soul, enlarge her power and develop increasingly in her the steadiness of purpose and the passion for justice that will keep her equal to the task of a true Democracy." On the other hand, there is a challenge to the community that owes so much to this new American girl, for it dare not fail her in the present crisis. The book is an inspiration to American girls and those who work with them.

South-Eastern Europe, the Main Problem of the Present World Struggle. By Vladislav R. Savić. Illus., map, 276 pp. Fleming H. Revell Company. New York. \$1.50. 1918.

President Butler of Columbia University points out in his introduction, that a durable peace cannot be secured until the Eastern Question has been settled. To leave it open will be to invite ambitious or greedy nations to enter again into the arena of conflict. Such a complicated problem is insoluble without a full understanding of the entire question, and for that purpose such a volume as this of Mr. Savié, former head of the press bureau of the Serbian Foreign Office, is a real contribution. He holds that as America's entrance upon the scene will materially affect the final solution, it is incumbent upon Americans to know all the facts in the case. These he presents from the side of history-the Austro-Hungarian, that of the earlier life of the Southern Slavs and of the contact of Austria-Hungary with that race, and later in those events that caused the Austro-Serbian war, the match that set alight the world conflagration. Serbia's later part in the world war is a brilliant record of martial valor and a pathetic sequel of defeat under overwhelming odds, a loss that she has since revenged in her victorious march with the Allies from Monastir to

her old home again. The problem of the Adriatic is not so simple as it seems, with Italy as a holder of much of the littoral, and is one that calls for decision in the peace councils. Being completed in December, 1917, Mr. Savié's volume does not anticipate the form that Pan-Slavism will probably take. Standing together as a southern barrier against wrong, those peoples are pictured as taking refuge in Holy Russia and Mother Moscow, their great ally and Mecca, a dream that the author probably would not now wish to be realized. On the other side, Mongol Bulgaria will probably remain as the author prophesies. Like other books of its class, this volume is already out of date. though helpful for the purpose already named.

The City Worker's World. By Mary Kingsbury Simkhovitch. 12mo. 235 pp. \$1.25 net. The Macmillan Co. 1918.

Fifteen years' experience as director of Greenwich House, New York, is Mrs. Simkhovitch's qualification for writing this story of the city worker-his family, home, education, work, health, play, politics and religion. The view point is very different from that of Mrs. Bainbridge, not less worthy of study but less spiritual. General facts and statistics are here emphasized rather than personal experiences. In the chapter on religion, for instance, a belief in God is recognized as almost universal and as important, but there is no conviction apparent as to the necessity for faith in Christ and surrender to Him.

Religion is defined as the "capacity to face life triumphantly." "The sex impulse is the mother of all the hopes," says Mrs. Simkhovitch, and she traces religion to the hope for advancement and the fear of unknown powers. The author's facts are interesting and helpful, but her philosophy is unsatisfactory.

Korean Buddhism: History—Conditions—Art. By Frederick Starr. Illus, xix, 104 pp. Marshall Jones Company. Boston: \$2.00. 1918.

Professor Starr of Chicago University "but scratches the surface" of a subject to the investigation of which he has given days of journeying to remote mountain monasteries and nights of conversation and inquiry among their priests. Small as the volume is,-altogether incommensurate with its high price,-it nevertheless is a fuller account of Buddhism in this corner of Buddhadom than we have hitherto seen. It is the terra incognita of Buddhist literature in English; and with so interesting a guide, the reader sees curious and interesting scenes and learns facts that are equally unfamiliar. The three magi bringing Buddhist gifts to the Three Kingdoms were Sundo, a yellow Tibetan to Northern Koguryu in 369 A.D.; the olive-hued Hindu, Marananda, to Pakche in the south in 384; and black Mukocha, an Ethiopian, to Silla on the east in the year 424. From Pakche, Buddhism was sent for the first time to Japan in 552, according to Professor Starr's chronology. In the Koryu Dynasty (918-1392 A.D.) Buddhism was at first royally fostered, though it was forbidden to build more monasteries. Next, Confucian officials out-influenced Buddhist monks, and despite the temporary revival under a strongly Buddhist king in middle of the eleventh century, the thirty thousand monks present at a single ceremony so deteriorated that in 1392 Yi-Tajo overthrew the Dynasty because it had gone over to a corrupt religion. Varying fortunes, mostly hostile to Buddhism, followed in the Dynasty that gave way to the present Japanese rule, since which time the faith is once more gaining prestige under the more enlightened Buddhist sects.

Under the heading "Conditions," is an interesting account of temples

high-places visited by the author with more or less adventure. The monks for the most part are not as notable for their piety and scholarship as for their disreputable character and deplorable ignorance -with exceptions, of course. The third section deals with Buddhist art as seen in Korea, including with stone and wood carvings, architecture, images or idols, and paintings, the singular subdivison of scenery! Not singular, however, in the Far East where Buddhists seek out and utilize every coign of scenic advantage, to the delight of even Occidental visitors, as well as of their Oriental guests. The author has given the Occident a sample of stores of information that should later lead to a full volume, supplemental to these three lectures.

The Tragedy of Armenia: A Brief Study and Interpretation. By Bertha S. Papazian. xiii, 164 pp. Boston: Pilgrim Press. \$1.00. 1918.

Next to Belgium and France, but for a different reason, the Christian world has been most moved by the tragic fate of Armenia during these years of blood and colossal wrong. The writer of this little volume has a right to voice the sorrows of a race one of whose surnames she bears, and she does it so finely and tellingly that the book is differentiated from volumes like Mr. Savié's which are mainly interested the political aspects of postreconstruction. Α sketch-history of Armenia in pagan days and in those centuries following her conversion under St. Gregory, brings the story to the beginnings of Turkish domination and the subsequent renaissance when the political dream of Armenian regeneration was incarnated in Israel Ori. The rise and influence of the Near Eastern question, hints of the awful massacres and the cataclysm of the world war, bring the volume to its climax, "In the World Court:"

Signor Gorrini, Italian Consul-General at Trebizond, W. T. Stead, Henry Morgenthau and a dozen other pleaders stand before this Court and testify to Armenia's sore distress and worthiness, a plea which the blood of hecatombs of men and women martyrs accentuates. Rarely in such literature does one find such exquisite English, such clarity of quiet argument and such a massing of evidence in favor of immediate help for a race whose advocate the author is.

In the Wilds of South America. By Leo F. Miller. Illus., maps, xiv, 424 pp. New York: Charles Scribner's Sons. \$4.50. 1918.

This fine volume is the record of six years of exploration in Colum-Venezuela, British Guiana. Peru, Bolivia, Argentina, Paraguay, and Brazil, undertaken as a naturalist of the American Museum of Natural History between the years 1911-1916. In the third and fourth paragraphs of the author's preface one finds a colorful, picturesque epitome of those adventurous, fascinating, laborious years.

"The purpose of this narrative is to follow the course of explorations into the tropical jungles of the Amazon, Paraguay, Orinoco, and South America's master rivers, and to the frigid heights of

the snow-crowned Andes."

Aside from its scientific character, the expeditions and these records supply occasional descriptions of the tribes encountered and less frequent reference to isolated, jungleimmured misionaries doing a selfdenying and useful work for savage communities. It likewise gives the reader a fair idea of unoccupied sections of the mission field, which await a later and more devoted type of Protestant missionary than now feels the call to turn from enlightened pagans to degraded, scattered and savage heathen.

The Call of the South. By Victor I. Masters. 12mo, 220 pp., 60 cents. Home Mission Board of the Southern Baptist Convention. Atlanta, Georgia. 1918.

It is right that the South should interpret the South and issue its own call. Too often the calls have come exclusively from Northerners interested in the Southern problems.

Dr. Masters speaks as a Southerner, a student and a worker who loves his native land. He shows the extent and character of the needs of various classes-the mountaineers, the immigrants, the Ne-This is a groes, the unchurched. book of facts forcibly presented and incidents well told. It is one that all interested in the Christianization of America should read.

The Christian Crusade for World Democracy. By S. Early Taylor and Halford E. Luccock. Illus., maps, 203 pp. The Methodist Book Concern, New York. 75 cts. 1918.

The senior secretary of the Methodist Board of Foreign Missions has been one of the foremost leaders in the sane exploitation of Missions; and this is a book that well exhibits his ingenuity and success in setting forth the claims of the various fields of his Board, an effort in which Mr. Luccock has contributed his quota also. It is primarily intended as a text-book for classes in Epworth Leagues and Methodist

Sunday-schools.

"Making Democracy Safe for the World" is followed by chapters telling of the denomination's work and opportunity in Latin America, China, India, Africa, the Pacific Islands bordering Asia, and needy sections of Europe-tell it not in Great Britian and on the Continent! As the volume makes central the centenary of Methodist missions, to be celebrated in 1919, the final chapter is its peroration, each of the previous sections being separate and exclusive appeals. Altogether it is a masterpiece of wise exploitation.

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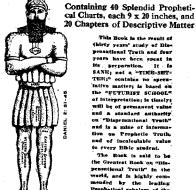
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Missionary Personals

Dr. W. J. Wanless, missionary physician to India, recently received a fitting recognition of his long service, when the people of India paid three-fourths of the cost of a newly opened hospital at Miraj as a testimonial to him.

Dr. Henry H. Meyer, Sunday School editor, who has been traveling in China, Japan and Korea with Dr. E. D. Soper and Bishop Harris, says that the work they have seen justifies every sacrifice that has been made; but that a crisis has come with the close of the war, and the social and industrial conditions in those nations.

REV. F. H. KNUBEL, D. D., pastor of the Lutheran Church of the Atonement in New York City, was elected President of the new United Lutheran Church, recently formed by the merging of three Lutheran bodies.

DR. W. W. Pinson, Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, South, and BISHOP AITKEN of the same Church have sailed for Europe to visit France and Belgium to study the fields in connection with the Methodist Centenary Campaign, and to discover opportunities for Protestant mission work.

REV. S. R. VINTON, head of the Lantern Slide Department of the Methodist Episcopal Board of Foreign Missions, has returned from his tour of the Orient with a new collection of photographs to be used as a basis for stereopticon missionary lectures.

Dr. E. W. Kelly has been awarded the Kaiser-i-hind gold medal by the British Government in recognition of his service as President of Rangoon Baptist College.

REV. MAITLAND ALEXANDER, D. D., pastor of the First Presbyterian Church of Pittsburgh, has been appointed Religious Work Director of the United States Army of Occupation, with headquarters at Coblenz on the Rhine. He sailed for France November first.

C. T. Wang, President of the Chinese Senate, is to be a delegate to the Inter-Allied Peace Conference. Mr. Wang has recently sailed from America for France.

PRESIDENT HENRY CHURCHILL KING of Oberlin College, Ohio, who went to France last July to study and report on religious conditions in both France and Great Britain, has been made director of the religious activities of the Y. M. C. A. abroad with headquarters in Paris.

Dr. B. M. Tipple, executive secretary for the foreign department of the Methodist Centenary, has gone to Europe to devote two months to the Centenary plans for France and Italy.

Mr. Chang Po-ling, who has been making an investigation of the educational methods of the United States, has returned to China. Mr. Chang is the founder and principal of Nankai Christian School at Tientsin, one of China's most progressive institutions.

Mrs. Russell Sage's residuary estate of \$40,000,000 was divided among thirty-six public institutions, charitable, educational, missionary and religious. Considerable bequests were made to the Presbyterian Boards of Home and Foreign Missions.

FATHER NICHOLAS VELIMIROVICH, D. D., is visiting the United States for the purpose of explaining to America the hopes and aspirations of the Serbian Church, and the contribution it may make toward the union of Christendom.

Ex-Governor John G. Brady of Alaska, who died at Sitka, Alaska, on December 17, was once a New York City waif. In 1859 he was sent west by the Children's Aid Society and found a home with a Tipton, Indiana, lawyer. In 1870 he entered Yale, and Union Seminary in 1874, after which he went to Alaska as a missionary. He was appointed governor by President McKinley in 1897 and served three terms.

Dr. Edward P. Cowan, for thirty-five years a member of the Presbyterian Board of Missions for Freedmen, serving as Corresponding Secretary for twenty-five years of this period, died in Philadelphia on December 15.

THE MISSIONARY

Review of the World

DELAVAN L. PIERSON. Editor.

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Missionary Personals

REV. E. E. CALVERLY of the Reformed Church Mission in Arabia has been invited by the Indian National Council of the Y. M. C. A. to enter upon work under its auspices among British and Indian troops in Mesopotamia.

REV. EDWARD LINCOLN SMITH, D. D., Secretary of the American Board of Foreign Missions, has returned from his six week's visit to China in the interests of the new Peking University. He also visited the interior of China, and reports an era of good feeling toward missionaries in that field.

Dr. John R. Mort has been made a Chevalier of the Legion of Honor by the French Government in recognition of his service through the Young Men's Christian Association.

MISS MARGARET SLATTERY recently sailed for Europe in order to study conditions among girls of England, France and Belgium. When she returns Miss Slattery expects to make a lecture tour of the United States.

Francis C. Brading, Secretary of the Scripture Gift Mission of London, has been ordained to the ministry of the Church of England.

REV. NORMAN H. CAMP, lawyer-evangelist and Bible teacher of Chicago, has been made Superintendent of the Chicago Hebrew Mission, an organization more than thirty years old, with five centers and a corps of twenty workers.

Dr. J. N. Farquhar, literary secretary of the National Y. M. C. A. in India and Ceylon, and well known authority on Hinduism, is in America on a short lecture tour. Dr. Farquhar is the author of "Hinduism and Modern Religious Movements in India."

MR. HERBERT K. CASKEY, of the Presbyterian Board of Foreign Missions, has been appointed Secretary of the Foreign Department of the Y. M. C. A. for the Dominion of Canada.

Rev. S. B. Rohold, F. R. G. S. pastor of the Hebrew Christian Synagogue of Toronto, has been invited by the British Jews' Society to assist in a Forward Movement in Palestine, which will include the distribution of literature, holding meetings and some relief work. Mr. Rohold is leaving America for three months and will be accompanied by Rev. Arthur W. Payne, missionary to the Jews in Palestine and Europe.

MISS ELIZABETH WILSON of the National Y. W. C. A. sailed for England on January 4th to attend a meeting of the World Committee of the Y. W. C. A. From England Miss Wilson will go to India to establish a training center in the Association's work for women.

Rrv. J. H. Ritson, D. D., of the British and Foreign Bible Society has left London for four months to address a series of meetings at the principal bases of the British Army in France, calling soldiers to missionary service.

MR. JOHN N. HAYWARD has recently been appointed as joint secretary with Mr. Marcus Wood to the China Inland Mission. Mr. Hayward has given thirty years of missionary service in the Far East, where he applied his business efficiency to the eccentricities of Chinese finances with conspicuous success.

Dr. George Rice Hovey has entered upon his duties as Secretary of Education of the American Baptist Home Mission Society. Dr. Hovey has been President of Virginia Union University since 1905.

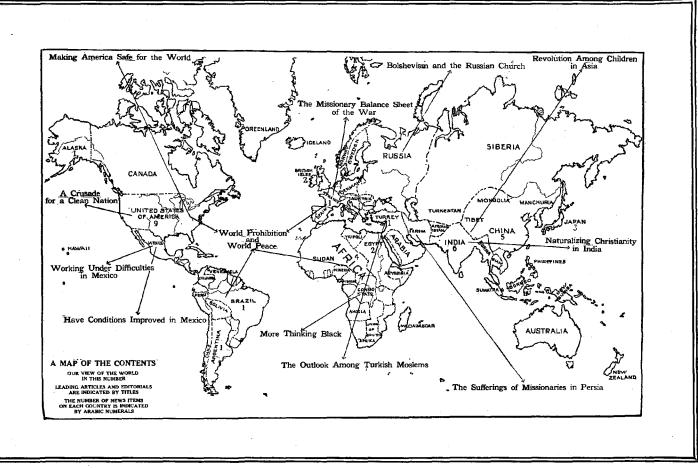
Dr. Rolvix Harlan, formerly President of Sioux Falls College, has been elected Secretary of Social Service of the American Baptist Home Mission Society.

REV. AND MRS. F. J. BARNEY, of the Reformed Church Arabian Mission, have gone to India to assist in the American Arcot Mission for some months, possibly a year.

Hon. Emmert J. Scott, secretary of the Tuskegee Institute and special assistant to the Secretary of War, is to write a history of the Negroes' part in the world war.

MRS. S. B. CAPRON, identified for many years with the missions of the American Board in Madura, and later Superintendent of the Women's Department of Moody Bible Institute, died in Poughkeepsie, N. Y., on December 15 at the age of ninety.

MR EDWARD W. WARREN, President of the International Sunday School Association, died on January 16. Mr. Warren presided at the World Sunday School Convention held in Jerusalem in 1904, at the Convention in Rome in 1907 and again in Washington in 1910.





The United States Public Health Service is conducting an active campaign to enlighten the public, and enlist state and municipal authorities in helping to make a clean nation; and many cities and states have heartily undertaken to cooperate. The American government is today the only one undertaking by a permanent national organization to defend society from the scourge of lust and alcoholism.

While Bolshevism is preaching atheism and abolishing religious instruction, the vital factors in the Russian Church are being strengthened and new character is being formed. In Moscow 600,000 persons of all classes participated in a procession of protest against Bolshevist atheism.

In the Methodist Centenary Home Mission program recognition is given the demand for religious education as thorough-going as the teaching of the public schools in the plans for the training of 250 directors of religious education, 486 women institutional workers, 46 district superintendents and 41 district evangelists.

Young men in Mexico are showing more and more interest in the kind of Christianity that can be carried into an athletic contest or a business transaction, and can help a man to keep square and clean. In the athletic leaders' corps of the Mexico City Y. M. C. A. not one member uses tobacco or intoxicants—a remarkable fact for Mexico.

The missionary significance of the rapprochement between the French and the Anglo-Saxon races, produced by the war, can be appreciated when we remember that Protestant missionary efforts have practically been excluded from French colonies, and these represent the major portion of the unoccupied mission fields of the world.

Most of the Turkish Moslems have either themselves accepted Islam under compulsion or are the descendants of such unwilling converts. Now that the compulsion of fear is removed by the overthrow of Turkish domination there is the possibility of a mass movement of these tribes to Christianity.

The object lesson of Christian kindness in Moslem lands has done more than all else to prepare the minds of Turks to understand the spirit of Christianity. When an Armenian Christian went to the house of a wounded Moslem soldier to ask news of his relatives in the Army, he was astonished to see the wounded man come on hands and knees to kneel at his feet and pour out gratitude for what the Christian Armenian's relative had done for him in a far away hospital.

Fanaticism is disappearing in Mexico. Protestant churches are better attended than ever before and all the schools are full. There is a growing demand for both secular and religious instruction, and the public schools are beginning to have an appreciable number of Protestant teachers who are making their influence felt.

Fifteen new mission hospitals for Turkey, located at various points from the Black Sea to the Persian boundary, is a feature of the American Board Expedition for the relief and reconstruction of Armenia.

Natives of the Sudan have contributed the greater part of the £9000 (\$44,000) already subscribed for a proposed Medical College as a Sudan memorial to Lord Kitchener in Khartum.

The percentage of literacy among Liberians is said to be greater than that among Negroes in America. This is probably due to the fact that in Liberia every man has an equal chance, with no discrimination against him; and because the government is in his hands, he must rise to a place of responsibility.



A RELIGIOUS HOME MISSION PROBLEM AMONG FOREIGNERS IN HAWAII

A scene in front of the \$100,000 Buddhist Temple in Honolulu, Hawaii

THE MISSIONARY PEVIEW ORLD

Vol.

MARCH, 1919

Number Three



A CRUSADE FOR A CLEAN NATION

NE fact brought to light by the war is the prevalence of diseases due to social vices. "One of the compensations for the tragedy of war," says Secretary Josephus Daniels, "is the fact that an enlightened opinion is behind the organized campaign to protect the youth against venereal disease. It is worse than cancer, more deadly than tuberculosis, more loathsome than cholera. The campaign begun in war to insure military fitness of men for fighting, is quite as necessary to save men for civil efficiency. The National Government, under authority of Congress, is undertaking this task in cooperation with State authorities. The full cooperation and sympathetic working together of local, State and Federal agencies, backed by sound public sentiment, are needed in this holy campaign for that cleanness of living which alone insures clear thinking and physical excellence."

The United States Public Health Service is conducting an active campaign to enlighten the public and to enlist State and Municipal authorities in the effort to clean up their districts and help to make a "clean nation." This work is done largely under the impetus to make the country more safe for the 4,000,000 returning soldiers and sailors.

Many cities and states have heartily undertaken the task of educating their people and eradicating social vices and diseases. Omaha, Nebraska, has introduced an ordinance to curb social diseases among men, as well as women, and there is agitation for a national law to regulate physical examination.

In Ohio, the State Dairy and Food Department prohibits the

employment, in any places used for the preparation or handling of food, of any one afflicted with venereal disease. Michigan, Minnesota and California are making a determined fight to abolish prostitution, with educational posters and pamphlets and the arrest and confinement of women who are a menace to the communities.

Houston, Texas, and with leadership of the Mayor, has equipped a municipal farm as a detention home and has established a clinic in which 14,000 courses of treatment have been given. Columbus, Ohio, reports that open vice is a thing of the past in that city and is undertaking to make it the cleanest city in the world. Birmingham, Alabama, has named a committee of 100 citizens, representing various civic bodies to purge the city from this menace to health—moral and spiritual.

This crusade will require the nation-wide cooperation of all American schools, churches, clubs and civic organizations. The American Government is today the only one undertaking, by a permanent national organization, to defend society from the scourges of lust and alcoholism. Britain and France are disgracefully remiss in this respect.

Thus far the national and civic authorities are only concerned with the consequences of vice. They naturally do not go to the root of the matter and deal with the sin, nor do they offer the only real cure which will regenerate men and women and save them from the sin itself. The Surgeon General of the Public Health service, Dr. Rupert Blue, has, however, gone so far as to recognize the spiritual problem and forces involved by calling upon the ministers of the United States to set aside Feb. 9 as Health Sunday and to preach sermons emphasizing the responsibility of the nation to protect returning soldiers and sailors and the community at large, and to take vigorous measures for combating social diseases.

A proclamation has been issued which requests the churches of every denomination to continue the work carried on in time of war in order that the world may be made safe, not only for democracy, but for posterity.

The only right attitude to take toward this question is not to ignore it or to consider it inevitable, but to treat the social evil as an inexcusable crime that brings disaster to the individual and to the nation, both body and soul. The way to fight the evil, root and branch, is to make no compromise.

1. Close the red light district in every city and town and root out open or concealed vice as far as possible. Any other course is to sell loathsome disease in the market place. Constant vigilance is required and upright officials. An "open town" means

prosperity for the vicious, but higher taxes and greater dangers for the innocent.

2. Safeguard against the spread of the disease by establishing clinics and hospitals. Put the quacks out of business. Require physicians to report all cases of venereal disease.

3. Educate the public by lectures to parents and through the public schools. Distribute judiciously wholesome literature on sex

matters.

4. Provide healthy recreation for young people in public parks, and put a curb on dance halls and amusements that pander to unhealthy moral appetites. This is not a task for sentimentalists nor for ill-balanced enthusiasts, but for conscientious, intelligent men and women who have the highest good of the community at heart.

NATURALIZING CHRISTIANITY IN INDIA

Is it right to impose western forms of Christianity on the Orient or should other lands adapt the teachings of Christ to their own institutions and ideals, transforming them but not eradicating them? For example: One of India's honored Christian leaders, Mr. N. Tilak, an instructor in Ahmednagar Divinity School, long connected with the Marathi Mission and a well known poet, has recently imitated the role of a Sadhu, or Hindu religious leader. Garbed in a saffron-colored robe, this Christian Sadhu goes from place to place, appearing in public streets to tell the curious crowds of Jesus Christ and His message. He does not ask anyone to accept his religious experiences; he merely gives his own interpretation of them, and popular curiosity and interest seem never to wane.

As a boy, Tilak was dissatisfied with the caste system and Hindu teaching and customs. He studied both Mohammedanism and Buddhism, but his Brahmin seclusion was so complete that he did not once come in contact with Christianity, and never so much as heard of the Bible until later. He finally worked out for himself the principles of a new religion as follows:

There is one God, a Person with a Father's Heart, and all men are His children.

All Holy Books are creations of men. The world of nature is the only true Scripture revealing God.

The essence of religion is a living faith in God and the treating of all men as brothers.

The evil to be fought supremely by the true religion is idolatry.

Later Tilak received his first copy of the New Testament from an Englishman and in reading the Sermon on the Mount became convinced that his search for truth had reached the right goal. Thereupon he sought out a Christian convert, 164

through whom he learned more of Christ and the Gospel. After being baptized he began a career of Christian service.

Another exponent of the Sadhu method of evangelism is Sunder Singh, who has already been mentioned in the Review. Hindus, Catholics and Protestants have all flocked to his services, and recently he has lead in a great revival in Ceylon. This experiment is most interesting and suggestive, as it is conforming to local traditions which the Apostle Paul approved. We have many things to learn from Orientals and in many respects our century-old customs may be improved.

THE NEW OUTLOOK IN ARABIA

Arabs with the British in the campaigns in Palestine and Mesopotamia, the establishment of the new kingdom of Hejaz and the excellent behaviour of the allied troops of Christian powers in their invasion of Moslem lands—all these point to more friendly relations between Arabs and the British, and give hope for new opportunities of Christian influence in Arabia. At the same time the Arabs have been exceedingly conservative, and have not yielded in their demand for political and religious control in Arabia. The great conflict is still between Jesus Christ, the son of God and Saviour of mankind, and Mohammed as the supreme prophet of God.

For many years the Arabian (Reformed Church) Mission on the Persian Gulf, and the Scotch Mission in Aden have represented the Christian forces in Arabia; and they have stood their ground and even made some progress against tremendous odds. Dr. John Van Ess of Busrah describes the work in somewhat military terms as follows:

"After many years of trench fighting, so to speak, which taught lessons of faith and prayer, the fighting has shifted to the open. Schools are cavalry, hospitals are artillery, evangelists are the infantry—each branch has its function and needs the others. In each center of activity all arms have been engaged, but in each, peculiar conditions have given special opportunities for one or another.

"Aristocratic Kuweit, where live the bluest of blue-blooded Arabs, in face and language very like the false prophet himself; fanatical Kuweit, where only a few short years ago four mission-aries in turn and in short order were rudely expelled; Kuweit is wide open to the Gospel. On Sunday mornings the church is so packed with Arabs, men and women, that men stand on boxes at the windows. Very recently a young man in direct line of descent from Mohammed confessed Jesus Christ and is being educated to preach Christ.

"In Bahrein the Gospel is making a deep salient in Moslem womanhood. If we breach the line there we can roll up the lines of countless children yet to be born and make them prisoners of hope. Last year Dr Harrison on personal invitation from the Emir went inland and for twenty-five days preached with lancet and medicine and Scripture and tongue the riches of Christ. In Nejd is a college of three hundred Moslem students being trained to go as missionaries and teachers of Islam to all the tribes. In Nejd Islam in all its self-conceived purity and naked fanaticism is held and practiced. Only the Reformed Church in America has been honored by God to enter Nejd.

"At Maskat, the key to Oman, the people have been torn by dissension and warfare, but at heart they are sociable and approachable as never before the war. To reach the Woman's Hospital scores have run the blockade that cuts off Maskat from the interior. Shall we be as eager to reach the interior as they are to reach us? What great contribution will the Arab make to the

body of Christ? God asks us to answer."

THE REVOLUTION AMONG CHILDREN OF ASIA

E HAVE all heard much of the revolutionary movements in Turkey that overthrew the old Sultan; of the upheaval in Persia that promised a new order of things before the war; of revolutions in Arabia and the establishment of the Kingdom of Hejaz; of uprisings in India in the effort to secure self-government; of the revolutions and counter-revolutions in China with the abolition of the old order, politically and educationally; of the reforms and progressive steps in Japan and Korea. All Asia and Africa as well as Europe are in upheaval, and a new order, for better or for worse, is taking place of the old.

But the most significant and far-reaching revolution in Asia receives little attention—it is the revolution that is taking place in the life and education of the children. Miss Florence E. Reynolds, of Amoy, tells us what this means to the youth of China. The men and women of tomorrow are being trained in different ways, with very different ideals as to government, home life, business, morals, education and religion than were those of two generations ago. Then, boys were educated, if at all, only in the classics, reciting page after page of what were to them meaningless words. Girls were not considered worth educating except in sewing, cooking and proper conduct. In Moslem lands boys were taught the Koran and girls were left in ignorance. Throughout Asia there were many excellent principles instilled into children, relating to respect for parents and the aged, but ideas of God were, and still are among the non-Christians, vague or crude; personal purity for men and boys was

not expected; laws of custom were more strongly urged than the laws of God; and education in athletics, recreation and the use of leisure time was almost entirely neglected.

With the coming of the kindergarten, the Y. M. C. A., Boy Scouts. Y. W. C. A. and Western ideas of education, a veritable revolution has taken place in the lives and thoughts of the children who have been brought under these influences. Miss Reynolds says, for instance, that the opening of a kindergarten in Amoy revolutionized the child life of the city, and the movement has extended to the other towns and cities. It is now very widely used in Japan. The children are taught to play, to sing, are trained in the art of self-expression; are taught simple fundamental truths about God and nature, themselves and their comrades. Later, by this new education, they learn to read their own and other languages; they discover that the world is large and that theirs is not the only important country; they study history and science, mathematics, literature and religion in such a way as to prepare them for larger and more useful lives. Parents gaze in wonder at the progress their children are making and learn many things from them. Christian ideals and truth are entering into the thoughts and lives of the people of Asia through the children, and they in turn will revolutionize the habits and histories of the lands in which they live. Now is the time to mold the plastic clay.

THE RISE OF LIBERTY CHURCHES

NE great result of the war on Christian work in the homeland seems to be the adaptation of the church program to new conditions in the large industrial centers that have suddenly grown up in districts before almost uninhabited. Many of these new communities promise to be permanent, but rival churches, as such, have not had an opportunity to become established in them. It is against the spirit of the age to countenance such rivalry or overlapping, and the question arises: shall there be denominational activity, a non-church welfare work or a union church organization?

One answer to the question is found in the so-called "Liberty Church," the first of which is to be established at Nitro, West Virginia. The denominational affiliations of its members will be recognized in separate rolls, and there will be a head pastor with a staff of assistants. Fifty-five centers have been surveyed and plans made for establishing churches similar to the one at Nitro. The experiment has important possibilities and the success or failure of these experiments will have much to do in determining the progress of movements toward closer cooperation and church unity.



UNITED STUDY OF THE WORLD'S NEEDS

Students of mission problems, both at home and abroad, recognize, as the first great need, a knowledge of the facts. How can the gospel be preached adequately to the American Indians unless we know where and under what conditions the Indians are living and what Christian agencies are at work among the various tribes? In the same way the Mormons must be studied to discover why they need Christian missionaries and what centers in Mormondom are over supplied or under manned. Industrial centers and communities of foreign born peoples must not be left to one denomination that may be unable to supply the need, nor must a score of sects enter one promising field regardless of the strategy in such a program. Independent and unrelated mission work have caused much friction, large waste and disastrous misunderstanding. The home fields should be studied unitedly by inter-Church commissions, and findings reported as the number of stations needed, the kind of activity that will prove most effective and the denomination that is the logical organization to undertake the work.

In studying the needs in foreign lands, the need for a similar systematic and comprehensive survey is seen, but on a much larger scale. Certain fields in South Africa, for instance, are overcrowded with missions, while whole areas of Christless lands are left untouched. Every land and every mission agency call for reinforcements and larger outlays. Who is to judge whether such outlays of men and money are justified? Shall one denomination make a drive for men and money, survey the field alone and undertake the work as though that denomination alone represents the Church of Christ?

The time has surely come to make a united study of the world field with reference to the degree of moral and spiritual destitution, the Christian agencies at work, the type of service most needed and the way in which the needs of each field can best be supplied. For example—there is Russia, a great land of 180,000,000 people. What do they need? It is a question for the united study and response of the Christian Church. There is the Moslem world opening up to Christian influence. The missionary problems presented are quite as important as those discussed at the Paris Peace Conference. There are Tibet and Afghanistan—closed to Christianity. Shall they remain closed or may they be entered? There is the problem of Central Africa, and un-

touched interior South America; the mass movements in India and the educational problems of China. Now is the time for an adequate and united study of the fields and the forces to till them.

In this number of the Review we publish a valuable article by Dr. Ralph Welles Keeler. It shows by map and chart and photopraphs how one denomination has studied the home mission fields in a way that the churches unitedly should study all the fields. Let us cooperate in study, in prayer, in mobilizing forces and in supplying the need.

PROTESTANT PROGRESS IN ITALY.

ANY have rejoiced in the days of war at signs of the "burying the hatchet" by Roman Catholic and Protestant
churches. Others have feared lest the large influence of the
Catholics in Governmental circles, the appointment of a great percentage of Roman Catholic chaplains, the activities of the Knights
of Columbus and the "denaturing" of much of the Protestant
Christian activity in war work, might unduly increase the prestige
and following of the Catholic Church in America and England.
That question is not in itself important. The only question of
moment is: how may the supremacy of Jesus Christ be maintained?

In Italy the Roman Catholic authorities are disturbed at the growth of Protestant Christianity. The Catholic journal America

says of the progress there:

"Protestantism is growing and indifference is alarmingly on the increase. In 1862 there were 32,975 Protestants of various sects in Italy, in 1901 there were 65,595, in 1911 the number had grown to 123,253, which means that in ten years it had almost doubled. The writer believes that the official registration of Protestants would be still greater were it not that human respect prevented certain Italians from publicly proclaiming their apostasy. Figures show, however, that the Protestant propaganda is more successful in depriving Italians of all religious belief than in converting them to heresy. In 1901 there were in all Italy only 36,-092 persons who professed to have no religious affiliations; ten years later the number of those who were without faith was not less than 874,532. If to this number be added the 653,404 persons who in 1911 refused to make any statement as to their attitude toward religion, we find that at that date these two categories embraced about 5 per cent of the entire population, and that in ten years they had almost doubled."

Not many years ago a Methodist minister ventured to prophesy that if Protestant missions in Italy were vigorously supported, the near future would witness a separation of the Italian people from the Pope, unparalled since the days of Luther in Germany. Again let it be remembered that separation from selfish materialism and sin is the important thing to strive for, and that the bringing of men to God through Christ is of vastly greater importance than bringing them into any particular church.

BOLSHEVISM AND THE RUSSIAN CHURCH

R USSIA, the land of chaos, is perhaps most paradoxical in the effect of Bolshevism upon the Church. Where the rule of the Reds has in every other instance meant destruction, the suffering and material loss which the Church has been experiencing may be her salvation and emancipation. While Bolshevism is preaching atheism and practicing anarchy, the vital factors in the Church have been strengthened, new leaders are coming to the front, new character is being formed.

The decree of the Bolsheviki abolishing Sunday was perhaps compounded of Jewish prejudice and a Jacobin desire to imitate the madness of the French Revolution. This was accompanied by a pronouncement forbidding weddings or funerals to be held in any of the churches. Since the decree was put forth that lessons in atheism shall be given in the schools, religious instruction is forbidden. According to a writer in The New Europe there are signs that the Bolsheviki episode is clearly incidental and superficial in Russian history. In Moscow, a procession of protest was organized, and was participated in by 600,000 persons, rich and poor, educated and uneducated. All this suffering will be worth while if the Russian Church is regenerated and girds herself for new tasks in new spiritual power.

WHAT IS THE HOPE OF ISRAEL?

UT of the darkness that has overshadowed the Jewish people for centuries there shine ever and anon rays of light and hope. The dark days that followed the Babylonian Captivity and the Roman oppression were illumined by the coming of Christ to His people in Palestine. But there was no brightness of political freedom on the horizon and the Jews as a nation shut their eyes to the light. Then came the capture of Jerusalem by Titus, followed by long ages of darkness and persecution. The Jew has been an outcast in Europe and only here and there have individuals arisen who have attained social and political prestige.

From poverty and depression the Jews have sought to free themselves by the golden key of material prosperity. Millions have lost faith in the religion of their fathers and have put their hope in the god of this world. To millions of Jews from Russia, Poland and Hungary, America has become the "Promised Land" where they have found new life. But within the last twenty-five years the spirit of Jewish nationalism has revived, and with the release of Palestine from Turkish misrule, hundreds of thousands of Israelites have turned their thoughts again toward the land of Abraham and have fixed their hope on political and national independence.

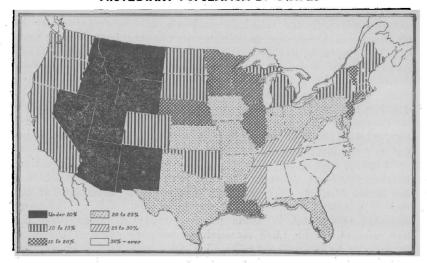
Israel is, however, divided. The prosperous members of the race have no wish to leave the material comforts that they have struggled to win in America, for the rigors and hardships of pioneer life in Palestine. Others see no ground for hope for political independence in view of the jealousy of European nations. Israel is seeking liberty and the fulfilment of national aspirations without reference to their Messiah. Their attitude toward Christians and toward Christian ideals may have changed. but they still reject Jesus Christ as the promised Messiah. The Jew is more liberal because he is less religious; he is more ready to hear and speak well of Christ because he believes less in any divine Christ. Nationalism and materialism taking the place of religion, and those who abandon Judaism for Christianity are still despised and persecuted by Jewish patriots, not because they are irreligious, but because they are deemed unpatriotic.

The Jewish history is clearly developing in line with prophecy but this does not mean that the Hope of Israel will be realized through the fulfilment of purely material aspirations. The league of British Jews, of which Major de Rothschild is President, even sees danger ahead for Israel in the materialistic movement. The more political power Jews obtain the more other nations will oppose them. The only "Hope of Israel" is not in the establishment of a national Jewish state or in material prosperity, but in the acceptance of Jesus Christ as their Messiah.

WORLD PROHIBITION AND WORLD PEACE

International sobriety, and in the Conference of the Anti-Saloon League of America held at Columbus, Ohio, November 19-22, the conviction was repeatedly emphasized that in the coming peace settlements, some account must be taken of the liquor traffic and its effect upon the civilization of the future. It was evident at the Conference that national prohibition in the United States is only to be regarded as a step toward world-wide temperance.

A forth-coming number of the Review is to be devoted to World Wide Temperance, and will be a veritable handbook of facts on present conditions, progress and forces in respect to the traffic in intoxicants.



Making America Safe for the World

The Challenge of The Methodist Home Mission Program

BY RALPH WELLES KEELER, D. D.

Publicity Secretary of Home Missions of the Methodist Episcopal Church

HE challenge to make the democracy of America safe for the world is being taken up in no uncertain manner by the Methodist Episcopal Church in its Centenary Program. This great denomination of 4,000,000 members is celebrating the occasion of the one hundredth anniversary of Methodist Missions with a campaign for \$80,000,000 for new endeavors in the strengthening and enlarging of its mission work at home and abroad.

No mere dreamers have brought this great venture into being, but men of vision, statesmen, prophets. Throughout the length and breadth of the land they are carrying a message which furnishes such concrete information concerning need, opportunity and obligation as will base the giving of the \$40,000,000 essential to the program's success in the United States upon intelligent consecration of time, effort and money.

To survey the field so as to discover the responsibility of the Methodist Episcopal Church in the United States has been no holiday task. It has involved the time and thought of both the leaders and members of the Church in a most unusual but profitable effort. In its scope it has included not only the states, but also Porto Rico, Hawaii and Alaska. Intensively it has con-

cerned itself with the religious problems of every community in the country. From the multitude of opportunities which have been discovered it has set as its goal the accomplishing of such non-competitive tasks as it will be able to do with the expenditure of nearly \$22,000 a day or \$8,000,000 a year for a period of five years. When it is recalled that the greatest annual income available for the Board of Home Missions and Church Extension of the Methodist Episcopal Church was the amount received last year, \$2,001,163.99, the advance to be made of three hundred per cent is considerable.

Figures lack reality to most people. To those of imagination. however, there is romance and adventure in the statement that this Home Mission program includes 2,506 new buildings for the modern ministry of the church, either in new fields or for more adequate equipment in fields already occupied. This does not take account of the 1,035 remodelings proposed, nor of the 1,188 parsonages to be built, nor the 43 special buildings to be erected. The impetus given to community religious life by these additions to the Christian forces of our land is incalculable. While buildings of stone and wood alone never will bring about the results desired they are nevertheless needed. Christian democracy is not a force that develops unaided. Based on ideas and ideals that are fundamental to the best human relationships, it needs power plants from which its spirit may be sent forth into the lives of individuals. This great service of collaboration in the nation's trend toward life's best is rendered for the most part by the Christian Church. And the multiplying of local Christian democracy power plants will perceptibly quicken this trend.

It is not the purpose to build churches without providing for an adequate ministry. While it expects to invest \$28,771,845 in the material equipment mentioned, it expects also to invest \$11,265,565 in human personalities, fired by the spirit of Jesus Christ, to carry on the adventure toward the Kingdom for which the church buildings will serve as bases of supply. There are 1.344 home missionary ministers to be supported, men who are serving in those hard fields which have supplied the romance of home missions since the days of the sod church and the prairie schooner. They are not all on the old frontier, however. Many of them are on the new frontier of the crowded city, or in the new industrial community, in the unfavorable agricultural sections, or among the Mexicans of the Southwest or the Highlanders of the South. Then there are 2,220 more ministers who are toiling in charges which will become self supporting in five years if adequate provision is made for the support of the right kind of a man. Two hundred and fifty "language pastors" are to be trained, men who will qualify as first class English-speaking min-



THE UNOCCUPIED FIELDS IN ONE STATE

isters, and in addition be competent to minister ably among adult immigrants.

Recognition is also given in a large way to the modern demands for a religious education as thorough-going as the teaching of the public schools, in the provisions for the training of 250 Directors of Religious Education. Of women workers there will be 486, women trained for the new day of the ministry of the community and institutional church, and 131 deaconesses. Forty-six superintendents will be supported; district missionary aid will be provided in 155 instances. Forty-one district evangelists will be put into the field and 115 other workers will be supported. What a program of maintenance! Will those who question the interest of the Christian Church in the pressing needs of today take no-

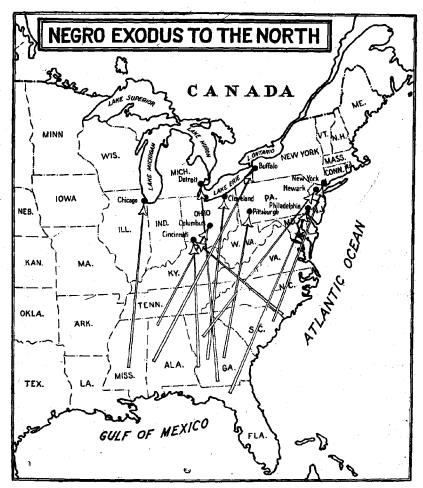
tice? They have helped to frame the challenge. The means to answer it are being shaped before them.

Cooperation with other denominations in non-sectarian educational work characterizes the program for Porto Rico and Hawaii, where already comity plans are in operation which prevent waste of money and men. The great rural sections of Porto Rico are to have more churches and chapels, a greater number of native workers are to be trained and appointed, and special attention is to be given both in the schools and churches to developing



ANOTHER FOREIGN MISSION PROBLEM AT HOME Some of the Mohammedan Children in Johnstown, Pennsylvania

the highest type of American citizenship. In Hawaii the Christianizing process is to be augmented by developing Japanese, Korean and Filipino pastors, trained to conduct services in English. A minimum salary of \$900 a year for married pastors is to be established! Many a preacher in the United States whose salary has been \$600 or even less, will note with a feeling of joy that somewhere under the stars and stripes such a step is being taken. The Oriental birthrate, especially among the Japanese and Filipinos, is rapidly increasing. Fourteen thousand American-born Japanese children attend the thirty-five Buddhist schools provided



WHY THERE IS A NEW NEGRO PROBLEM IN AMERICA

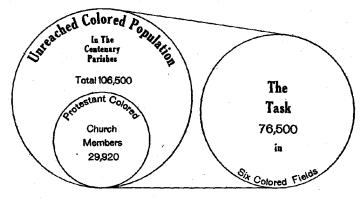
for them each day before and after the regular hours of public school. It is a challenge to Christianity as to which type of democracy will prevail here, and therefore the Sunday-school is to receive special attention.

THE INDIANS AND THE NEGROES

The American Indians number 350,000, of whom forty per cent are Christians, and only twenty per cent are Protestants. To these are to be sent more resident missionaries speaking an Indian language. Native Indian preachers are to be trained. More Sunday-schools are to be established. Women workers will teach

The Unreached Colored Task

PHILADELPHIA COLORED WORK



sanitation and domestic science, and bring the message of the Christ to the women and children on the reservations. And—another place for a "Hallelujah!"—greater cooperation with other denominations is proposed.

Two thousand one hundred and seventy-two ministers, 348,477 church members and probationers, and 234,647 Sunday-school pupils, officers and teachers among the Negro population of the United States are in the Methodist Episcopal churches. Yet lamentable conditions exist among the churches in the South. But a better day is in sight. A paragraph in the new policy proposed:—

"A better trained ministry. Church buildings adapted to community service. Typical community centers in agricultural centers. Model parsonages as demonstrations of home life. Organized movements for educating pastors and church officials in modern church work."

There is some force in that program. Yes, and another occasion for rejoicing: "Cooperation with other denominations in surveys and plans of work."

In the North where some 1,045,550 Negroes have swarmed into the cities, more churches are to be built, and the 150 already in use will be enlarged. Able men are to be put into pulpits where lack is shown in guiding newcomers in the readjustment of their lives. Community centers for lectures and recreation are to be established. Temporary quarters will be provided for Negro girls and women just entering the city, and domestic science courses organized for those who were plantation laborers in the South.

Alaska has never received the attention from the Methodist Episcopal Church which it deserves. Now, more missionaries are to be sent there and a general missionary appointed to superintend the field. The Highlanders of the South also are to receive such aid as will make possible local trained workers, adequate pastoral support, improved Sunday-schools, and modern buildings adapted to community service. In this field there is to be cooperation with other denominations and with the state, in order that improved living conditions may be speedily brought about.

Mormonism has never been met squarely. Greater efforts are now to be made in reaching the young people in the colleges and universities, as well as the strengthening of the ministry and equipping the field with adequate and suitable buildings.



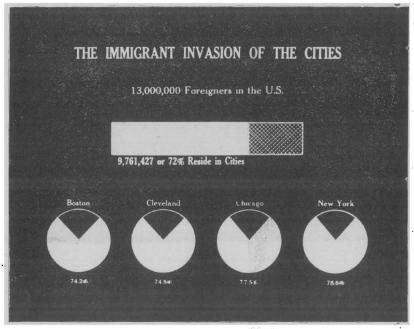
THE COLORED MIGRATION PROBLEM IN ONE CITY

A Religious Tent Meeting for Negroes from Southern States, Philadelphia, Pa.

Most of the 80,000 Chinese and the 100,000 Japanese in the United States live in the far west. The Chinese are to be sought out in the population centers, day schools provided for their children and traveling missionaries are to minister to them in the scattered rural communities. Elementary day schools will be provided for the Japanese, and aid will be given to re-establish a Christian Japanese press to counteract the influence of the strong Buddhistically inclined Japanese daily papers of the Pacific Coast. Here, as in Hawaii, the Sunday-school is an important factor, while single men are to be provided with dormitories in an attempt to solve the lodging-house problem.

Who shall speak adequately of the plans of him whom we spoke of as the "foreigner" until he mingled his blood with ours in the trenches? Whether he be Italian or Slav, Pole or Lithuanian, Magyar or Jew, he is with us in overwhelming numbers. And

our task is to Christianize each man, his wife and his children, keeping the best of the characteristics brought as a heritage and imparting the best of American ideals. Only where absolutely necessary will the foreign-speaking church be continued. In its place will be developed the church which ministers chiefly in English, with language pastors who can minister to those adults to whom English will always be an alien tongue. The ministry of these two types of churches will be through a program of worship, a program of religious education and a program of social uplift.



WHICH CHURCHES MUST UNITEDLY SOLVE THE CITY PROBLEM

Among the 1,500,000 Spanish-Americans of the Southwest and the other peoples who are classified as Latin-Americans, the ministry of the church must be in the language of the people. But a better type of native ministry is to be trained, capable women workers are to be provided. Better facilities in buildings, location and equipment are to be furnished.

Special attention is to be given to the downtown, transient, polyglot masses of our *cities*. In these tenement or lodging-house neighborhoods the slogan of the Centenary Home Mission Program is: "Not more churches, but better ones. The uniting of small

and dying churches in downtown districts into strong central plants adequate to meet the city's challenge." This contemplates the building of new, well-equipped churches with facilities for religious education, lectures, classes, clubs, and general recreation, and the remodelling of family churches to conform to the new program. With dormitories, clinics and day nurseries, social parlors and community laundries for working girls, and a staff of special workers, these churches will soon become centers for Americanization and training in citizenship as well as the place to which people will come to have their hopes and aspirations shaped in harmony with the purpose of Him who came to estab-



AN ATTEMPT TO SOLVE ONE FOREIGN BORN PROBLEM

Meeting of a Russian Forum in the "Church of All Nations," New York

lish a Kingdom which should be democratic beyond any dream which the race has yet seen come true.

The initiating of a program of evangelization, religious education and social uplift is the first move to be made in English-speaking and polyglot industrial communities. This will be accomplished by building community churches and enlarging those already built, so that the church may fulfill both social and religious functions, besides providing vocational training, day nurseries and gymnasiums. Parish houses will be added to the old family churches and in all cases a personnel consisting of the modern type of social service expert who combines specialized training in social work with the religious spirit will be employed.

The new city program for Methodism in a word is: A great

Photo of Tuberculosis Chart From the T. B. Association



Conditions in the Plaza and Vicinity

71% of the Children born in Los Angeles last year were Mexicans 121% of the Children who died in Los Angeles last year were Mexicans Of the Venereal Diseases treated at the Venereal Clinic, 20% are Mexi-

Study of District Near Plaza

Character of the Population

Mexicans 514% italians 30% Others 1847

Percent of Deaths from Tuberculosis

In City 174%

In District Studied 394%

Causes of Death in District

394% 264%

134%

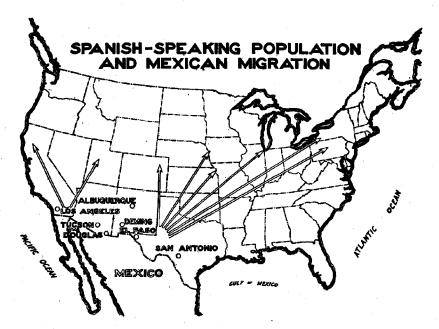
13% 84%

Tuberculosis Infant Diseases Stillbirth Pneumonia Others of Digestive Tract

HOW ONE CHURCH IN LOS ANGELES STUDIED THE CITY PROBLEM

central downtown church, planned in equipment and staff on the broadest and strongest lines, with a preacher of the rarest ability to bring a message to the hurrying life of the city, with him a neighborhood evangelist and a director of religious education. This central church should be the headquarters of the denomination and should have under its supervision the weaker churches needed in their immediate locality. Community features and neighborhood features would characterize such a church, and the task of scientific rescue work would receive attention. One great aim is to keep the members of the suburban churches interested in the churches in the city where they used to worship and where now they earn their livelihood.

While the city, "where cross the crowded ways of life," is beginning to be recognized as the new frontier, the old frontier of plain and prairie is not extinct. True, the pioneers kept on to



PROJECTING THE MEXICAN PROBLEM INTO THE HOME MISSION FIELDS

the Pacific Coast, but they left much land uninhabited along the way. Twelve States, with an area of 1,259,977 square miles and a population of only 6,458,417, approximately five people to a square mile, is the frontier as defined by the Board of Home Missions and Church Extension of the Methodist Episcopal Church. Newness, movement and uncertainty mark this field. The population is constantly changing. Here the church at large is obliged to invest largely at the beginning. Community churches must be built for the miners. The single men of migratory habits who make up the population of the stockraising country must have virile traveling missionaries. In the lumber camps must be sent men who can meet the needs of men herded together in unsanitary bunkhouses, without home ties or religious life. More and better churches for more populous communities, especially in the irrigation and dry-farming sections, are demanded. And above all there must be preachers of such high caliber as will command folks of such enterprising character as to leave the established communities of the land to strike out into unbroken country for a new try at life's opportunities.

Rural life betterment is the theme of many an essayist and public speaker today. The rural church is also coming in for a greater amount of attention. Following the little groups of

pioneers westward across the Alleghenies and the Rocky Mountains, and finally to the coast, the Christian Church has pitched its tent in almost every place where a handful of settlers have made a clearing and built themselves homes. Eighty-seven per cent of the Methodist churches are in rural communities of 2,500 inhabitants or less. These communities include coal mining sections of Pennsylvania, Ohio, Illinois and the West, the iron mines of the South and North; the copper mines of Michigan; the oil fields of Oklahoma, Kansas and Texas; the coke villages and many other types of small industrial villages; fishing hamlets and lumber camps. For these there is planned a better trained ministry and such help in church building as will make the church the center of community life and influence.

Here is a home missionary program worthy a great denomination celebrating its Centenary of Missions. And it is one demanded by the times. Through it all is shot the preparation for an evangelism which knows forgiveness for sin, and service for others, that appeals to men of every tongue and manner of thinking, that provides for the taking of the Message by word of mouth and by printed page. It is a home mission program so formulated as to enable the Church to do its share of making America Christian in a manner adequate. When the Church teaches the principles of Christian democracy so that the common spiritual needs of every citizen are met in Jesus Christ, we may send forth the news to all the earth that American democracy is the answer to their cry for national foundations which will not only endure, but make better the nation from year to year.



AN EASTERN TOWN WHERE THERE ARE NO CHURCHES

Baggaley, Pennsylvania, showing the homes of coke workers. This village has a playground for the children and the houses are homelike and comfortable, but there are no Protestant churches

A Missionary Balance Sheet of the War*

BY REV. CHARLES R. WATSON, D. D., PHILADELPHIA, PA.

President of Cairo University, Egypt.

UR greatest gains from the past four and a half years of war may lie in certain new life conceptions, of whose significance and power we now have little appreciation; and our greatest losses may ultimately appear clearly traceable to certain tragic tendencies, of which we now speak lightly, and of whose damaging power we are unconscious.

Some Missionary Losses

These are varied in character and too real to be belittled.

- 1. Increased Burdens of Missionary Administration. His would be a short memory who would forget the inconveniences, the anxieties and the tragic sufferings which belonged to the earliest days of the war, due to the stoppage of all money transmissions to the mission fields and the devious methods that had to be adopted in order to overcome these difficulties. The limitations, and in some cases the total disappearance of all passenger transportation to the mission fields, called for repeated rearrangement of routes of travel and dates of sailing. More serious still was the complete stoppage of freight transportation, leaving certain missions, such as those in Africa, without resources which were essential, not merely to work, but to life itself. Nor is it difficult to recall the endless negotiations for passports and for special permits to enter mission fields. Then came the stoppage of the use of all cable codes and delays in cable messages. The loss of mails through submarine attacks led to duplicate and triplicate copies being required of important letters. With the entrance of America into the war came the trying problems of military exemptions and the increase in rates of exchange, which generally produced deficits in missionary treasuries.
- 2. Interruption of Missionary Work in Many Fields. The most conspicuous sufferer among American agencies has been perhaps the American Board, whose work in Balkan and Turkish territory was so extensive. But other mission boards also found their work caught in the maelstrom of the war, as the Northern Presbyterians in Syria, the Methodists in North Africa, the Reformed Church in the Persian Gulf, the Presbyterians in Persia and in West Africa. Who can estimate the spiritual harvests that are forever lost, either because the seed was not sown during

^{*} Selections from an address at the Foreign Missions Conference, New Haven.

these difficult years, or because the ripening grain could not be gathered by reason of disturbed conditions. Of over 150 missionaries of the American Board in Asia Minor, some 50 remained in the country throughout the war. But the period of the war marked more than the suspension of two-thirds of that noble work, for during this period fully one-half of the Armenian race in the Ottoman Empire perished, and over two million Moslems died through famine and disease, brought upon them by their own mad rulers.

3. Heavy Burdens Borne by Missionaries. There was the burden due to the high cost of living. In Egypt, coal, ordinarily \$10 a ton, rose to \$70 a ton. In Japan, flour of the poorest qualities commanded \$12 a barrel. On the Pacific, freight rates increased 300 per cent and even 400 per cent. In all mission fields, servants (an economy, not a luxury, of the missionary's life) became hard to keep and harder yet to get. As one missionary remarked,—"I have not been able to do one piece of really constructive work in a year, simply because I cannot get servants. I am just about reduced to an errand boy, and we cannot help it."

To the high cost of living was added the high cost of missionary operations, usually with a budget which allowed no margin for such increased cost. Missionaries have carried enormous cares because of native workers leaving the missionary service, not through love of money, but simply because the higher cost of living made it necessary for them to seek employment where a living wage was offered. Building operations became difficult and even impossible.

The missionary also experienced no slight hardship because of the difficulties of travel to the home land. Missionaries in the Near East, for example, were no longer permitted to come by way of the Mediterranean, but had to take the long route, three quarters of the way around the earth via the Pacific, to reach the home land. Added to this were strain and anxiety due to perils of submarines. But because of the increased cost and the longer journeys necessary to reach the home-land, many missionaries remained longer at their posts, imposing thus undue strain upon their physical and nervous resources.

In many instances, also, the war added directly to the burdens of the missionaries by setting before them opportunities for war service. In many mission fields the presence of allied armies and the vision of the choice youth of these lands going to moral destruction because of their heathen environment, constituted so strong an appeal that missionaries gave themselves with abandonment to the service of such troops. In other fields devastated by the war, as in Persia, Syria and Armenia, great

relief movements swung upon the hinges of the life and service of the foreign missionary.

- 4. Total Elimination of German Missions. We recall the emphasis placed by the great Edinburgh Conference on the unity of the missionary enterprise and we remember also the sessions in which representatives of the German missionary movement set forth before us the distinctive contribution which German missions might make to the world's foreign missionary movement. It develops, therefore, a sense of tragedy to see the elimination of the greater part of the work of 21 different German missionary societies, whose field activities were in the main brought to an end by this war. The activities of over 900 men missionaries and some 350 unmarried women missionaries, approximately 1250 workers in all, were suddenly brought to an end. The stream of German missionary giving, approximating one and one half million dollars a year was thus checked, and a great host of baptized native Christians, over 385,000, not counting hundreds of thousands of adherents, were either left unshepherded or given only that inadequate care which the generosity of adjoining allied missions might contribute.
- 5. Moral Odium of War in Non-Christian Eyes. In the opening days of the war Japanese Christians and missionaries testified that the war had made it more difficult to commend the gospel of Jesus Christ in Japan, because in that country the national aspects of any religion bulk large and Christianity had seemingly failed in its national aspects. Dr. Barton has reported how a Mohammedan, preaching 20 days after the war broke out, in the Mosque of St. Sophia at Constantinople, congratulated his Mohammedan hearers that 20 millions of Christians in Europe were cutting each other's throats, and he prayed that their number might increase. He said, "That is Christian civilization," and added, "We spit in the face of such civilization."

Such was the moral odium attaching to the war in places removed from the scene of action. But more serious was the moral odium in the lives of those who were brought into the midst of the conflict. There is a touch of pathos in the reply made by a group of Malagasies—members of the French Mission in Madagascar, who came over in labor battalions to France—as they responded to an address of welcome given to them on the occasion of their visit to Paris, "Ten months have we been in France and we have seen no Protestant Church nor met a Christian church member."

6. The Weakening of the Sense of Christianity's Distinctive Character and Value. Has not the war led us to deal with certain elemental qualities of human nature in respect to which

Christianity has seemed to have no distinctive contribution to make? Have not the splendid fighting qualities of many non-Christian and almost savage fighting units somehow unconsciously created the impression upon many that the great fundamental qualities of courage, devotion and sacrifice are not exclusively nor even distinctively the fruitage of Christianity?

Some Gains Due to the War

But if our losses have been serious, we believe that our gains have been greater. It was expected that the war would result in the reduction of the financial resources of the Mission Boards. Quite the opposite proved to be the actual experience, and the record of contributions to Foreign Missions from the United States runs, in round numbers, as follows:

For 1915, \$16,000,000; for 1916, \$17,000,000; for 1917, \$19,-

000,000; for 1918, \$20,700,000.

It is also probably safe to say that in nine-tenths of the mission fields, foreign missionary work not merely continued, but found itself with increased opportunity for service and a deepened interest in the message of Christianity to non-Christian life. Again, where some have deplored the lack of foreign workers by their withdrawal owing to war conditions, others have been able to point out that the very withdrawal of these foreign workers has proved an unexpected blessing for the work in the development of native leaders, and in placing upon them responsibilities which either the foreign worker had been reluctant to share with them, or the native worker had been loath to assume. With reference to the lapse of German missionary activities, the sense of loss can be slightly diminished by observing the different ways in which these activities have been either continued or their results conserved by others.

Then as to the moral odium, which is supposed to attach to the breaking out of war between nominally Christian nations. As we look back we find that whereas in the early days of the war the minds of Christian men were disturbed by the thought of war, as the weeks passed and they recognized the enormous moral issues that were involved in the great struggle, it became a very general experience that Christian men did not feel so much that participation in the war was a contradiction to Christianity, as that it was Christianity itself functioning through the service of the Christian soldier in the only way in which Christianity could function when it stood in the presence of an on-rushing, physical force which had loaned itself to the support of evil principles.

1. New Political Situations. We will do well to speak modestly and with reserve as to future political situations, but, perchance,

the following points may be set forth as altogether probable, and if realized they will constitute missionary gains.

- (1). As we recall the rivers of blood that have been running, the sorrowful and steadily decimated processions of Armenian exiles, then, as we recall that the brutalities, the massacres, the robberies, the travesties of justice which have marked this war period, are only the fruitage of a tree that has borne none other than evil fruit in all its history, the overthrow of Turkish rule and power which results from this war, must be regarded as a gain, not merely to missions, but to humanity, a gain whose importance no human words can describe.
- (2). The war has also produced a rapprochement between the French people and the Anglo-Saxon race, between France and both Great Britain and America. The missionary significance of such friendship may be appreciated when we remember that across the years, American and Anglo-Saxon missionary efforts generally have been excluded from French Colonies, and French Colonies represent the major portion of the unoccupied mission field of the world. This spirit of international friendliness will call for very wise cultivation, but the war has given it an historical foundation, upon which we may build much of missionary opportunity and liberty, providing we build wisely.
- (3). We must also name the new emphasis laid upon national trusteeship for Colonies and subject races. The new emphasis laid upon this conception amounts almost to the formulating of a new conception of colonial policy which will aim, not at the exploitation of subject races, but at their development. This is none other than the missionary principle applied to national and political life. In proportion as this conception dominates colonial policies, it will become possible for the missionary, whether as doctor, educator, preacher or social reformer, to be a fellow-worker with the political authorities in the development of subject races.
- 2. The Spirit of Unity. The war has advanced the unification of the world along physical and material lines by developing as never before, a means of communication which binds together peoples separated by either land or sea. Distance has been to a great extent annihilated. The wireless promises to become a commercial convenience by the elimination of the disturbing element called static. The development of aeroplanes, resulting in quite ordinary and commonplace journeys from England to the Continent, and more startling journeys as from Egypt to India, is full of significance for the future, especially in opening up such inaccessible sections of the world as are found in Africa.

The war has also emphasized unity for the human race. It has gone far toward removing those national barriers and that national aloofness which were so great a hindrance to the missionary spirit. This war has carried America overseas and never again will America be satisfied with a purely American horizon. It is easy now to talk about our missionary obligations to the most distant parts of the earth, because the nation as a whole has accepted the principle of world relationships and world obligations. If the war has made this rich contribution to the life of the United States, its contribution along this same line to the nations of Europe and particularly to the non-Christian peoples of Africa and Asia, must not be belittled.

The sense of unity has also penetrated the religious and ecclesiastical life of our country. Incidents that are numerous and deeply touching tell how religious and sectarian differences became so reduced that Jew ministered to Roman Catholic, and Roman Catholic to Protestant and Protestant to both, each finding in the other much of common ground in a consciousness of God's presence, a sense of dependence upon Him, a recognition of His nearness in the midst of danger and death, and a common loyalty to ideals of unselfishness, moral character and sacrifice.

The effect of this process of unification has been enormous upon the thought life of the country, and when the longer roads between these widely differing religious positions could be traversed, it has not been unthinkable that the infinitely shorter distances between Presbyterianism and Methodism, between Congregationalism and Anglicanism and all the rest of our Protestant divisions could be spanned by those who with love and prayer, with forbearance and tact, will endeavor to find a way for the realization of Christian unity.

3. The Spirit of Service and of Sacrifice. The spirit of unselfish service became the law of common life. With the advent of the war, suddenly, as by magic, the law of unselfishness for which the missionary enterprise had so long borne witness, became the common practise of the world. Where once it was irritating to business circles to have philanthropic proposals leave the rather small worlds in which they have been given birth. and the brazen statement that "business is business" was supposed to set the money earning powers of men free from all claims to generosity, the war somehow changed all that. Dollar-a-year appointments became respectable, almost popular; corporations found it quite business-like to vote contributions to the Red Cross and the Y. M. C. A.; firms readjusted the work of their staffs to set some major member and numerous minor members of the firm free for unremunerative war service, while the rest "carried on", each man with a double load; Congress

found it constitutional to vote \$100,000,000 to relief work: the public rallied to appeal after appeal for all the varied forms of war service, until an aggregate of a thousand million dollars is estimated to have been freely contributed to such causes. Nor did men stop with money; life itself was poured out like water. The Allied dead number over five million of the cream of these nations; and this takes no reckoning of lives laid down in like spirit and often much more sacrificingly by those who belonged to civilian classes-whose measure of courage in carrying increased burdens, and of sacrifice in making constant self denials, yielded to them also the crown of death. So, as some one has put it, we have come to realize "the undreamed-of resources and splendor of even ordinary human nature, when touched by sacrifice into fire. And so we have discovered, too, our own past mistake the common mistake of the majority of modern Christians—that of asking of men, in Christ's Name, not too much but too little."

This spirit of service and of sacrifice has made the missionary program, infinitely costly as it is, seem reasonable and possible as never before the War.

There are other gains that suggest themselves as issuing from the great struggle: the new note of reality in all that concerns the word religion; the wider and deeper interpretation of the message of Christianity to human life; the relization that Christianity must be applied to national and international life as well as to individual life. These and many other gains could be mentioned, but those which have been reviewed suffice to establish the fact that our gains are greater than our losses and that the year 1919 marks a new year among the years of modern history.

The deepest lesson of our survey of the war period lies, however, not in regarding the crisis as past, nor in judging that we have reached the end of the business and that the books may be balanced and we may comfort ourselves with any slight excess of gains over losses. On the contrary, the real crisis lies ahead. Peace will bring more severe testing of our national life, of our civilization and of Christianity itself, than any days of war placed upon them. Highly as we may prize the purifying and challenging processes of the war, as E. A. Burroughs has so well said: "By all the laws and experiences of the higher life in the individual, we know that this better world will not come of itself. It will have to be fought for. The kind of world that emerges after the war will depend on the extent to which God comes in to overrule the evil; and that, in turn, on the extent to which our faith releases His power."

Missionary Bible Studies

BY REV. SAMUEL M. ZWEMER, D. D. CAIRO, EGYPT CHRISTIANITY REVEALED IN THE GREAT COMMISSION

"And Jesus came and spake unto them, saying: "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." MATTHEW 28:18-20

HE four Gospels give the last command of Christ as the Magna Charta, the "marching orders," Divine program and authority for the missionary task.

The distinction

Mat. 28.18-20 — Why we are to go "All power is given unto Me"

Mark 16:15 — To whom to go "Every Creature"

Luke 24:47-49 — Order of going "Beginning at Jerusalem"

John 20:21 — Spirit of messenger "As My Father hath sent Me"

In Matthew's account of the Apostolic Commission to the pioneers of the world-wide program—we have in germ the whole character of Christianity. It is to dominate the world because:

I. It is final and absolute. "All authority hath been given unto me in Heaven and on earth." Jesus Christ is—The Only Saviour; The Perfect Saviour; The All-powerful Saviour. Son of Man—Son of God.

II. It is vital and aggressive. "Go Ye." They went. Apostles. Mediaeval Missions; Raymund Lull; Modern Missions; Wm. Carey, etc.

III. It is universal. "Into all the World." Twelve men on a mountain in Galilee.

One century later Five centuries later Jerusalem to Spainconquered Europe

Fourteen ""

- crossed Atlantic

Eighteen " "

" — belted globe

" — occupied all lands

Nineteen " — occupied all land

Twenty " - Christianizing all Nations

IV. It is Trinitarian. "Baptizing into the name (One) of the Father, and of the Son and of the Holy Spirit," (three persons)—So it has been interpreted in the Gospels, Epistles, Apocalypse and Church Councils.

V. It is Ethical. The precepts and example of Christ give the highest ideals, highest motives. ("Teaching them to observe

whatsoever I have commanded you.")

VI. It is Triumphant. ("Lo, I am with you . . . ") All the non-Christian religions mourn the absence of their leaders and founders. But Christ lives, reigns and will return.



DEVELOPING NEW ERA LEADERS IN MEXICO

A Class in the Educational Department of the Young Men's Christian Association, Mexico City

Working in Mexico Under Difficulties

BY WALTER C. TAYLOR, MEXICO CITY Secretary of the Young Men's Christian Association

THE past few years have been full of difficult experiences to the Young Men's Christian Association of Mexico City. With its building bombarded and nearly ruined in 1913, with so many changes in the government that a long period of continued occupation by one faction appeared to be an impossibility, and with the constant necessity of changing dues and room rents to keep pace with the ever changing medium of exchange, the Association like many business enterprises, had frequent causes for discouragement. But the workers have been the friends of all Mexicans and its supporters have remained loyal, so that today it stands as a great example of international brotherhood and Christian unity in Mexico. Never before has it been so popular; never

before has it been supported so generously by the contributing public; never before have so many men enlisted in its ranks because of its moral and religious program.

A year ago, in the face of business conditions that seemed almost impossible, the Association raised \$20,000 for new equipment and improvements. President Carranza, gave \$2,000 (pesos), General Obregon contributed five hundred pesos, other government officials gave smaller amounts, and Spanish and Mexican business houses also contributed liberally. The budget for 1917 was over \$75,000 (pesos). Many of the large business houses are assisting their employees in the payment of their dues, and Mexican business men as never before are making use of the Association's equipment.

Last February the Mexico City Association, cooperating with the churches, held what was probably the first "Father and Son Banquet" ever held in Mexico. One hundred and eighty-six fathers and sons were present. The guest of honor was Alberto J. Pani, Minister of Commerce and Industry in President Carranza's cabinet. The principal address was made by Prof. Andrés Osuna, at that time head of the department of Education for the Federal District, and more recently elected provisional governor of the State of Tamaulipas. The toasts, given by members of the boys' department, would have done credit to the brightest high school boys in the United States. The following telegram, which was sent the next day by Mr. Paul to Dr. John R. Mott, indicates the impression which this occasion made:

"I was the guest last night of Y. M. C. A. at successful father and son banquet and congratulate you on splendid results of your noble work here, hoping that you will extend it more and more in my country and throughout the world for the advancement of the highest ideals which men of good will everywhere so earnestly desire. Accept kindest regards and sincere esteem from yours very sincerely, A. J. Pani."

The best people of Mexico, are manifesting a great interest in

all efforts to uplift the manhood of the country.

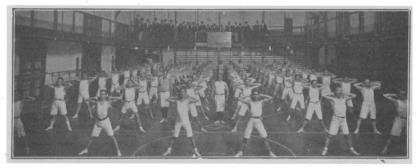
Physical Education for Mexicans

One of the encouraging signs of the times in Mexico today is the interest in physical education. This is manifested in athletic clubs for the promotion of football, baseball and tennis, organized throughout the country. Educational leaders, like Professor Osuna and Professor Sáenz, director of the Preparatory School, are promoting physical education in the schools with great energy and efficiency. The physical director of the Y. M. C. A. has been appointed director of physical education in the Preparatory School, and many of the young men that have been trained in the Association are assisting him. At the annual physical exhibition given by the leaders' corps of the Association in the month of

April, more than 1,000 people were present, and the event was given more space in the daily papers the following morning than the European war. This leaders' corps, composed of eighteen of the finest young men to be found in the City of Mexico, is the pride of the Association. Not one member of the corps uses to-bacco or intoxicants, a fact which makes the group a distinctive one indeed for Mexico.

ARE MEXICAN YOUNG MEN INTERESTED IN RELIGION?

If by religion one means the traditions and formulae of the Church that has dominated Mexico for the past four hundred years, the above question must be answered in the negative. If by religion is meant Christian life and a man's relation to the Kingdom of God, the answer is decidedly in the affirmative. The Y. M. C. A. has attempted to show that Christianity, rightly interpreted, appeals to the vigor and activity of youth. Young men



IMPROVING THE BODIES AND ESPRIT DE CORPS OF MEXICAN YOUNG MEN

A gymnasium class in the Y. M. C. A. in Mexico City

are showing more and more a vital interest in the Christianity that can be carried into an athletic contest or a business transaction and help a man to keep square and clean. Moreover, the young men are beginning to turn their eyes toward evangelical churches, for they recognize that the message of the Association is also the message of the Church. Groups of young men can be seen going from the Y. M. C. A. building on Sunday mornings to the churches, a thing absolutely new in the history of the Assocition in Mexico. It is not to be understood, of course, that crowds of young men are flocking toward the churches, but key men are gathering round them their closest companions and are making an effort to learn more about the real Christ. The assembly hall of the Association, holding some three hundred persons, is well filled every Sunday afternoon, to listen to educational, moral and

religious addresses. Among the speakers have been pastors of the native churches and the President of the Union Evangelical Seminary, whose messages have held the attention of the young men better than those of any other speakers.

The greatest problem of the Association in Mexico, like the greatest problem of every missionary enterprise, is that of leadership. A training center has been established by the Mexico City Association and an attempt is being made to send two men to the States each year for training in the Springfield and Chicago Association colleges. Already this plan has begun to show results.

EXTENSION OF THE ASSOCIATION MOVEMENT

Last March, Mr. Richard Williamson, in charge of the national work in Mexico, visited Tampico under instructions from the International Committee, to investigate the possibilities of opening a branch in that city. At a meeting of some forty representatives of the leading oil companies, more than \$12,000 U.S. currency was subscribed, and within ten days a total of more than \$26,000 was secured for leasing and equipping a suitable building. The Association is now established in that place, where hundreds of young men, chiefly Americans and English, will have the social and physical privileges so much needed. These young men were engaged in an industry absolutely vital to the prosecution of the war, and the Association in that city may truly be considered a part of the great war work. In Chihuahua the Association has been carrying forward its work during the past two years with no trained secretary on the field, and the Association in Monterey has recently been reorganized. Calls are coming from a dozen or more cities throughout the country for the Association to open up its work. Lack of leaders is the only obstacle to rapid and extensive expansion of the movement.

Many people ask: "How has the Association been able to maintain its work in Mexico through all the revolutionary times?" In the words of a recent member of the Board: "The only explanation is that through the fifteen years since the Association was founded in Mexico it has made good." It has kept persistently at the task of working for young men. When its building was blown to pieces, it proceeded immediately to make the necessary repairs in order that its work might continue without interruption. Its contributors have not forsaken it because they know that its work is indispensable, just as the efforts of all branches of the Christian Church are indispensable if Mexico is to be won for the Kingdom.

Have Conditions Improved in Mexico

By ALICE J. McClelland, San Angel, Mexico

S we read in the morning paper of a particularly horrible bandit attack on a passenger train my companion asked: "Do you think that Mexico is any better off than when Diaz was in power?" I hesitated, prospecting around in my mind for something witty to say, and then answered, "That is not a fair question. Comparisons are still odious, as they were in Shakespeare's day."

The time before the revolution and the present are so different that comparison is impossible. The Diaz government was and could stand longer. impossible no The is not impossible and Ι government find no the ground who can think of any Mexican who would do better than the present head of the government. Now that we are able to contemplate Russia after the collapse of an absolute despotism, we see how much worse Mexico might be. Men without Christian morals can not be expected to govern unselfishly for the good of humanity. But we may compare the conditions under which missionaries now work with those before the revolution.

When the first missionaries came to Mexico they faced physical danger at every turn and expected nothing else. The country was wild and fanatical. The missionary took his life in his hand and went ahead where duty called him, regardless of peril. But later there came a time when "Don Porfirio" made Mexico a playground for tourists and one could travel from one end of the country to the other as safely as in the United States. Fanaticism broke down in a large measure and the missionary was safe to preach or to teach wherever he chose.

Then, after fifteen years or so of security missionary history reversed, for Mexico reverted to type. The heathenism which had been covered up with a gloss of civilization came to the surface and has been in plain sight ever since. From being a paradise for tourists it has come to be a country where no one ever travels for pleasure. The missionary travels when his work demands it, but he takes his life in his hand every time he boards a train, regardless of peril, as did his first predecessors.

Another change, due to these same disturbed conditions, is the concentration of the work in the cities, and the abandoning of what was before known as "field work." Our "field" men formerly kept horses and some kind of vehicles to travel to the ranches, far from the more populated centers. In these days of bandits a horse is anybody's property, as soon as it gets outside the city limits. A foreigner, especially an American, is liable to be kidnapped and held for ransom, if he ventures far from the city. Not long ago when a missionary nurse was leaving the town for the city a man tried to drag her off the platform of the Pullman car, as the train was starting. She managed to push him off the train.

The cost of living has made another difference in our work. In days gone by the missionary in Mexico could live in comfort on a salary which seemed small to people at home. Now living is higher that in the States, and yet very few salaries have been Naturally the cost of all the mission work has advanced accordingly. Appropriations for schools which ample before the change are now so small that the schools can barely exist on them, and improvement is out of the question. The missionaries are burdened with the scarcity of funds, almost to the point of despair. The principal of one school said the other day that she thought she would suggest to the mission that they close the school for one year and ask the Board to use the appropriation to get the equipment into something like order. This shortness of funds exists in spite of the fact that the Mexicans themselves pay many times as much as they formerly did for school tuition and board. Antiquated text-books and equipment continue to serve, because there is no money to buy anything new. Food and household supplies have increased from one hundred to four hundred per cent in price. Coffee is the only article which has fallen in price. A bath is the only one which remains the same, but soap has risen 300 per cent.

But the changes are not all for the worse. The awakening which the revolution brought has created a great demand for instruction both secular and religious. Fanaticism has practically disappeared and everywhere there is a welcome for the Bible and Christian literature. Protestant churches are better attended than ever before and all our schools are full. In the schools of many cities there is getting to be a good sprinkling of Protestant teachers and they are making their influence for righteousness felt. Many believe we are on the eve of a great spiritual harvest.

We are also debtors to the revolution for much of the increase of cooperation among the different denominations sustaining mission work in Mexico. The "Cincinnati Plan" for the redistribution of the territory among the different missions has been carried out to a large extent, the Union Evangelical Seminary for the training of ministers is in successful operation, and further plans for closer cooperation are being carried out.

We expect financial and political conditions to improve now that the world war is over, but we do not squander our present

opportunity hoping for better times. We are convinced that Protestant Christianity Mexico's only hope, and that we must accept the present conditions until Christianity is enough to furnish statesmen. No one wishes for another dictatorship, even for the sake of security. Some progress has been made in the matter of statesmen, since Sr. Andrés Osuna has been made governor of the State of Tamaulipas. Prof. Moisés Sáinz, at the head of the government high school in Mexico City is another Protestant who stands on his own merits and commands universal respect.

The pacification of the outlying districts may be brought about by evangelization. We must go out as the first missionaries did, with our lives in God's keeping. Perhaps missionaries have grown timid about facing physical danger, and Boards do not want to invest money in property that may belong to them or to the Mexican Government or may go up in smoke from a



MEXICAN OBJECTS OF VENERATION

bandit's match. More risk will have to be taken in the matter of property, and if missionaries of the John G. Paton type are necessary to evangelize Mexico, we may secure them from the brave soldier boys who come back from France. At any rate in some way, by the power of God, and the sacrificial service of missionaries, Mexico must be evangelized.

The Sufferings of Missionaries in Persia

THE JOURNAL OF REV. FREDERICK N. JESSUP, TABRIZ, PERSIA

The following extracts are taken from the private journal of Rev. Fred'k N. Jessup, a missionary of the Presbyterian Board in Tabriz, Persia. Mr. Jessup tells his story in a matter of fact way, without any attempt to depict all the horrors of the situation. His account of the imprisonment, the murders, attempted abductions of American women, and other experiences reveal, however, the courage of the little band, their heroic service and the sufferings they endured. Surely these noble men and women and the people for whom they are giving their lives deserve the most loyal support and most earnest prayers of Christians who are safely enjoying the security and comforts of the home land.—Editor.

November 1, 1918.

[7 HILE the Spanish Minister was here (in Tabriz) he acceded to the request of the Turks to allow them to use our house and the school buildings for a couple of weeks for some of their doctors. We protested but he assured us it was the best thing and that it would insure our own persons from being molested, and the property would be returned in as good condition as when occupied. The result was that on Sept. 8th, the day after the first party of Turks went out, Doctor Vanneman and I were arrested. I was just starting for church when the word came that the "commandant" was coming to see us. In came the commander of the city troops and several other officers, the new "agala begt" and one or two Persian police. Instead of a call, as we supposed, they demanded to see the doctor's papers. got all the doctor's letters from his family for the last five years. Then they said we were to come with them for five minutes to the Commandant's house. As it was time for church and they were expecting me to preach, we debated about going, but decided the best thing was to go, as there was little likelihood that the consul would be of any assistance then.

We were taken to a big house and put in an empty upstairs room. They said that we had better send home for some lunch, so we did. Meanwhile Mugerdoon, the dentist, was also brought in, and in the afternoon the two Armenian lawyers, B. Sedrak Awakian and B. Alexan, and at sunset Mr. Kavalsky.

As afternoon wore on they told us we had better send for bedding as we would spend the night there, so we sent for kinder-garten tables on which we put our mattresses. Later we got a couple of tables and a lamp and little by little accumulated a bath tub, watering pot, washbowl, and other property. At first, expecting every day to be taken to Agoom baghe (Persian Cossack quarters taken by the Turks for barracks) to be examined, or to be set at liberty, we were chary of getting many things together.

We were all six of us in one room. The Armenians were charged with making bombs, Kavalsky with running a wireless, and against us was formed no charge. The Armenians knew some of the petty officers living in the building and we got acquainted with each other and had reading and talking and games and blessings and prayers and lots of callers. Every day the wives of our four comrades came to call and we shared all our meals. So the first days were very cheerful.

Relief Funds in Danger

Tuesday evening some officers of the head Pasha came to interrogate the doctor. They put their heads together and very solemnly in Osmanli Turkish asked questions. The young officer repeated in French, I translated into English, and the doctor replied in English, and it went back into French and Turkish, or sometimes I corrected when he did not translate correctly. After asking questions about the hospital and missionary force, and whether he had journeyed in Persia, etc., at last they whispered to each other, "Let us come to the point." So they asked if he did not have some other work than being doctor, the point being to get him to say he was treasurer of the Relief Work. Then they asked how much money had been spent and how much was now on hand, and where it was? The doctor told them of the money in the Bazaar at the bankers. That was absolutely the entire investigation, nothing more for six weeks. They tried hard to get the money from the Persian bankers, who naturally refused to pay without an order from Dr. Vanneman.

Meanwhile our companions were being released; Kavalsky on Wednesday and the others on Thursday. The same day a Persian banker was brought and put in with us a few days and on Friday, Mirza Ali Khan of the British Consulate. He was quite scared and sick, but was released before we were.

For the first week or so we had many visitors and our fellow jail-birds on being released showed us many kind attentions, sending us meals and samovars and tea and fruit and coming to call. The bishop and chief men called on the German consul and governor and Turks, and tried to get us released. Persian doctors made representations to the Crown Prince. A paper was gotten up and signed by 200 prominent people, saying the Persians had nothing against us and that we were guiltless. The American consul too wrote notes and made calls, but nothing came of it all.

After about two weeks our jailors became stricter about admitting callers and after three weeks the regiment whose men were in our yard was sent forward and a new set of officers and men came. Then we were subjected to the indignity of having a

sentinel put outside our door with gun and bayonet and every hour as the guards changed they looked in to see we had not escaped. For the last three weeks we never went outside that door. For the whole 44 days I never descended to the first story nor set my feet on mother earth. It was quite like a long sea voyage, pacing our floor for exercise and playing quoits from day to day; and the rest of the time reading, sleeping and eating!

The last three weeks we saw practically no one but our jailers and settled down to regular habits: Reading all day and either reading or playing dominoes at night. Arose about 6, cold bath, breakfast at 7, a long morning of reading—Bible, Gibbon's Rome and some Commentary. Afternoon, more Gibbon, and then some novel. Evening, Bible, Commentary, novel and bed at nine. I practically finished four volumes of Gibbon, read at least half of the Bible and went over Ottman's book on Revelation and Gordon's little book on Christ's second coming nearly twice, besides re-reading quantities of novels. The last few weeks were really profitable.

From time to time we heard rumors that we would be deported to Kars, or Aleppo or Constantinople, but as we couldn't

do anything we did not worry.

After we had been under arrest about two weeks M. Franssen gave permission to the Turks again to enter our house and school grounds. He said it was for two days and that he hoped thereby to secure our release. The result has been to do a great deal of damage to the property—our stable yard was stripped clean of doors, windows and frames, and many other acts of vandalism were committed—and I know not what damage to our house and the schools for the Turks are still there. But they have stolen some 40 kharvars (20 tons) of school wood, burned platforms, etc., and made the whole place filthy.

The 13th of October, Sunday, we heard that the Urumia missionaries were being brought over. The next day they arrived and were put into the Russian Bebk garden. They were allowed to go out into the garden and even cross to the Bank President's garden, so were freer than we. They have had a terrible time. The flight of the eighty-five thousand Christians from Urumia took place only a few hours before the Turks entered Urumia. The Shedds left only three hourse before the Turks and Kurds arrived. All the other missionaries stayed. Miss Schoebel wished very much to go, but there was no one to accompany her so she stayed to die of pernicious malaria.

On the arrival of Kurds and Turks together, Drs. Packard and Ellis were in the city property and the others at the "College." The doctors were able very early to see a commander

who made his headquarters in our city property, and to get him to send guards to the "College," the orphanage and the Catholic Mission. But at the orphanage Kurds and some Turks entered, looted the front buildings and then went to the back where the Pflaumers, Miss Bridges and the orphans were. A Kurd tried to carry off Miss Bridges. Mr. and Mrs. Pflaumer held her by the arms to keep her. At last a Turkish officer said, "We will have to kill him," and they fired a couple of shots into him as he was holding Miss Bridges, so that her clothes were drenched with his blood. The Kurd then carried Miss Bridges off to the gate and was just putting her on his horse with the loot when other Turkish officers arrived and stopped him. The two ladies were taken to the commanders and some days later sent to the "College" where all the missionaries were. There was a time when it seemed that Mr. Richards and Dr. Dodd would be killed and at least Mrs. Richards carried off. Three Kurds entered the room where the ladies were, snatched rings off their fingers, carried Richards into the next room where they threatened to shoot him because he could not open the safes, and another started to carry off Mrs. Richards. But they were deterred by Kurdish refugees who had been fed and well treated at the hospital. The guards arrived before any murder was done.

MURDER AND LOOTING

At the Catholic Mission, where some 600 refugees from Salmas and Urumia were, Persian Moslems entered from one side while the Turkish guards were supposed to be guarding the property, shot down Monseigneur Sontag, the bishop, and another priest, and massacred all the Christians and refugees by clubbing and stoning and with daggers. Only one or two women escaped. The leader was Arshad-i-Humayoon, who with some twelve of his men spent nearly five months at the Bishop's last winter, being protected by him from certain death at the hands of the Armenian and Jelco leaders. His return was the assassination of his benefactor.

The city property at Urumia was all looted. At the "College" the Turks took over the hospital and filled the grounds with soldiers and the buildings with sick. Besides that there were many sick Christians. All the missionaries' horses and carriages were taken. The crowding and the polluting of the air and water resulted in almost every one of them being sick and in Miss Schoebel's death. John Mooshie, one of the ablest of the Syrian workers was sick in his home and murdered in his bed. He was a graduate of Colgate University. Dr. Israel was hung.

On October 8 the missionaries were told to get ready to come to Tabriz at once. Finally, they got three hours' notice

to get ready, but, of course, could take very few of the most essential things. These were packed with them on the auto truck, and they were taken to the lake, where that night fifty persons, Americans, Turks and Persian prisoners were crowded into a room some 20 by 10 feet. Next they were jammed between the decks into a barge and brought to Sharraf Khanah and thence to Tabriz. They had to leave their houses open and all their goods; and I suppose long ere this not a thing has remained of all they own.

We were freed October 22nd, and I immediately set to work to get ready our only available property, the girls' school. By Wednesday night we had the ladies' residence and the old residence portion of the main building cleaned, carpeted and partially furnished. Thursday the Packards moved into the residence proper

and the Ellises into the school building.

November 10th.

The three weeks since getting out of jail have been one perpetual jump; getting places and things ready for the Urumia missionaries, seeing quantities of visitors, trying to do something for the deluge of poor hungry people who had just been waiting for us to get out of prison in hopes of my being able to supply them with help. It is pitiful. And to have to turn away so many and to give such a pittance to those we do help, because of lack of funds and the way to get more until the roads open up and business is resumed, is heartrending. It makes one ashamed to be eating when so many are starving. I regularly give out money and interview the poor on Fridays, but other days and all the time they are coming to me for help and with pitiful stories. Last week I estimated the money should have reached about 1200 Tomans, but a great many more have to be turned away. Yet this is but a drop in the bucket to what ought to be done.

At last, on November 5, the last soldiers went, taking with them the mule and the woman they had kept in two adjoining rooms of the school, and leaving behind them many evidences of their stay. In our own house all the shelves and woodwork the soldiers could get hold of were smashed and burned. In the stable yard, doors, windows and their frames, and even some of the roofs were torn down and burned. In the school, doors and windows and all shelving besides most of our firewood are gone.

Things were in a filthy condition. Our own house will need to be rewhitened throughout and floors repaired or remade and in some cases the existing woodwork and plastering torn out in the hope of getting cleanliness. However, it might have been worse and we can't be too thankful that they didn't stay on till winter, for then all the trees and all the wood work would have gone! While we were "jugged," Dr. Vanneman's dining-room,

where the Gifford's, Wells' and Flemings' things are stored, was broken into and all bureaus and desks broken open and ransacked in search of treasure apparently. The Pittmans have lost all their earthly goods, save perhaps a bedstead, and the others whatsoever they had left in the hospital compound.

The Urumia missionaries will stay here this winter. They can hardly do otherwise, having lost all their possessions, and to return to Urumia now, to a wasted, famine-stricken and desolated region, to houses and larders looted, with no furniture or bedding or food at the opening of winter would seem ill-advised. Besides the roads are not safe yet for travel and no one knows when they will be. When they are, one at least, probably Dr. Ellis, wants to go over to see what can be done for relief and what has become of the mission property.

One thing is very noticeable and touching, and that has been the general cordiality of the people to Doctor Vanneman and myself upon our release. I have never seen the Armenians so cordial and people whom I have never known have expressed pleasure at our release. Many Moslems also tell how they have prayed for us during our period of arrest. Dr. Vanneman's enforced stop from work was felt all over the city by the sick and their friends.

There is no way as yet to communicate with you, for the telegraph wires are down, the Shahsavans on a rampage between Basminch and Zenjan.

November 17th.

News from America. Dr. Dodd's father was going on a medical commission or unit to the Holy Land and Wilfred Post might join them in June. Mrs. Packard has heard of the death of her father a year ago last October. Dr. Yonatan of Soujboulak arrived a couple of days ago disguised as a Koord. He had taken refuge in a Koordish village for three months. His property and dispensary in Soujboulak had been destroyed by the Turks. Dr. Yoel of Maragha was seized by Munir Bey, the notorious commander-in-charge when our hospital was looted. He was carried to Benab, put in stocks for a short time and later freed from them. He was threatened with being carried to Khoi for courtmartial on charges of communicating with the enemy, but was offered his freedom on payment of 500 Liras. He finally got off with the payment of 210 Liras and 50 tomans in bribes. In Khoi lately six Armenian men who had escaped and taken refuge in the mountains were discovered and massacred under orders from the Turks, they say. The condition of the remaining Armenian women and children is pitiable.

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The Outlook Among Turkish Moslems

BY REV. HENRY H. RIGGS, HARPOOT, ASIA MINOR

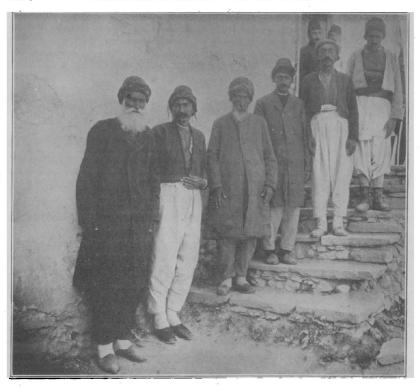
HE most striking and obvious change brought by the war in the missionary situation in Turkey is the advent of religious liberty. Hitherto Turkey, being under the direct rule of the Caliph of Islam, has been absolutely intolerant of any Christian effort for Moslems, or of any wavering on the part of Moslems in their profession of loyalty to their faith.

To say that this barrier has been removed may sound premature at a time when the peace conference has not yet decided the fate of the Turkish Government. But it must be remembered that a majority of the Sultan's Moslem subjects live in areas that have either already been delivered by Entente armies, or have been definitely promised permanent deliverance from the Turkish yoke. To all these millions of Moslems has come at last the day when they can worship God as their consciences dictate.

At first thought the most important outcome of this change might seem to be the opening of the door for direct preaching of the Gospel to Moslems. It is with this blessed prospect ever in mind that we turn our faces once more to the field. The old, baffling ban is off.

But another fact has even more dramatic possibilities in its train. Most of the Moslems in Turkey have either themselves accepted Islam under compulsion or are the descendants of such unwilling converts. It remains to be seen how many of these have acquired a loyalty to Islam that will survive the removal of artificial compulsion. The many, of course, will remain Moslem. Yet there are those, and their numbers are not small, who will welcome the chance to repudiate their former insincere adherence to Islam.

I do not refer only to Armenians who have saved their lives by professing Islam. The number of such is not large. Far more numerous are those of supposedly Moslem races. Among the Kurds of Armenia and the wandering Turkomans of Anatolia, there are whole tribes whom the Turkish Government has classified as Moslems, and who through fear accepted the pretense. But they are not true Moslems. Their faith is an odd mixture of miscellaneous traditions, some of which, notably their sacrament similar to the Lord's Supper, are obviously an inheritance from Christian ancestors. Their sympathies are altogether with Christianity, and they often say, "We are nearer to the Christians than to the Turks." Some years ago a group of Kurdish tribal chiefs came to the American missionaries in Harpoot with the proposal that they with all their tribes should declare themselves Christians, if only the Americans would persuade the



British Government to protect them from the wrath of their Turkish rulers. Now that the compulsion of fear has been removed, the possibility of a mass movement of these tribes to Christianity is one which cannot be ignored. And there are many other individuals whose only reason for adhering to the ruling faith was the fear of punishment, who now will gladly take a stand as Christians, with no effort or persuasion from without.

Striking as it is, this purely external change in the missionary situation is not the most important that has resulted from the war. More potent than governmental restrictions, the pride and self-satisfaction of the Moslem has been the more decisive obstacle to reaching these peoples with the Gospel. This pride had a political basis. The Moslem was the ruling race, the Christian a despised subject. Now that the Moslem finds himself politically no more than the equal of his Christian neighbor (in all other respects he has always been obviously inferior,) one of the strongest arguments for loyalty to Islam disappears. The Moslem's pride has been humbled.

Back of his pride in local supremacy was the sense of the great Moslem world unity. After all, the dominance of Islam is, in the mind of its devotees, a political dominance, and thinking of himself as a member of that irresistible Moslem world power, the Moslem has been sure that when, some day, the Caliph of all Islam should issue the call to a Holy War, every Moslem the world over would rally to the green banner of the prophet, and the infidel would be overthrown. The failure of the Jihad was unthinkable. But the Jihad was proclaimed, and was a miserable failure. The Turk today is broken-hearted, not so much because his own government is overthrown as because Islam has been overthrown, irretrievably broken and divided. And his hopelessness is the more complete as he realizes that the rupture came over a moral issue, in which the Turk himself was in the wrong.

To those of us who lived among the Turks during a part of the war, the depression and hopelessness among thinking men was most impressive. One Moslem told me that he had been studying the sacred books, and that he was convinced that the end of Moslem power was at hand. "The measure of our sins is full; terrible days are coming!" Repeatedly they said, when fresh disasters and sufferings came upon them, "This is the judgment of God for our sins." This sounds fairly obvious to a western mind, but for a Moslem, repentance and humiliation of soul are strange fare indeed!

To all this national and religious humiliation has been added a degree of personal suffering and loss not often realized by outsiders. The Turkish losses in battle have been frightful, but pale into insignificance beside the ravages of disease, hunger and neglect, which have swept away literally millions of Moslems in Turkey. Every home has its sorrow, and thousands of homes have been broken up, and whole villages blotted out by epidemics or other disasters.

Under the crushing load of all this humiliation, sorrow and agony, the Moslem has found little help in his religion. The only comfort in Islam is a stoical submission. "Such was the decree of fate." But when he sees all too plainly that it was not a decree of fate but the criminal callousness of someone who should have cared that has laid him low, the faith and complacency of the Moslem is under too great a strain. The people of Turkey are heartbroken, and for that heartbreak there is no balm in Islam.

This time of the humiliation and bitter suffering of the Moslems has given an unparalleled opportunity for Christian service. Missionary hospitals have been full of sick and wounded Turkish soldiers, and the simple ministry of sympathetic care has brought the love of God more vitally to the hearts of those poor sufferers than was ever possible before. I count it one of the greatest privileges I ever enjoyed to go into the wards of our hospital and explain, as the men listened with brimming eyes, the motive that lead Dr. Atkinson and his fellow-workers to show them a tender kindness that they had never experienced before. Christianity has a new meaning to those men.

Not by any means all of this ministry was rendered in missionary hospitals. In almost every military hospital in Turkey Christian doctors and nurses and orderlies were in a position to show the Christian spirit in a most striking way. Armenian girls escaped from their persecutors often found refuge as nurses in military hospitals, and it sometimes occurred that they had to minister to the very men who had done to death their own Christian neighbors and relatives. The triumph of Christian kindness under such impossible circumstances has furnished an object lesson that can never be forgotten. Simple kindly service to suffering Moslems has done more than years of sermons could do to prepare the mind of these Turks for understanding the spirit of Christ.

An Armenian friend told me of a Moslem soldier who was brought home, wounded in both feet, from the battle front. The Armenian went to his house to ask for news from his relatives in the army, and as he stood waiting in the doorway, was astonished to see the wounded man come on hands and knees and seize his hand,—the proud Moslem kneeling at the feet of the despised Christian,—while he poured out his gratitude for what the Armenian's son-in-law had done for him in the far-off field hospital, showing him human sympathy when all others were callous and cruel.

Some of the Kurdish Moslems were deported as the Armenians had been, and scores of thousands of Turks fled before the advancing enemy, often fleeing in conscience-stricken panic when no real danger existed. As these wretched exiles dragged themselves through Harpoot in a pitiful, unending stream, their own fellow-Moslems treated them with shocking indifference, for that is the way of the Turk. The Chief of Police of Harpoot, himself a pious Moslem, confronted with the task of feeding the fugitives, complained bitterly to me one day:—"Our Moslem people have no hearts! Their own people are starving, yet they will not even lend me a kettle to cook food in, and I have to ask it from the Christians."

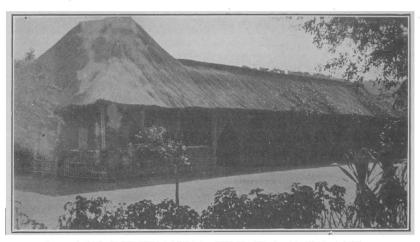
One day I watched a throng of these Moslem fugitives winding down the hill;—watched a dying woman who fell by the road-side right within sight of the city,—saw her appeal in vain for help to Moslem after Moslem who passed, till two Christians came that way, lifted her tenderly and brought her to our school where she and several like her were cared for by the willing hands of Ar-

menian women who had suffered measureless wrongs from their Moslem oppressors.

If anything were lacking in this impressive object lesson, it was furnished by the spectacle of Christian faithfulness and courage in martyrdom. We watched the multitude of Armenian women and children starting out on that awful Sabbath day in July. 1915, when Harpoot was depopulated. Those women had seen their men go forth to die; and as the police and gendarmes, with horrid brutality, herded together the defenceless women and children to start on that journey of death, the women knew that an early death was the best fate they could hope for, and that many of them must go on and on, over the mountains and through the dark ravines where none could say nay to whatever their beastly captors chose to do. And yet, facing a fate so infinitely worse than death, many of those Christian women started out that morning with calm faces and unshaken trust. Some with smiles of triumph said, "Goodbye, we're going to Heaven." They went "refusing deliverance, that they might attain a better resurrection."

Our Moslem neighbors stood by that day, silent, powerless to help. But they never could forget that scene. A few weeks later, a Moslem Doctor of the Law was sitting in my room when news came of the death, in the Syrian desert, of one of our neighbors, a wealthy lady who had started out on that fateful Sunday morning. I told my visitor the news, and he said, "It is too bad she went, but she would not stay. I went to her house that morning and begged her to take her two little children and come to my house. But she said 'No, I cannot stay. If I should, when the rest are gone, you will make me a Moslem. No, I will not give up my Jesus.'" That prominent Moslem gentleman, repeating to me the very words of broken Turkish with which a refined, wealthy woman had turned her back on safety and life to face such a fate with her Saviour, is typical of thousands of others whose hearts have been touched by the martyrdom of Armenia.

The miracle has been wrought! The obstacles that hitherto have barred the Christian missionary's approach to Moslems in Turkey have one and all been melted down in the terrible suffering that has swept over Moslem and Christian alike. Freed at last from governmental compulsion, their religious pride irretrievably broken, their hearts crushed and hopeless and unable to find help in their own religion, these heartsick Moslems are ready as never before to listen to the offer of new life and hope in the loving Saviour who has enabled their Christian neighbors to triumph in their ordeal of far greater suffering. Surely the glorious day is dawning for missionary work in Turkey.



ONE OF DAN CRAWFORD'S MISSION BUILDINGS IN CENTRAL AFRICA

Some More of "Thinking Black"

BY DAN CRAWFORD, ELIZABETHVILLE, BELGIAN CONGO

Author of "Thinking Black"

AST night I climbed the great range of mountains walling our Luanza town on the West, and with the first flush of saffron dawn I seemed to hear far below the "sunrise" bell sounding down the palm avenue and calling the town to daybreak prayer. For many years, in the unwearied mercy of God, this "Sunrise inthe-soul" meeting has been the first fact in Luanza life, when God, The Sentinel of the Night, is greeted with a song of praise. For sunrise should mean soul-rise, yet instead of the soul rising with the sun how often the wide-awake sun finds a foolish, fast-asleep soul.

There are deep cañons all along the edge of this range and down in the Dantesque darkness a rare hamlet hidden among landolphia vines. The overhanging cliffs are crested with a fringe of noble trees and this means that far below, all the cañon cocks crow an hour later than their fellows out in the open plains; long ago the great savannahs were flooded with warm morning sunlight, the correct cocks going by solar clock and punctually saluting the sun. Not so deep down among the dark rocks of the glens sun, peasants and birds are all late; "Slug-a-beds," you might dub them, only they retort that it is King Sol who is the late riser! But the best bit of all lies in the tribal fact that they themselves see a moral meaning in it and sing a song that catches this symbolic action of the sun. Mark you, it is not the moralizing missionary but they

themselves who put it. Bwa cha kala, cha chinga ni ngulu. Which means: "Look out yonder the warm plains bathed in the morning sunlight—that's Europe far away, kissed with the sunshine of life's good things. But contrast our dark, cold ravine, with no belated sun yet a while—that's Africa, the black den of black people who have not got their sun yet. But it's coming, oh yes, it's coming, and soon the symbolic sun will be over the rim of the range; then even our parabolic cocks will crow."

The trouble about this parable is that it is too tragically true, even in its ultimate details, for the pinching part of this picture lies in the bursting on them of an angry belated sun, not the pale, easy thing of daybreak, but a fierce eleven-in-the-morning sun sending down burning bolts, a true-to-the-life snapshot of the ugly African "booms" and the terror of transition. Surely this is proof positive that the African in a parable of his own making calls his own Africa, "The Dark Continent"!

But I must hasten to record a little episode lest it be lost to posterity; a humble bit of preaching that proves how the African is no mean surgeon of the soul. Dropping in on this young preacher, I am really eavesdropping, for he is not supposed to know that I am listening. Unlike most Africans he is none of your oh-be-joyful sort of saints, but, au contraire, very sober with gestures that are marvellous in their economy of effort. Nevertheless, the fine fellow in his own way is flowing like a flood, his theme that delightful but dangerous record of the woman taken in adultery. What has caught him is the contrast of Christ in humiliation, stooping to write on the ground, while the woman's accusers not merely talked tall, but loomed up all the taller as Christ seemed smaller by His stooping. They from their lofty height laying down the law of death to the stooping Saviour; for the taller they talk the smaller Christ shrinks as He keeps writing on the soft ground!

Then the preacher sparkled out into a phrase that only an African could frame. Said he, "Was Jesus Christ rude? Why does He not look up at these accusers; why turn away His eyes from them and look down always to the ground, not up at them? Answer: He was looking at them all the time He did so look down, for they were only dust and He remembers we are dust, even when we Pharisees forget it. The tall talk of these tall accusers made them so forget they were dust that Christ seeing them as they were and not as they pretended to be, He really, all the time, saw them not merely deep down in the dust, but the dust deep down in them. Therefore, in so stooping and so steadily gazing down on the ground, not up in their direction, His eyes in the truest sense never left them, for to look up would not have been to see them, but only their external make-believe.

But, is this his final word? Nay; of all the pestilent trash

preached in God's name, without His authority, a "bloodless" sermon is the maximum of mockery. The blood is the life. And this young gospeller puts the Cross in where its apparent absence only argues its perpetual presence. He is out for a contrast—those tall talkers, said he, are quoting from those other words written on the hard tables of stone, whereas here is Christ writing the accusation on the soft ground that (hark at the fellow!) "one shower of God's tears (the rain) would in one downpour wash away forever." But he does not end with the poetry of the tears of God. How can God's tears make an end of sin any more than man's tears? Could Gethsemane ever equal Calvary? Where is the blood-shedding in mere tears? His answer is that it was The Very Hand soon to be nailed to the Tree that so wrote on the soft ground, and This Very Hand having to pay the price had therefore the purchased right to write her acquittal in advance.

Thus did the African preacher sweep the arc of this great Christian doctrine, telling how the tenderness of the Saviour is so beautifully proportioned to the sorrow of the sinner.

But to be true to the African story, this letter should be full of light and shade like a Rembrandt picture: I mean that somber side of backsliding that lies between you and your night's rest. And yet out of this very sorrow there finally flows, through the good grace of God, the joy of restoration. Bunyan is the man to quote on this tender theme, for he will never be dead-and-done-with in more senses than one. You recall how poor Mr. Little Faith fell among the desperadoes of Deadman's Lane: they assaulted him violently and topped it all by robbing him to boot. But the remarkable thing was that when he recovered his senses an investigation of his total loss in cash revealed that his assailants had taken only his spending money. And then comes the "tinker touch that tells": "The place where his jewels were they never ransacked, so those he kept still." Surely this is sweetly true; yet these soul robbers are doing such a real business that the only safe place for our treasure is to be "hid with Christ in God." When his mates stole the converted collier's dinner to see if they could make him swear, he only cried out "Praise God, I've still got my appetite; they can't take that!" and so it is here in the wilds where the devil has to learn the lofty logic of Deadman's Lane.

PAGANISM HAS NO DOXOLOGIES

"Do the heathen get no comfort whatever from their religion?" a missionary was asked.

"Yes," he replied, the same kind of comfort you get out of a narcotic."

"Yes," he replied, the same kind of comfort you get out of a narcotic."

Buddhism, Brahmanism, Taoism, Confucianism, Mohammedanism are oplate religions.

Christianity, on the contrary wakes un the soul with a ...ew life. "The fruit of the Spiri. is * * * * joy," and must find outlet in singing.

Democracy is not enough-It must be Christian.

TEACHERS ENLIST NOW FOR WORLD FIELDS

Kindergarten to College Grade

WANTED

IMMEDIATELY

YOLUNTEERS POR

JAPAN KOREA

CHINA INDIA

AFRICA

NEAR EAST MAYLAYSIA

MAYLAYSIA SOUTH AMERICA





Poster Possibilities

A set of Six Attractive Posters has been prepared—three are reproduced on this page. They measure about 24 by 30 inches and cost only 50 cents a set

Already FOURTEEN THOUSAND SETS

have been ordered in advance—this means 84,000 posters will be exhibited

HOW TO USE THEM

In American Colleges In Mission Study Classes In Hospitals and Nurses' Schools In State and District Meetings In Summer Conferences On Bill Boards Anywhere





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

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

FEDERATION METHODS FOR THE COMING YEAR

A MOST significant meeting of the Federation of Women's Boards of Foreign Missions of North America was held in New York on January the thirteenth and fourteenth. There was evidenced a great enthusiasm, which was well balanced by a calm determination that the women of America must be led on from the heights of sacrifice and service which have won a war to still greater heights of sacrifice and service which shall win a world to Jesus Christ.

Plans and methods for a Rainbow Division to conduct a campaign for larger enlistment of service, money and life, promise an even larger influence than the great Jubilee gatherings which blazed the way.

Mrs. Henry W. Peabody presented the following plans of the committee of which she is chairman:

Preparedness Program—and Campaign for Recruits. Now after the roar and crash of war, after the blood and tears, God's Bow of Promise, His Everlasting Covenant, may span all the seas. We women may help to make the rainbow, for surely our covenant with Him is not to be a "scrap of paper." Our moment in the world's history has come. Are we prepared? If not, we are unworthy to be leaders of Boards and Societies, unworthy of our Great Di-'vine Leader. Women have made a new record in war. Are we ready to make a new record in missions? Boards are in need of money. We have learned how to give for war. How may we learn to continue our giving for missions?

The War Program was: first, Volunteers. It was when we saw the boys march away that hearts were opened and people became eager to give for Liberty Loan, for War Work, for Red Cross. There is a great financial missionary drive planned, on which we may enter in a few months. Recruiting should precede this.

Our plan includes:

A RECRUITING CAMPAIGN.

This is not to supersede or interfere with the plans for reaching colleges, but there are thousands of women now graduates of colleges with experience as Doctors, Teachers, Nurses, Music Teachers, Christian Workers, Social and Welfare Workers. Our first call must be for those. They could go now. There are many who are demobilizing.

How can we reach them?

1. By a united effort.

2. By prayerful effort.

3. By persuading them to look on the fields.

PUBLICITY PLANS.

(a) Meetings of professional women of the type who might be valuable in mission fields. These meetings to be held with a supper.

(b) By addresses at such meetings planned in some respects along suc-

cessful war lines.

Teams should include:

- 1. A Veteran: Board leader or missionary.
- A new recruit or Volunteer.
- A recruiting officer who will be supplied with material—posters, Rainbow literature, prayer and pledge cards.

Local Committees:

In addition to the teams sent out under direction of Boards, Local Committees must be formed in cities where the campaign is on. These are from all the churches. Their work is to secure a place for such a meeting, appoint groups to secure the presence of professional women-not through public announcement but by personal invitation. They will arrange for a Rainbow chorus of musical girls to lead the music. They will secure patronesses who will help to pay for the supper and will be present to receive the inspiration. Women of means will not grudge \$5.00 each for Six Four-Minute women must be secured to answer the questions: Who, Why, When, Where, How and Wherewithal, from the leaflets in the envelope. They should be those who can do it strongly and effectively.

A group of "Canteen" workers will help to serve the supper.

We must not fail to have groups organized for prayer for the meeting—that God will call the right ones to enlist in Foreign Service.

MATERIAL FOR BOARDS:

- (1) Posters. The series of six Federation posters in color present the needs as follows:
 - 1. A Call to Prayer.
 - 2. For Christ and the World— Lend, Give, Join, Send, Go.
 - 3. To Doctors and Nurses—A Message from Edith Cavell.
 - 4. To Teachers—Democracy is not enough, it must be Christian.
 - The Federation Poster—Federated to Fight for 500,000,000 Women.
 - The Book Poster—A Crusade of Compassion.

(2) The Rainbow Series.

Who? Why? When? Where? How? Wherewithal?

An artistic envelope containing six leaflets in color with answers to these questions which naturally arise in the minds of women who have never considered foreign service. These consist of 800 words each and

form the basis for the speeches of the Four-Minute Women.

(3) In the envelope is included a sheet of hymns—our marching songs—all familiar.

(4) The Prayer and Pledge Card is also enclosed in the envelope. The appeal will be made by the Recruiting Officer who should be a woman of intelligence, spiritual power and appeal.

THE PROGRAM:

1. Supper—a simple attractive meal to which professional women are *invited*. Patronesses will defray expense.

Singing.

3. Appeal from a veteran, a strong missionary speaker, Board worker or missionary. 15 or 20 minutes. topic: The Call of the World Today.

4. Six Four-Minute Women answer the questions—Who, Why, When, etc., getting points from Rainbow Series.

Singing.

6. Recruiting Officer presents the call of the King, displays posters, and presents Pledge Cards. This is made a serious prayerful call, and all are asked to take home the souvenir envelope at their plates containing the leaflets, and sign at least one of the pledges which should be read and explained.

FINANCE:

The Local Committee in large cities, as in the Jubilee, will plan for local expenses.

ORGANIZATION:

The Executive Committee of the Federation will appoint a sub-committee to act as a Central Committee to arrange for the territorial divisions. These will be determined by the location of groups of Boards, and will include such centers as:

Boston Nashville
New York
Philadelphia The Pacific Coast
Chicago and other places.

The Boards in each territory will each appoint two or more women on the Rainbow Committee for that territory. They will add leading Dis-

trict or State representatives of deby nominations not represented This Committee will decide which cities shall be visited, and will They will communicate with them. also select and train the team or teams, and will furnish full instructions to the Local Committees.

They will secure Posters, Rainbow Literature and will make clear and enthusiastic presentation of the plans in the religious and secular Press, giving the facts regarding the needs of the women of non-Christian lands and stating the need of workers, the type of workers and the great need of larger gifts. The Rainbow Committee will suggest special services of prayer in all the churches for this campaign. They will ask Local Committees to present the plan to pastors and secure their cooperation.

A service flag should be presented to each church by the Local Committee. Such a flag will be designed the pattern furnished. One church that sent 145 recruits to war has not one star on its missionary service flag. Make reports in the

meeting of those who have the service flags with the cross instead of

The posters may be secured from the Women's Foreign Mission Board. They are put up in sets of six in a mailing tube, price 50 cents.

The Rainbow colored envelope, containing the six leaflets and prayer and pledge card with hymns will be furnished for 5 cents each. Order from Miss M. H. Leavis, West Medford, Mass.

Much will depend on the enthusiasm, intelligence and prayer brought to the task. Think what it would mean to tired workers in the trenches out on the far flung battle line, to hear the sound of the marching foot of a new army of occupation. of those who have been not four but forty years at the front. Think of closed hospitals for lack of workers. We know what American boys did as an army of relief on the West Have we heroism equal to theirs? And ye shall receive power, after that the Holy Ghost has come upon you and ye shall be my witnesses unto the uttermost parts of the earth. The Day of Witnessing is here."

WHAT ONE POSTER DID

In the fall of 1916 a list of places in the mission field where trained nurses were needed was sent by the Student Volunteer Movement to a number of hospital superintendents, with a letter asking

that it be posted in a conspicuous place.

One of these on the bulletin board of a Florida hospital was read by a nurse who had almost finished her course of training. She wrote to the Secretary of the Student Volunteer Movement telling of her interest in missionary service and desire to give her life to it. She had had training and experience as a high school teacher before entering the hospital and had been active in church and Sunday-school work, all of which seemed to be a splendid preparation for the work of a missionary nurse. Her name was sent to the For-eign Mission Board of the Southern Methodist Church—as she was a member of that church—the Secretaries opened correspondence with her immediately and had a personal interview with her within a few weeks. Although she was thirty-four years old, she was so well qualified in every other way to meet the requirements of work abroad that she was accepted by her Board at its spring meeting and sailed August 2, 1917, for China. Her work at the language school has fully justified the Board in setting aside its usual age limit in her case, and they see in her one of the strongest young missionaries on their force."

If one poster did this what may eighty-four thousand posters do?

Miss Vernon Halliday, the newlyelected secretary of the Federation, tells a story of the influence of one poster which suggests the possibility of a largely increased force if these posters are carefully placed.

Before this issue of the Review is published the Rainbow Division will have conducted meetings in a number of important centers including Washington and Philadelphia. Fuller information may be secured from Mrs. Dewitt Knox, 216 West 56th St., New York, who is secretary of the Committee.

Text Book Methods

The new book, "A Crusade of Compassion," by Belle J. Allen and Caroline Atwater Mason, is a study of medical missions, and promises to have the widest use of any text book yet issued by the United Study Committee. There has never been a time when the women of America were so ready for such a crusade. Hearts that have been stirred to compassion by the suffering on the battlefields, and in the hospitals of Europe, will respond now to the call of the suffering women and children non-Christian lands, and will pour out their lives in compassionate service and their money to parallel the lives given, if the need is presented to them in an adequate way.

Circulation Suggestions. Place an order immediately with your own Board so you may have this new text-book as soon as it is off the press. Price 35 cents, paper binding, 50 cents, cloth.

Have copies sent to key women in your church and community, so that they may have opportunity to study the book early and make plans for the widest use possible in Mission Study Classes and Reading Clubs.

See that this book has place on the program of all Summer Schools and Chautauquas.

Put it in your church, college and city libraries.

Bring it to the attention of Women's Clubs as a suggestion for a course of study that is sure to interest every woman.

Secure a gift from women of means to place the book in the hands of nurses in hospitals, and students

in Medical Colleges.

Secure another gift to send a copy to each woman missionary in the service of your Board. There are missionaries on the field who have never seen one of all the splendid text books we have printed, and we have scarcely given a thought to making it possible for them to keep in touch with the Mission Study of the home churches.

Christian Literature Advance

Methods for securing more Christian literature for the women and children of mission lands are worthy of time and thought. We have scarcely had time to lift up our eyes from the wealth of our laden book shelves to the emptiness of shelves which should contain Christian books in mission lands. special meeting to consider this subject was held in Boston a few Mrs. McGillivray of months ago. China told of the great need for the Life of Christ, translated into the Chinese language and adapted especially for small children. When one woman present realized that in the land in which one-fourth of the children of the world live there is no illustrated Life of Christ prepared specifically for the very little ones, she took out her check book and wrote a check immediately for two hundred and fifty dollars, the amount needed for such a translation. said she was afraid to wait for fear she might die on the way home and miss such a glorious opportunity.

Such meetings should be held in many centers for the presentation of this great need and opportunity. A special program has been prepared, which may be secured for five cents from Miss M. H. Leavis, West Med-

ford, Massachusetts.

Summer Schools

All the summer schools will feature methods of work. One of the best opportunities for introducing the best methods into our societies is in sending to these Summer Schools the girls and women best fitted to get the most from these courses and to carry the inspiration and practical help back to the members of their societies. As in most other things we fall short in preparedness in having a strong delegation ready for Summer School enrollment. We intend to, but the time slips around before we make any definite plans, and we sit us down and sigh because the girls and women who ought to be there are not.

6 Things + 6 People = 6 Delegates

1. One woman started a Summer School bank and made a daily savings deposit on her expenses so they would not have to be taken out of one month's allowance.

2. A woman who is a regular Summer School attendant makes it her rule to take with her a young girl as her guest. She calls the girls to whom she has given these advantages: "My second chances."

3. A girl who could not go herself paid the expenses of another girl

who could.

4. One woman, noting the possibilities of leadership in a bright young girl whom she met in a local meeting, wrote to the officers of the

conference advising them to send this girl to a Summer School for training. They made the investment and have received rich returns in the improved methods introduced into their conference.

5. A woman wrote to a number of friends asking them to share with her the privilege of giving the Summer School trip of three missionary friends on furlough. The shares were quickly taken and the missionaries both gave and received great blessing.

6. A girl who had received great benefit from a Summer School began early in the year to work up a party for the next summer. She made a list of possibilities. She wrote to them and arrived at the Summer School with a party of seventeen.

A SEVENTH POSSIBILITY.

Every of Summer one our Schools should have at least one "Missionary Review Delegate"—who may make all or part of her expenses by taking subscriptions to the Review between this and the conference date. The commission on from twenty-five to fifty subscriptions would pay expenses to a nearby School. To the "M. R. Delegates" will come the double reward of attendance at the Summer School and the gratitude of the workers whom she introduces to the wealth of the table contents of There is more halo the *Review*. about the head of the agent of missionary literature than is usually visible to the naked eye.

Your Best Method

Have the methods of other workers helped you? Your methods would likely be just as helpful to them. The Best Methods Department is the medium of exchange. You are asked to send to the editor plans that you have tried and have found successful. Address Mrs. E. C. Cronk, 2346 West Grace St., Richmond, Va. A free subscription to the Review will be sent in recognition of methods submitted and found available for use in this department.

The Woman's Foreign Mission Bulletin

Edited by Mrs. O. R. Judd, Brooklyn, N. Y.

THE APPROACH TO A COMMON TASK

Mrs. F. S. Bennett, New York

President of The Council of Women for Home Missions

URING the past two decades groups of men and women representing the official mission agencies of many denominations have been associated in Councils and Federations; through this association they have been learning how similar are the tasks to which they are severally obligated, and how alike are the methods through which they are approaching these tasks. greater or less extent this new knowledge has, filtered down through the groups back of the Boards and has mitigated the rigors of denominational exclusiveness. Summer Schools of Missions, emphasizing the number of communions having adherents at these gatherings, and unions formed in local communities for the united study of missions, have given tangible evidence of the drawing together that was bound to come with understanding.

The Council of Women for Home Missions has gathered annually, for the past eleven years, representatives of the eighteen Woman's Boards that constitute the Council, for the consideration of those interests which they have in common. Very tentative was the approach a decade ago; at the last meeting a new spirit was manifest and throughout the session was sounded the belief that the Church of Christ is at the threshold of her greatest opportunity, but that she can achieve the service asked of her only as she is a united power. It is often said that the women form the conservative group which in every community hold the denominational

church to its long-established and restricted lines of service. Whatever may have been true of the past, many women of 1919, trained to study with women of other denominations about the mission task, are preparing their minds for the day already foreshadowed when they shall serve together with these others for the accomplishment of this common task.

It is not easy to realize that the world of 1914 has gone forever and that there has come a period which is seeing gigantic revaluations in things mental, ethical and spiritual. Were there great physical convulsions it might be easier to appreciate this other change, but when the material world is so serene it seems almost impossible to believe that 1919 is very different from 1914. But those who have kept their eyes to the future understand that great changes are imminent and the necessity that there should be immediate preparations that the new conditions of life may be challenged by a great spiritual power. Political revolutions have made the last few years memorable and the struggle of capital and labor has focused the attention of the world upon itself, but in no part of life are tremendous changes presaged more than in those things that relate to the Church. It, too, faces readjustments, reorganizations; unless it proves its adaptability to the new world conditions, disorganization as well as reorganization is

The Church has claimed for itself



a large leadership; it is now demanded of it that, because of this claim, it shall have an adequate program for the new national and international life; that this program shall not be weakened by diversified sectarian appeals, but that there shall be a unified approach to a common task. It is further demanded that the presentation of such a program shall be immediate. that the new forces abroad in the world shall not thoroughly entrench themselves in the popular mind, unguided by, or with no consciousness of, the place of the Church in the new order. It is also demanded that the Church of Christ redefine itself, not in its fundamental creed as a great body of those who believe upon the Lord Jesus Christ, but that it shall redefine itself as to the service which it shall render to a needy world, as to "the outward manifestation of an inward spirit."

It is today a matter of common acknowledgment on the part of the Church, as well as of reproach on the part of those who have been without the Church, that the approach to the community, whether in the Mission Field or in the Home Church, has been fragmentary, that it has not been on the basis of the need but rather on the basis of the desires of the organization making the approach. This appreciation and acknowledgment are necessary before any new program can be successfully launched. So evident is the message of the day that a common task can be effectively done only by a united force that this has become a truism accepted and beyond the place of argument. From Marshall Foch, directing a unified fighting force with power and efficiency and leading it to success, down through hundreds of other less conspicuous examples has come to all the new method of world service, of conserved power rather than competitive effort, of

cumulative force rather than dissipated attack.

The twentieth century demandabove everything else results, a that these shall in some way be commensurate to the effort that has been put forth. It is unquestioned that to some extent the Church has escaped this demand and because it has seemed to be in a class by itself, has been allowed to put forth a maximum of effort with a minimum of result without being subject to the criticism that would have come to any other body under similar circumstances. This has been partially due to the very splendid work done by the Church in many lines and by individual churches; the inefficient ones have often benefited thereby; it has also been partially due to the inherent desire of great numbers of people to keep intact the body which it was felt was the great moral force of the world. In spite of the very splendid work of many churches in their individual capacity, it is however true that because of the sectarian divisions and rivalries, the Church has shown a flagrant example of wasted effort and ineffective power. This situation can no longer be accepted with patience. The Church need be no less spiritual because it is efficient—indeed, the spirit of cooperation supplanting the spirit of competition should be the basis of a more truly spiritual

What has been too often true in the home community has likewise been true in the Mission Field. The effort to bring non-Christian peoples to a knowledge of Christ has been lessened in effectiveness because the approach has been by the individual denominational agencies rather than by a comprehensive study of the whole needs. We have therefore had the sad spectacle of bewildered "natives" striving to discriminate the seeming antagonisms of rival sects. So far has thought progressed along this line

during the last twelve months, that it now seems impossible that new fields of service should ever again be approached in the spirit of competition rather than in that of mutual cooperation.

Doubtless ecclesiastical and missionary agencies have had serious responsibility for this state of things, but it is likewise true that the spirit which has led to the perpetuation of many of these unfortunate conditions, has existed in the general church body and can be remedied only as "interdenominational minds and hearts" are existent in large numbers in the membership of the During the last two years many have learned to think in international terms, and barriers that had held for ages have been broken down. It is a question for each to ask of himself or herself whether it be more easy to think politically in terms of Southeastern Europe or of Asia than it is to think in common terms with other branches of the Church of Christ in one's own community, when all of these latter are seeking the same ends through paths diverging but slightly, each from the other.

When, a few years ago, groups of Christian women in local communities came together to study the mission text books, which had been prepared for them, it was felt that a long step forward had been taken. In the new companionships many have found how insignificant were the things that had separated the groups compared with those which should have drawn them together. Some have even found the necessity of erecting artificial barriers to keep apart those who would so naturally "Many nations linkhave blended. ing arms across the frontiers of the spirit," wrote Phillip Gibbs so understandingly of the battle front. Has not the great blending of spirits which he saw among those imbued with the fervent spirit of a common cause to be won, been paralleled in the great wave of desire sweeping across "the frontier of the spirit" in thousands upon thousands in America who today see not barriers, not the things which separate groups of the followers of the Master, but who see the great deed to be done, the great cause to be won, and who are impelled to set aside all things that hinder, all things that hold back, and to reach out with their brethren in the faith to a larger and finer accomplishment?

But, says one, what is it that shall be gained to the Church of Christ or to its agencies by the obliteration of denominational lines or by a larger cooperation of the denominations in service? Answer can be made:

1. That the acknowledgment of the one-ness of the task that is to be done in winning the people of a community or of this land and of other lands to know the Master is vital to its accomplishment. It is not to be viewed from a sectarian, and therefore limited, standpoint. It must be seen as one great world objective; then only shall it be approached aright.

2. That the un-divided concentration of the attention of all upon the magnitude of the task can be gained only when there are no barriers to be surmounted between worker and worker.

3. That there would result the possibility of stimulating the imagination of the Church by the presentation of a comprehensive program for a worth while service.

4. That to the great mass of those who care but slightly the very fact of the divisions over non-essentials weakens the great appeal and weakens the belief in the sincerity of those who sustain the sectarian lines.

Such questions as these may perhaps to some, whose interests are centered in an individual church and community, seem somewhat academic and far afield. But the Church is the sum of its army of members each of which has a responsibility toward this question of the future service which the Church shall render and the method by which it shall render it. The answer to this question may affect a

community of five hundred just as definitely as it may affect a cosmopolitan city like Chicago or New York, it may become of as burning importance in the heart of Africa as it may among the teeming millions of Asia. It will dictate the approach to a group of Indians in our home land or to a group of people in a distant island of the sea.

Said Mr. Hoover, when the food crisis was acute and when he was appealing to each woman in her home: "The determining factor for the success of such an enlarged appeal will be the vivid consciousness in every individual in each community of obligation and opportunity. It is that common recognition of obligation that we now wish to create." What was true in the appeal made for the conservation of food is equally true in the great question before the Church today. The leaders of the Church are discussing these questions and from the discussion new forms will evolve, but to make effective a program for the immediate and tremendous service which is demanded, every man and every woman in the Church must realize his or her responsibility for creating a great body of enthusiasm and for the translation of plans into action.

President Wilson, speaking in England, said: "It is the wish to come together that is more than half of the process" and it is for each to think this thing through and to come clear minded and definite, with reconsecration of herself to the service of a church which shall see its cooperative duty in a more generous spirit than that in which it has ever approached it; it is for each one to come clear visioned to help in the united approach to the common task; it is for each one to will to come together that she shall not by the grain of a mustard seed hinder the Church in the great accomplishment immediately before it. InterChurch Federations, United Missionary Campaigns, local missionary unions are but manifestations of a new spirit and are but an effort to make it possible for the Church to express itself in larger terms and finer service.

The question of "reconstruction" agitating the Church and its agencies; all will help to decide what shall evolve from this splendid freeing of the Church imagination, too long bound by denominational restrictions. If the leaders plan big things to be done in a big way, shall not all turn their minds to new visions of service and be ready to translate into vital action even though in the translation cherished forms of administration shall be given up? In the great upward struggle, kingdoms world crowns have perished, boundary lines have been obliterated and racial alignment changed, but from all of this there will come a finer, freer, better world; so through evolution rather than iconoclastic destruction shall come a day of larger, better things for the Church of God, a day when non-essentials shall not distract from the great service to be rendered, and when through organic unity of the different bodies or through cooperative service all may seek unitedly that all men may know and worship God.

This was the spirit that animated the annual meeting of the Council of Women in January, 1919. There was a new appreciation of the place which a Christian America must bear in world redemption and an overwhelming belief that no one would dare hinder the fulfillment of her world service.

To the great body of Christian women giving their services disinterestedly and loyally through many missionary societies, we can surely say that a larger day awaits, a day of greater opportunity than any that has before been known.

ANNUAL MEETING OF THE COUNCIL OF WOMEN FOR HOME MISSIONS.

New York, January 14 to 16, 1919

CTANDING at the threshold of a O momentous hour, the Council of Women for Home Missions faced the task of a new day with great heart-throbs of purpose and determination to enlist and to mobilize the womanhood of America to "win the war" against the powers of darkness in the home land.

As the body faced the tremendous needs and demands of the new day, strong hearts trembled with the fear that women might yet fail God in this hour of supreme With America holding the world idea and ideals in her hands, the mobilization of the prayer-power, the money-power and the life-power of the women of the Church, was a consuming thought.

Hence large plans were made in unison with other agencies to go forward and possess the land in this day when "there is a new tide running in the hearts of men," which causes them to join together in a common task against a common foe for the freedom, the righteousness, and the redemption of all mankind.

The business meetings planned for forward movement in Christian Americanization, the establishment of a League of Nations, co-operative work among the Indians, the Mexicans, other Spanish speaking peoples, and Negroes; also industrial centers, and rural communities.

In order that a higher degree of efficiency might be reached by the Council in making safe the foundations at home, an Executive Secretary was provided for to maintain a central office for a closer touch with and more direct assistance to the Constituent Boards in their efforts to make America Christian.

A discussion of the "Adequacy of Present Organizations" led hearty support of Local Federations where the women of all denominations may join in educational and inspirational meetings for strengthening of the different organizations and for the inspiration of larger and wider activities.

The following were elected offi-

cers for the ensuing year:

President......Mrs. Fred S. Bennett Recording Sec'y..Mrs. Philip Rossman Corresponding Sec'y..Mrs. F. W. Wilcox Treasurer......Mrs. P. F. Jerome

Vice Presidents

Mrs. George W. Coleman Mrs. Mary Leonard Woodruff Mrs. R. W. MacDonell Mrs. W. C. Winsborough Mrs. Tabor Knox Mrs. Wm. S. Cook Mrs. Alice M. Burnett Mrs. E. W. Lentz Mrs. W. J. Grueler Mrs. E. M. Spreng Miss Susan Mendenhall

Members at Large on Executive Committee—Mrs. Charles L. Frey, Mrs. Frank M. Goodchild, Mrs. Ida M. Har-

Chairmen Standing Committees

Home Mission Study Courses and Literature—Mrs. J. S. Allen. Home Mission Summer Schools-

Mrs. Luke Johnson. Home Mission Interests in Schools

and Colleges-Miss Carrie Barge. Home Mission Interests Among Immigrants-Mrs. D. E. Waid.

The joint Sessions of the Council of Women for Home Missions and the Home Missions Council were marked by a strong program. In the presentation problems confronting the Church in its effort to save America, it was repeatedly stressed by the speakers that the problem of world evangelization, redemption and reconstruction is in a great measure dependent on Home Mission activities.

The world is searching America with a great flashlight for its answer to Christianity. The Council of Women for Home Missions has set for itself the task of calling every woman to join in the chorus of reply which shall "Crown Him

Lord of All."



NORTH AMERICA Demobilization and the Churches

HAPLAINS and camp pastors Ustrongly urge the men, who have been in service and are being demobilized, to return to their homes and their former jobs, unless they find themselves capable of better ones. Many churches are cooperating with the Department of Labor in securing positions for discharged soldiers, making especial effort for the men sent out from rehabilitation The whole program afhospitals. fords many opportunities to maintain the morale of the men, and to receive them back into civil life in the most constructively helpful manner.

A Cooperative Drive for Funds

FOURTEEN Protestant denominations are to start a campaign to raise \$10,000,000 for the after-theneeds of emergency war churches. The campaign will be cooperative and the following sums will be raised by ten of the fourdenominations: Presbyterian, \$1,750,000; Lutheran, \$500,000; Baptist, \$300,000; Protestant Episcopal, \$250,000; Disciples of Christ, \$125,-000; Reformed Church, \$110,000; Congregational, \$100,000; Reformed Church in America, \$70,000; Evangelical Synod. \$33,000: Evangelical, \$10,000. This is a small foretaste of the plan to unite all the denominations in a Missionary Campaign.

One principal object of the fund is to extend religious and social service ministration among American soldiers and sailors during demobilization. Americanization work among the foreign born will be a feature. Help will also be given in the reconstruction of Protestant church buildings in the war zone of Europe.

A Church that Struck Oil

THE Merriman Baptist Church of A Ranger, Texas, has only twenty-

Recently oil wells, nine members. sunk in its yard, yielded a revenue of \$200,000 and princely figures were offered for its burying ground which adjoined the church. In turning down the offer of \$1,000,000 for the right to develop wells in the cemetery, the congregation voted that none of its members should profit personally by this good fortune, but that the entire income should be devoted to the service of God. Already this congregation has distributed \$100,000 among the Baptist institutions of Texas.

Rural Slums Call for Help

"OUNTRY Slums" is what a ru-✓ ral New York pastor calls his The land has become imparish. people have no the poverished, knowledge ofscientific farming methods, and the consequent struggle to make ends meet has reduced them to a state of spiritless passivity from which there is little chance of religious awakening.

An experiment in community land cultivation may help the farmers to realize the advantage of cooperative effort as well as give them new ideas on farming. If each church could purchase ten acres of ground for a demonstration plot, the cultivation to be done by the farmers themselves, under the direction of a county agricultural agent, the results would justify the outlay. profits from this plot could be placed in the keeping of a board of trustees, who would decide the best use to make of them.

While this agricultural program appears to bear no definite relation to the church, those who have studied the problem say that it is only by giving these people a little leisure that there is any hope for religious and social effort.

It is stated that over 21 per cent of the farmers of the State of New

York have no religious affiliation whatever. The development of better community spirit and the knowledge and the use of improved methods of cultivation will lighten this bleak picture of rural American life which is typical of many parts of the country, and make way for the growth of a strong country church.

Better Leadership For Rural Districts

AT Iliff School of Theology, Denver, Colorado, there has been established a Chair of Rural Leadership. This is a pioneer movement and it is hoped that such chairs will be established in other theological

The object is to offer the necessary courses on rural sociology and rural leadership; to assume charge of the student pastorates surrounding Iliff and direct them as training stations for rural ministers; to act as an extension representative for both the Seminary and the Rural Department of the Methodist Board of Home Missions. A work similar to this has been inaugurated in Cornell University, where courses are now offered in church problems.

Successful Work among Foreigners

RESULTS of Protestant missionary effort among the foreigners are seen in the following facts from Detroit. A short time ago a few Roumanians were brought together in the Ferry Avenue Church and services held there. They next purchased a property on Rivard Street and organized a church there. Outgrowing these quarters they bought the building of St. Andrew's Presbyterian Church on Hastings Street. The church now has 300 members and conducts a mission on Lafayette Street. In the meantime another colony of Roumanians was discovered in the Hamtramck district and work there soon gathered a little church which now has 169 members. Serbians have purchased the church building on Rivard Street, formerly occupied by the Roumanian Baptists,

and have a flourishing Serbian Baptist Church. The Hungarian Baptists of Detroit have their mission in a Hungarian settlement in Del-The Italian Baptists moved out of the old Berean Chapel and are preparing to build more ample quarters.

The Record of Christian Work.

Presbyterian Preparedness

IN order that their program for re-construction may be carried out most effectively, the Presbyterian Church in the U.S. A., the Southern Presbyterian Church and the United Presbyterian Church will hold four great Congresses, each lasting three or four days, one in the South, two in the North and one in At these Congresses opportunity will be given for full discussion of the reconstruction problems confronting the churches of Presbyterian affiliation, and every possible phase of the situation will be presented by speakers qualified to deal with them. The Presbyterian Church in the U.S.A. has already planned to raise a fund of \$500,000 for the relief of Protestant churches in the war zone, and an additional \$500,000 for the aid of returning soldiers who went to war from Presbyterian homes.

The Presbyterian Church and the Jews

URING recent years the Presbyterian General Assembly has considered with increasing seriousness, the duty of bringing the Gospel to the Jews. The demand for immediate action is found in the fact that there are 3,500,000 Jews in America, more than 1,500,000 residing in New York City alone. These Jews are ignorant of the Gospel, and the Church has made no adequate effort for their evangelization. In accordance with a recommendation of the General Assembly, the Board of Home Missions has selected an Advisory Committee, of which Dr. Charles R. Erdman is chairman, to assist in perfecting

plans for a comprehensive program of Jewish evangelization. The plan proposed includes: establishing in centers of Jewish population a work so equipped and conducted as to make the most direct appeal; encouraging the widest possible evangelization of the Jews in all parts of the land; the publication of facts relative to problems of Jewish evangelization and the distribution among Jews of suitable evangelistic literature and arranging in various communities for conferences designed to awaken interest in this cause.

Rev. H. L. Hellyer and Mr. Greenbaum are Jewish workers employed as evangelists to cooperate with this committee.

Needs Due to Colored Migration

NEGRO churches of the North have found themselves almost helpless in caring for the problems presented by the great influx of colored people from the South. In Chicago, the negro population increased from 50,000 to 150,000 between the years 1916 and 1918. In Detroit, the rate of increase has been almost as great. In Gary, Indiana, the colored inhabitants have quadrupled in two years, and the United States Steel Corporation has assigned to the Methodist Church the responsibility of caring for this group. The problem is also acute in Cincinnati and Toledo. In New York City, where there is a colored population of 175,-000 the problem is serious.

The old and new colored populations do not mix easily, especially in their religious life. About 60 per cent of the migrants were church members in the South, but their colored brethren in the North are making little headway in assimilating this element; while the white churches have done practically nothing to aid them. There is desperate need for religious educational work among colored people. In Ohio, out of 38,000 colored children only 8,000 go to Sunday-school. In one city there are twenty-two saloons every church, and of the existing churches very few are adequately

equipped.

There seems to be no great need for new churches, but there is an urgent call for more effective cooperation on the part of existing churches for (1) establishing community centers; (2) for social welfare work in industrial communities; (3) for prosanitary and comfortable housing for colored people and (4) facilities for wholesome recreation. The negro's innately religious nature makes the work of the churches doubly urgent.

Light for the Eskimos

NOT only light for the long Arctic evenings, but light for the Eskimo mind is being supplied by "Uncle Sam" to the people of Noorvik, Alaska. Many an Eskimo woman is now able to continue her sewing by the soft glow of the Mazda lamp in her home, and along with the light has come more pride in the orderliness of the home, and a keener interest in world events.

A wireless instrument has been installed in connection with the lighting plant, so that through Noorvik other villages in the northwestern district can receive news bulletins from the outside world. This news is always read at the opening exercises of the school, and makes the children realize that the United States does not mean only a local teacher and the man in charge of the Alaska Bureau of Education, but means the expression of the good will of a whole nation.

LATIN AMERICA

Transformed by a Printed Page

IN a small town of Guatemala a woman named Mercedes Morales operated a saloon with a flourishing trade. Four years ago she was going through a bunch of old papers and came upon a sheet nearly destroyed by rats-it was a page her son had torn out of a Gospel song

book some years before. She read it, thought it must refer to angels in heaven and spoke to her son it. He answered, Mother, those are the believers in Jesus." "But where are they," said she, " in heaven?" "No, right here on earth, those who believe in Jesus."
"Well, then," replied Mercedes Morales, "I want to believe in Jesus; I want joy like that. But see here, boy, is there any one here in the village who can tell me more about Iesus?" The son replied that there was one woman in the town who had what she called a Bible. very day Mercedes found this other woman, borrowed her Bible and sat up all night reading it. Then and there her life was changed. following day when customers came for drinks they were told, "You can't get any more liquor here because the woman who used to sell it does not live here. Today a Jesus believer lives here." She poured out the barrels of liquor and now she keeps a little store where she needles, buttons and goods. No one comes into her store without receiving a tract. When a missionary passing through the town not long ago held a meeting seven men and one woman accepted Christ.

Guatemala News.

Then and Now in Sanarate

CANARATE, Guatemala, is a town of some four thousand people, ignorant, superstitious and fanatical. Several years ago a native Christian pastor paid a visit to this town and was stoned, and the house in which he preached was nearly de-Since that time colporteurs have stopped there from time to time, and literature has been sent out from the Guatemala Mission Press. Last August two missionaries essayed to hold a meeting in a liquor storehouse, when about one hundred and fifty came inside, while six hundred vicious fanatics stoned the building. It was necessary to get the police to protect the house where the missionaries were to sleep. The following night the magistrate was on hand with his soldiers, but the school room which had been promised for the meeting was not available, because the school master was drunk. priest also was frequently drunk, and as a moral uplift to his people, his influence was nil. The Gospel is the only hope for this town. Last October, the same missionary visited the place, baptized nine persons organized the Evangelical Church of Sanarate. Recently news has come that the local priest is in disgrace, and that the door is now wide open for the Gospel. A native evangelist is on his way there to conduct regular services.

Cosmopolitan South America

SOUTH America, with her vast economic possibilities, is attracting men and women of the more crowded countries, and is large enough to give them all a home. Before the war began, Russians of the better sort were coming to western Argentina in large numbers, putting in orchards and irrigation systems. They were arranging to have hundreds of other Russian families come away from economic oppression at home.

Over four hundred thousand Italians have settled in eastern Argentina, and Hollanders, with their fine cattle, were establishing dairy industries at a rapid rate up to the year 1914. Brazil attracts a less desirable class of immigrants, many of them coming raw and untouched by civilization from interior Africa; and often continuing their fetish worship after leaving the African jungle.

The dominant church has lost its power and the priests are generally corrupt or indifferent. A traveler, taking a superficial glance at the improvements there, would be apt to report a higher moral level than an investigation would disclose. Im-

morality and atheism are rampant. "It is not difficult to introduce railroads, telegraphs, electricity, and water works, for this may be done by the stroke of a pen that signs a contract. But real progress means such things as education, control of alcoholism, justice for the humble—blessings which cannot be bought from a contractor, but require the intelligent and Christian cooperation of devoted people, supported by an enlightened public opinion."

New Ideals for Brazilian Young Women

THE diploma of the Brazilian Government School at Natal, the Escola Domestica, expresses its purpose when it bestows upon its graduates the title "Graduate Housewife and Mother." This school has been warmly welcomed in Brazil, for the young women of that country have been coming out of their lethargy and striving for better things. One of the leading newspapers of Natal said:

"Happy are we to be able to offer to our daughters and sisters the advantages of Escola Domestica. It will bring about a great social and educational uplift among us such as America has already gained by the type of education peculiarly hers, which has made the American woman one of the greatest factors in the greatness of the United States."

It is the plan of the Brazilian Government each year to send the honor graduate of this School to the United States for three years of further study. This reveals a strong confidence in the ideals of the United States, and is an indication of the changing attitude of Brazil toward her neighbor of the North.

EUROPE

Women's Night Patrol

ONE of the ways in which good women in London have sought to safeguard the throngs of American soldiers seeing the British capital before starting home is through the service of the "Night Patrol."

This organization consists of women and men who watch out for men in American uniform, and direct them to congenial and wholesome ways of spending their leisure.

Hundreds of soldiers and sailors owe much to these faithful workers. Their work is supplemented by the Y. M. C. A., which has twelve Enquiry Bureaus at various points, giving information and help of all One of the stations records sorts. 7,000 inquiries in one month, or 230 a day, and 125 voluntary workers have given all their time to do any and everything possible for the The League has 50 guides, and during the last six months nearly 20,000 of our soldiers were shown places of interest in and around London. Through the League many English people have opened their homes to the soldiers, more than 8,000 of whom have enjoyed

The Educational Program Over Seas

the week end.

real hospitality, often extending over

DETAILS of the educational program designed to teach the fighters of the A. E. F. everything from architecture to band leadership have been made public, following a Conference of the Y. M. C. A. leaders in Paris. The Army of Occupation in Germany is to have first claim; another important area is the training section, where more intensive work will be possible; and the leave areas are also of great importance.

The great ports of Brest, St. Nazaire and Bordeaux are important educational centers, and auditoriums are being erected where from 1,500 to 3,000 men can be gathered at one time.

The fifth area would be on the transports carrying soldiers back to America. This program now rests with the personnel of the Y. M. C. A. Text books have been prepared in special editions at low price, and the American Library Association is arranging to put a carefully

chosen list of reference books into 1500 "Y" huts.

The French and British universities have been most cordial in opening their doors to men in the American army who are fitted to take up their studies in the colleges, and it may be necessary to put American instructors into the French universities to teach the Americans who do not speak French.

French Missionary Interest Stimulated THE close contact of so many races in the western war area of Europe has stimulated a practical interest in mission work, so that the Paris Missionary Society reports a great increase in the number of contributors as an offset to the deficit in the actual amount of money received. Many people who, before the War, did not believe in foreign missions, have come to see the efficiency of the Gospel. The officers who have commanded the Tahitians, New Caledonians, Basutos, Kaffirs, Zulus, Christian converts of all sorts, will testify to their fine spirit, their industry and courage. These natives have many times stirred the devotion of French and British by their attachment to services of worship, and to the Bible; proving that today, as in the day of Paul, in distant lands and among divers races, "The Gospel of Christ is the power of God unto Salvation."

Red Triangle Wanted in Greece

PREMIER VENIZELOS of Greece, who carried Greece into alliance with the Entente, was so deeply impressed with the work of the Y. M. C. A. in the war that he has volunteered to secure the erection of a Y. M. C. A. building in Athens if the Red Triangle will furnish secretaries and carry on a work there. The offer is to put Association work in Greece on the same footing as in America, France and England, to meet the requirements of returning Greek soldiers.

That a work of influence and ef-

fectiveness will be done in Greece there is no doubt. It was a pastor in Missouri who entered the overseas service of the Y. M. C. A., and as a secretary with the Greeks at Salonika before and after the Bulgar collapse was able to open the way.

MOSLEM LANDS

Missions and the Jihad

IT is not mere conjecture to say that the Missions to Mohammedans of the United Presbyterian Church were worth 500,000 soldiers to the Allied cause. Among the Mohammedans of the Nile valley the missionaries of this Church have been diligent in schools and hospitals for many years, and have so lifted up Christ before the followers of the false prophet that when the message was sent from Constantinople that a holy war was to be waged against the "infidel," Egyptian Mohammedans refused to obey. Had this order been carried into effect, it would have required half a million British troops from other fronts to hold this country down. Thus is added another item to the long list of missionary contributions to the history of freedom.

Christian Editors in Cairo

THE editors of the leading Christian papers of Cairo and Alextian papers of Cairo and Alexandria held a dinner on October 25, which marked a new era in Christian literature work for the Near East. Dr. Nimr, the senior editor of the leading Arabic paper of Cairo, told of his publishing experiences thirty years ago, confirming and backing up the appeal made for a stronger support of Christian literature preparation. Mr. Howard J. Weaver, the business manager of the Nile Mission Press, gave a summary of the work done during the past thirteen years, which showed that over a million copies of books had been distributed and that 132,-000,000 pages had been printed during this period, representing no less than 280 separate publications, covering the fields of apologetics, history, commentary, biography and Christian fiction.

No recent event in the history of missionary cooperation has been of greater importance than this dinner. It has drawn together the writers and editors of every section of the Christian community in Cairo. With united front it will be possible to make the Christian press a strong force for righteousness and evangelization throughout the Nile Valley. In connection with this dinner the recent drive to secure \$25,000 for the production of Christian literature in America through the American Christian Literature Society Moslems is significant.

The Christian Intelligencer.

Fifteen New Hospitals For Turkey

NE of the most interesting features of the expedition of the American Board for the relief and reconstruction of Armenia, under the leadership of Dr. James L. Barton, will be the one supervised by Dr. George H. Washburn, son of the former president of Robert College, Constantinople. Dr. Washburn will superintend the building of fifteen hospitals, to be located at various points from the Black Sea to the Persian boundary. Hospitals already existing will be remodeled and utilized. The one dreadful scourge in that region is typhus, for which special antidotes have been carefully prepared. The possibility that Dr. Barton and some of his colleagues may fly in aeroplanes to points in the interior appeals to one's imagination. Several trained aviators are in the party with this in view. sionaries who have remained at their posts during these terrible days, may look up in the sky some bright mid-winter afternoon and see a plane descending, from which in due season would alight the dignified Secretary of the American Board and the distinguished Professor of Christian Theology at Harvard University! Verily the possibilities of this expedition already remind one of Aladdin and his wonderful lamp!

Industrial Aid for Persia

THE American Committee for Relief in the Near East has received the following interesting news from Persia:

"The cloth-making work is booming along these days with eighty women spinning, fifty-four combing and about thirty looms getting into shape to begin weaving in a few days. The quilt making is pretty nearly half done, some 1,159 having been completed up to Tuesday night. We are running short of wool, however, and may have to quit before we can really finish the twenty-five hundred needed.

"As for the orphans I have covered some eighteen of the villages on the plain and the city, and early next month I start a distribution wagon to make the rounds with me to bring the flour, clothes, quilts, etc., to the orphans who are unable to come to the city and get them."

The expedition now on the way is taking one hundred cases of condensed milk, a large supply of vaccine, serum for fighting cholera, typhus serum, 34 kegs of green soap, a Ford car and six motor trucks for transport, fifty sewing machines, 14,000 spools of thread, 100,000 sewing needles, 25,000 thimbles, and 1,000 pairs of scissors.

In Teheran alone, 12,000 persons have died of starvation during the past year. This "cradle of the white man's civilization," which rendered great service to the Allied cause by remaining neutral throughout the war, is threatened with utter and complete extinction unless food and medical supplies reach them in time.

First Methodist Conference in Baluchistan

FOR the first time a Methodist Episcopal District Conference has been held in Baluchistan. Arrangements were completed for the purchase of property in Quetta, to be used as a Bible School to prepare evangelists for that country, and for Afghanistan and Southern Persia. Already a day school has been opened under Methodist auspices, with twenty Afghan boys in attendance.

INDIA

"General Assembly" of Hinduism

EVERY twelve years, when the planet Jupiter enters the constellation Aquarius, there is a great assemblage of ascetics and religious devotees, called the Kumbh mela, at the junction of the Junna and Ganges rives, near Allahabad, India. Dr. H. D. Griswold of Saharanpur tells of a visit to this mela last year:

"I went for the purpose of interviewing the ascetics. We began with the Udasis and had an interview with a headman. He was not very communicative so we walked through the mass of seated ascetics, asking questions, waiting for an opening for a little conversation. One young Udasi ascetic asked us to sit down beside him on an antelope skin. His father and mother, he told us, had six children, all of whom died. Then they made a vow that if another was born to them he would be dedicated to this holy life. This young man was the seventh child, and was an ascetic in fulfillment of the parents' vow.

"We made inquiry as to the literacy of the Sadhu, or ascetic class, and found that half or more of those at this mela were literate. Some knew English very well, many can read Hindu script, and some know more or less of Sanskrit."

Growing Interest in Christianity

IN the early days of missionary effort it was impossible for any one to talk to an Indian audience for even five minutes without interruption on the part of some Hindu, Sikh or Mohammedan, cock-sure that he knew a better way of salva-

tion than the speaker. Perhaps more discouraging still was the careless inattention of the hearers. But now, the closest attention is manifested, the audience apparently forgetting their prejudices and deep-seated beliefs.

In an evangelistic campaign at Jalesar, a town of 14,000 inhabitants, the attendance was over a thousand a day. This was most encouraging, since it was the first attempt of the kind in the place, and most of the people were illiterate.

New Record for Lucknow College

EIGHT Christian students will receive the degree of A. B. from Lucknow Christian College at the next commencement, this being the largest number of Christian graduates in the history of the School. The total enrollment is 120, or fifteen more than in any previous year. Last year there were but two Christians in the graduating class. One of these is now a teacher of mathematics in the College and the other is an assistant in the faculty while studying for his M. A. degree.

Village Schools for Mass Movement Converts

THE greatest problem in the mass movements toward Christianity is that of educating the converts. In one district there are eight small Christian communities composed of converts of not more than four years' standing. They are in great The eduneed of enlightenment. cation that should be given them should enlarge their vision. but should not make them unsuited to their economic conditions. when a boy attends a large central boarding school, he falls into a somewhat artificial mode of living, and sometimes refuses to return to the simple life of his village. In this way some of the most promising young men are lost to the village congregations. To offset this, a plan of education has been worked out by which ten or twelve primary schools offer every child elementary instruction in his own village. Some hold sessions during the day and others at night, the latter being chiefly intended for young men who must work during the day. These schools give promise of being strong centers of evangelization, especially as they are attended by non-Christians as well as by converts.

C. M. S. Gleaner.

A Charade With a Moral

REV. H. R. CALKINS relates the following incident of his Bombay Church in *The Moslem World* for October; "It was our Christian family night, and at the close of the Bible reading I drew a picture to show the difference between a Christian and a Mohammedon home.

Christian and a Mohammedan home. "I called brother Shah and Agnes, Ram Lal and Ruth, and Jai Ram and Bertha, and asked them to stand inside the altar, facing the They came and stood while all the people looked at them. Agnes appeared particularly beauti-Then I said in a quiet voice, Brother Shah, I am a prophet tonight and I give you authority to take a second wife and then a third wife if you so desire.' Poor Agnes nearly sank to the ground, but Shah was quick to see what I was driving at and held her closely by the arm. Then I repeated the same words to Ram Lal and Jai Ram and told them to take their seats again. The whole congregation seemed to be shocked; indeed I felt shocked myself. Many Mohammedans were present. They seemed stunned and stung. Today an educated Mohammedan gentleman, who had studied law in London, came to talk with me about the 'picture' at Central Church. thing had gone through the city like a sword. This man freely admitted my accusation—for he called it that -against Mohammedans as a class, but wanted me to know that edu-Mohammedans repudiated We had a polygamy altogether. heart to heart talk about Jesus Christ."

Mohammedan Women as a Factor

THE thought of Mohammedans fighting for Christian ideals, of Dark Age heathenism taking up arms for the cause of civilization and humanity, opens a vista that would be staggering were it not that the idea has long been dreamed of.

As one result of the war, the women of India have, for the first time, worked in the Government departments in Delhi, and the question is being debated as to giving women equal representation with men in the plans of the India National Society. In all the battle for larger things India has met the problems common to all lands with the most modern, efficient and self-sacrificing methods.

The women of India can henceforth be counted on as a factor in the larger problems of reconstruction.

Bibles for the Unlearned

LITTLE compilation of Bible A stories now being used in the American Presbyterian Mission in India is a gaily colored, pasteboardbound volume containing the Blackstone Picture Series of eleven Bible stories from the Gospels, accompanied by text in Grumukhi charac-The unlettered strive hard to learn these stories, short and readily understood. Usually, the women learn the parable of the Lost Sheep first of all. Although it is difficult to induce them to tell these stories-over and over they will say, "I am unable"- yet once they begin nothing can stop The same is true in the efforts to persuade them to pray aloud. One mother, who had been a Christian only a short time, had a son in Mesopotamia. Her heart was troubled about him. We asked her to pray, "I don't know how to pray," she said, "but I talk to God about my boy and this is what I say," and then followed a prayer which brought tears to all our eyes, a prayer such as thousands of mothers are praying these days.

CHINA

Why an Open Door in China

S. C. WANG, who is now studying in America preparatory to entering the ministry in China, gives five advantages which Christians of the United States have in the work of evangelizing China. They are: (1) the popularity of the United States among the Chinese, due to their not having taken any Chinese territory, and to their returning the indemnity fund for educational work; (2) the sympathy of democracy; (3) President Wilson's leadership; (4) the superior wealth of the American people as a whole and (5) the greater degree of contact of the student class, out of which sympathy and better understanding is certain to develop.

A Classic from China

MOST honored Sir: Understanding that there are several hands wanted in your honor's department, I beg to offer you my hand. As to my adjustments I appeared for the Matric Examination at Octy, but failed, the reason for which I shall describe. To begin with, my writing was illegible, this was due to climate reason, for I having come from a warm in a cold climate found my fingers stiff and disobedient to my wishes. Further I had received a great shock to my mental system in the shape of death of my only fond brother. Besides, most honored sir, I beg to state that I am in very uncomfortable circumstances, being the sole means of support of my fond brother's seven issues, consisting of three adults and four adultresses, the latter being the bane of my existence, owing to my having to support two of my own wives as well as their issues, of which by God's misfortune the feminine gender predominate. If by wonderful good fortune these few lines meet with your benign kindness and favorable turn of mind, I, the poor menial, shall ever pray for the long life and prosperity, as well as your honor's posthumous olive branches.

A letter found in a Shanghai paper from a Chinese applying for a position.

The Missionary Herald.

Two Pictures from China

A CHRISTIAN Alliance missionary newly appointed to Nanning, South China, gives a picture contrasting heathenism in all its hopelessness, and Christianity in its transforming power.

Not far from the missionary home and chapel is a large idol temple where are prodigious, terrible-visaged monsters-in all, about one hundred and fifty idols in one room. Some were designed for men to worship, others for women and still others for children. All portrayed characteristics expressive of power, such as smiting tigers with clubs, or terrorizing with large, upraised swords. There were idols to be worshipped on special occasions and others to be worshipped by special types of mankind. Saddest of all was the great number of people bowing before them, with their gifts of roast fowls, live fish, rice and wine.

The missionary's first baptismal service marked the dividing line besuperstition and enlighten-Of the three candidates for baptism, one walked 180 miles and on his return asked for Gospels to sell in the villages along his way. Another was a young man of the middle class who lived 110 miles away and the third was the mother of the native teacher, who had been indifferent to spiritual things-and for whom her son had been praying long and earnestly. She walked 70 miles, carrying a heavy baby on her back, in order to be baptized. China, Christ means all in all to those who accept Him.

Ragged Sunday Schools at Kiangyin

BECAUSE so many children in the neighborhood were too poor

to go to school, some missionaries at Kiangyin, with Chinese helpers, organized a "Ragged Sunday School," first for the boys and later, This school has one for the girls. now outgrown its original bounds, and every Sunday about one hundred and thirty ragged and dirty children, often coarse and rough, gather to repeat the Lord's Prayer, the Ten Commandments, sing hymns and listen to Bible stories which are illustrated with pictures. A highly appreciated part of the service is the distribution of small picture cards, each card having a Bible verse written upon it that a message may be carried to parents at home. long ago the children were initiated in the blessedness of giving, when a collection which had been an-nounced the previous Sunday was taken up for Armenian children. It was quite an event in their dull, lives. Each tot wrapped his gift carefully in paper, as he had seen the older folk do at services. This collection amounted to about fifty cents, but it was cheerfully given, and who knows how much the Master may accomplish with it?

Plague, Famine, Flood and War

THE Shuntefu Station of the North China Mission is one of North China Mission is one of the thirty-two principal stations of the Presbyterian Board in China. In the Shuntefu district there are six churches and groups of Christians, eleven schools, two hospitals The year and two dispensaries. 1917 was a year of plague, famine, flood and war, and the entire force of the station was engaged in some form of relief. Dr. Guy W. Hamilton supervised the sanitation of a camp at Tientsin where 10.000 refugees were cared for; and also inspected daily for pneumonic plague every passenger on the railway running from Shuntefu to Shih Chia Dr. J. R. Dickson in-Chuang. spected every infected district, isolated houses and people, trained

burial squads and taught the people how to fight the plague. The hospital grounds were open and for two months an average of more than 400 women and children were fed daily from the soup kitchens. Hamilton writes that they are still caring for the "debris" from the previous year's soup kitchens, the debris consisting of half a dozen or more families who were stranded in Shuntefu after being helped over the worst of the famine, but who are reluctant to give up the mendicant's life. The problem is to find work for them and as many as possible are employed about the mission premises. One family of six is living in a dugout without the pretense of a window, and in absolute indifference to the laws of sanitation or the dangers of contagion. The mother of this family is employed as janitress of the church, and one day when she had finished cleaning she brought broom and dust cloths to Mrs. Hamilton, saying she must hurry home as the baby was "growing the heavenly flowers," which being interpreted meant she was taking small-pox, now rampant in the district. Notwithstanding all this valiant fight against poverty and disease the evangelical work has been carried on without serious interrup-The chapels were crowded with throngs who came to give thanks; hundreds brought their idols to burn in public and Bible classes of 700 each were formed.

JAPAN-CHOSEN Buddhist Missionary Methods

TELLING of some of the difficulties he experienced in getting photographs of places of worship, Rev. Sumner R. Vinton, who recently returned from a tour of the Orient, describes conditions as he found them in Japan.

"There is a Shinto revival and a Buddhist revival," said Mr. Vinton. "The first is an attempt to substitute patriotism for religion. It is a huge experiment in national psychology.

"As to Buddhism, there is a proverb in Burmah, "The dying frog gives a last kick." The Buddhist leaders are aroused at the progress

of Christianity.

"A young Japanese girl professed conversion and became an active member of a mission Sunday-school. Six months later she disappeared. Where had she gone? It was found she had been sent to learn all our methods, even to committing our best hymns to memory. Now she is back imparting these methods for the glory of Buddha.

"They have Buddhist institutes for training men in Christian methods. They study in these institutes every phase of our Sunday-school activi-

ties.

"Cases are known where men have come to listen to Christian sermons and then gone back to repeat these sermons in Buddhist meetings, the only change being the substitution of the word Buddha for Christ throughout."

Work of Christian Women

THE women's societies in local churches in Japan are doing much valuable work by visiting non-Christian women, winning their friendship by kindness and by trying to show them the joy of the Christian life. Particularly in time of sorrow or discouragement these Christian women are helpful to their non-Christian friends, and many a convert has testified that the kindness of Christian women so impressed them that they wanted to know more of their religion.

The Woman's Christian Temperance Union has had a remarkable growth in Japan. Mrs. Yajima, the President, is eighty-five years old, but gives her entire time to the work. Two periodicals, "The Woman's Herald" and a magazine for children are published by the W. C. T. U., and a rescue home is maintained in Tokyo. The Y. W. C. A. has twelve secretaries in

Japan, ten of whom are Japanese women. Classes for Bible study, for sewing, cooking and singing, and travelers' aids for young women are only a few of the activities for helping women and girls.

Missionaries are the promoters of all such organized effort, leading in the work without seeming to do so. They render both executive and financial help, but more and more the Japanese women are assuming full

responsibility.

On the Death of a Son

MR. YAMAGATA, Japanese editor of The Seoul Press, Seoul, Korea, lost his six-year-old son, and a letter which he has written in another newspaper, the Keijo Nippo, will have an influence with non-Christian Japanese of more weight than any foreigner's word. An extract from a translation of this letter by Bishop Herbert Welch is as follows:

There must be some purpose in the summoning of my child by God who is Love. I cannot think that He has given us this trial in order to plunge us into the depths of sorrow and thereby make us desperate and abandoned. All people are glad to care for their children, but it cannot be denied that the rearing of children is a heavy burden. Is it not, then, that God's summoning of our child Hisao is meant for the alleviation of our burden, so that we may turn the little strength we can thus save to other use? There is no doubt that God has taken our child, so that we may be able to give to less fortunate people the love and energy we used to direct toward We will thus interpret the trial we have just passed through, enter into a new life, and work harder for the cause of humanity. In this way will we make the death of our beloved child rich in meaning.

The Christian Advocate.

AFRICA

Kitchener Memorial College

THE proposal to erect a Medical College in Khartum as a Sudan Memorial to Lord Kitchener has received hearty endorsement among the natives of the Sudan. From the published lists of subscriptions it appears that about £9000 has already been collected in the Sudan, the greater part of which was subscribed by the natives. A liberal endowment fund for the benefit of future students is assured by a gift of land and house property in Khartum and Omdurman by a retired merchant, Ahmed Hashim el-Bagdadi Bey, and generous gifts of agricultural land have been made by Sheikh Hassan Sherif.

Citizenship in an African Republic

BISHOP CAMPHOR'S statement that the percentage of literacy among Liberians is greater than that among colored people in America is food for thought. Bishop Camphor recently came to America from his home in Monrovia, Liberia, and his explanation of this astonishing comparison is that in Liberia the colored man is ruler, that the government is in his hands and he must rise to a place of responsibility among his people. There is no discrimination there, every colored man is a gentleman, especially if he has education and property, and most of Every man has an them have. equal chance, there is an objective to work for and something to spur him on to make something of himself. As soon as he is civilized and wears clothes, he becomes a citizen. They have a missionary college, missionary schools and churches.

When asked his opinion of the migration of American Negroes to Liberia the Bishop expressed his approval. He said: "That is the place for them, but they will have to work hard. It is my purpose to invite colored men of intelligence to go there and help Liberia to build up a nation. It is not an easy task, for

it must be done from the beginning—there are forests to be hewn and roads to be built, railways and ships to be constructed and it all must be done by men of intelligence and enterprise. It takes the extraordinary man—the ordinary man would be a hindrance to Liberia."

Opportunity Among the Hausas

THE Hausa people are the predominant race in the Western Sudan, thorough-going Mohammedans and proud of their religion and their race. Results of missionary work among them have been few thus far, but a new order seems at Great numbers have been helping England in the war, and the railroad that has come to them is a great awakener. The Hausa begins to see that the educated are occupying government and railroad positions in his country, and while it has taken him some time to see into the reasons for this, he is doing some thinking for himself and soon will want to be taught as others have been. The British government has established some schools among them, but these are thoroughly Moslem and only for the elite. mission schools have a rare opportunity, for not infrequently it is the middle and lower classes who are the more ambitious, and ready to lay aside prejudice. The Bible is the chief text-book in the mission schools.

Missionary Tidings.

Plans for the Congo

DR. JOHN M. SPRINGER, who is in charge of the Congo Methodist Episcopal Mission, has just returned to America from the heart of Africa, and tells of conditions there, particularly in the mineral belt, as affected by the world war:

"In the copper smelters at Elizabethville, the number of furnaces was doubled. All of this meant commercial prosperity; but, unfortunately, none of the profits of the

industry go into mission work. When we began the work at Elizabethville, in the spring of 1917, we had no property. Now our equipment includes four main buildings, a school and church, two residences, and an office which can also be used as a residence. Our night school reaches a large group of students. Two schools are conducted daily in the compounds, there is a new village school under construction in the suburbs, and a morning school for women reaches some of the evershifting group of native women and

"Now that transportation facilities have been added, our mission sees a long dreamed of program within reach. An institution is planned where hundreds of students may receive an all-round training that will fit them for service to their fellow-

men."

A Mass Movement in Nigeria

MASS movement is well under A way in Nigeria which promises to equal those of India, Uganda and Korea. The number of persons under instruction for church mem-bership in the C. M. S. Niger Mission has increased since 1896 from 583 to 20,668; in the Qua Iboe Mission in the same period, from 60 to 9,200; while the Yoruba, the Wesleyan, the Free Church of Scotland Mission and the Niger Delta Pastorate report similarly encouraging Smaller societies bring the number of those baptized and under systematic instruction up to 135,748, and of contributions on the field to more than \$200,000. Plainly, the Church of Christ is well established in Nigeria.

ISLANDS OF THE SEA Filipinos Learn by Imitation

DR. PAUL MONROE, who has recently returned from the Philippines, tells of the marvellous changes that have taken place in living conditions on the Islands within the past twenty years, due to the ef-

forts of the missionaries, backed by the United States Government, Before this transformation the type of native houses was responsible for much of the disease, being built in a way to attract every variety of insect and lizard. The percentage of mortality among children under five years of age was from 96 to 98. One can imagine the moral standards of the mothers, who knew that only three out of ten children would live. In marshy places, the people built their houses in the trees and in many other villages, there was hardly room to walk between the and throngs of people washed their clothes in one stream, using the water for every possible Practically every known purpose. disease existed there.

The work which has gradually changed conditions was an appeal to their imitative temperament. Houses were built which were attractive, so they came down out of the trees to live in them; then sidewalks were built, wells dug, and finally a school A fire engine went about spraying, not water, but a disinfectant, and drainage systems were installed. Ball games were started on the opposite side of the town from where a cock fight was in progress. One serious handicap in this program of uplift was the aversion the natives held toward manual labor. Their chief ambition seemed to be to wear a high collar, and shoes. But the increased facilities for communication and transportation; the improvement over their primitive methods of industry and above all the educational program of the mission school have metamorphosed the life and temperament of the Filipino native.

GENERAL NOTES \$1,200 in Missionary Prizes

A FRIEND of American students, through the student department of the International Committee of Young Men's Christian Associations, offers \$1,200 in prizes for the best

1,000 word original statements by students on the subject, "The Significance of the Foreign Missionary Enterprise in Making the New World."

Sign with nom de plume, accompanied by name and address in sealed envelope, bearing same pen name. Articles must be typewritten on one side of 8½ x 11 sheets and must be received at Student Department, 347 Madison Avenue, New York City, by April 15, 1919.

Influenza Rages in All Lands

TEARLY the whole of Korea has been prostrated by the epidemic of influenza. As in America, schools have been closed and business houses have found it difficult to keep open. In Chemulpo, a city with a population of 32,000, the death rate from the epidemic has been over seventy a day. The same condition is reported from Siam, where over 8,000 deaths have resulted; and in West Africa thousands have been carried off by this plague. It is thought that monkeys have carried the disease from one place to another. All mail service has ceased in interior. Africa where mail has to be sent by native carriers.

Bible Societies Make Reciprocal Exchange

THE American Bible Society and the British and Foreign Bible Society have entered into an agreement by which an interchange of fields is to be effected, and thereby greater efficiency secured. It is proposed that the American Bible Society shall retire from its work in Korea, turning over all its interests in the translation, publication and distribution of the Scriptures in that country to the British and Foreign Bible Society; while the latter Society shall withdraw in the same manner from the Philippines. It has been publishing the Scriptures, in whole or in part, in several different dialects, and generously agrees to

transfer to the American Society all the plates of its Philippine versions, also giving the American Society its rights in the new translations now under way.

Secretary W. I. Haven, of the American Bible Society, writes:

"It is believed that this transfer of fields will make for economy in the administrative expenses on the field and be in line with the best missionary policy."

OBITUARY NOTES

Dr. Alpheus Andrus of Turkey

A FTER passing through many most trying experiences during the war in Asia Minor, and returning to America about two years ago the Rev. Alpheus N. Andrus, D. D., an honored missionary of the American Board at Mardin, Turkey, died suddenly in Poughkeepsie, New York on Saturday, January 11, 1919.

Dr. Andrus was seventy-five years of age and had been a missionary in Turkey for the past fifty years, having gone to that field in 1868. Mrs. Andrus died in Mardin in August, 1916.

Dr. John Wherry of China

DR. JOHN WHERRY, a Presbyterian missionary in China, died in Peking on January 2, in his eightieth year. Fifty-five years ago, in the spring of 1864, Dr. Wherry and his bride started on the voyage to Shanghai which then required 175 For six years Dr. Wherry had charge of the Presbyterian Mission Press, then he was transferred to Chefoo and later to Peking. There he was headmaster of the Boys' School, Professor of New Testament Exegesis in the North Union Theological Seminary and Professor of Astronomy and Mathematics in the Arts College. At the time of his death, Dr. Wherry had just completed his translation of the Bible into classical, literary Chinese, a work upon which he had spent eighteen years.

Mexico's Dilemma. By Carl W. Ackerman. Illus. 281 pp. New York: George H. Doran Company. \$1.50. 1918.

The dilemma proves to be a trilemma: 1. The financial ruin of Mexico and internal disorders, unless a loan is obtained. 2. The possibility of subjugation to German influence, with all its liability to external strife. 3. Cooperation with the United States, England, France and with other portions of America outside the United States. But these are resolved into the dilemma, Is Mexico to be an American menace, or an American ally?

After discussing Mexican revolutions and German intrigue at length, Mr. Ackerman concludes that the Republic is better worth aiding than any of the twelve countries he had recently visited; that within fifty years she could take her place among the greatest nations of the world, if willing to seek the cooperation of its great democracies. Half the volume is devoted to appendices, mainly official documents shedding light on the country's financial and commercial condition. The only suggestion for missions is the sore need he shows of educational assistance—which mission boards are rendering already.

Helping the Helpless in Lower New York. By Lucy S. Bainbridge. Illustrated. 12mo. 172 pp. \$1.00 net. Fleming H. Revell Co., New York: 1918.

As Superintendent of the New York City Mission and Tract Society for many years Mrs. Bainbridge has had unique opportunity to see "how the other half lives" and how they may best be helped to clean Christian living. Her experiences and observations are here described and interpreted in a most interesting and instructive manner. Mrs. Bainbridge does not believe in clothing a man's body and neglecting his spirit, or in feeding a woman's stomach and allowing the soul to starve. Spiritual work is given first place, if not always in time at least in importance.

Those working in city missions and among the poor and outcast everywhere will find these experiences of Mrs. Bainbridge, humanely fascinating and practically Christian.

Comparative Religion. By A. S. Geden, D. D. 144 pp. New York: The Macmillan Company, New York. 80 cts. 1917.

For so brief a book on so great a subject, this is very satisfactory. The author's plan is to give the reader an insight into the teachings of five of the chief religions of mankind, Hinduism, Buddhism, Muhammadanism Judaism, Christianity, collating the results thus obtained and then estimating the significance of truths held in common, with a distinction of the cleavages and differences between As well as any man can do it in fifteen small pages, this last objective has been accomplished. A preliminary chapter opens up the whole range of early forms of religious faith, whose survivals constitute so much of some of the others; and in the final chapter one finds a statement of the achievement and prospects of Comparative Religion. A bibliography of some of the best books on the religions studied adds to the value of this little handbook. For great trends in religious thought as set forth by a thorough-going modern, and as a fair appraisement of them, the book has unusual value, despite its great brevity.

Christian Ethics in the World-War. By W. Douglas Mackenzie. 8vo. Pp. 192. 1918. \$1.00. Association Press, 347 Madison Ave., New York. 1918.

There are few, if any, more important and pressing needs to-day than to see the true bearing of Christianity on the State in general and on War in particular. thought of many Christian people has to be clarified in regard to these great and far-reaching issues. Dr. Douglas Mackenzie here does this with signal success. In eight chapters, including such subjects "The State and the Citizen," "Ethical Values in the World-War," and "Ethical Gains in the War," he reviews the situation created by the war and provides convincing guidance for Christian thought and life. It is one of the best books on this great subject and should be read and pondered by all who want to know the true Christian position. It might well be used as a textbook for discussional classes, but, however it be employed, it is deserving of the widest circulation and the most thorough acceptance. It is impossible to touch upon the many points raised, but two seem to stand out from the rest: the difference between Church State, and the interpretation of the Sermon on the Mount. The entire book is sane, balanced, strong, Scriptural and eminently satisfying.

Red, Yellow and Black. By Sophia Lyon Fahs. Illustrated. 12mo. 215 pp. 75 cents, net. Methodist Book Concern. 1918.

Books for juniors are increasing in number and improving in quality. There is no excuse for failure to Interest children in missions. The material is abundant and excellent. The author of the young peoples life of Alexander Mackay describes in her latest volume the life of John Stewart and the American Indians, short stories of Chinese babies and

others, and the experiences of Herbert Withey in Africa. The stories are best adapted to intermediate age.

Personal Appeals to Sunday School Workers. By Oscar L. Joseph. 8vo. 215 pp. \$1.00 net. Fleming H. Revell Co. 1918.

In the form of letters to superintendents, teachers, mothers, fathers and others, Mr. Joseph shows the importance of Sunday-school work and the need for consecrated, efficient workers. It is a series of exhortations rather than a course of instruction, but it contains many valuable hints.

Graded Missionary Education in the Church School. By Frederica Beard. 12mo. 132 pp. 75 cents net. The Griffith and Rowland Press. 1918.

Social service and missionary instruction are here joined together in a practical and progressive plan for the various grades of a Sundayschool. As a handbook it is very valuable and contains not only general, workable plans but useful details, good illustrative stories, and lists of books.

The Blot on the Kaiser's Scutcheon. By Newell Dwight Hillis. 12mo. \$1.00. 193 pp. Fleming H. Revell Co. New York. 1918.

The bitterness and personal character of the accusations in this volume is in contrast with Dr. Sherwood Eddy's more dispassionate study of principles involved in the war. This volume is calculated to stir unchristian hatred of a man and a nation, while the other is more calculated to establish right principles, clarify Christian thought and stimulate to Christian warfare for righteousness and peace.

A Cyclopedia of Twentieth Century Illustrations. By Amos R. Wells. 8vo, 476 pp. \$3.00. Fleming H. Revell Co., 1918.

A fertile brain, a good memory, a knowledge of men and things, wide reading and long experience as a writer and speaker, are the elements that make these selections of practical value to speakers and teachers. Mr. Wells has been for many years the Editor of The Christian Endeavor World and has written numerous books of poetry, religion, stories, Sunday-school work, essays and illustrations. He is always interesting and practically helpful. He draws on science, history, child study, folk lore and the Bible for his material. This Cyclopedia of illustrative material on nearly 400 topics will be a rich storehouse for many who have not Mr. Well's large experience and great sources of supply.

Romance of Missions in Nigeria. By S. G. Pinnock. Illustrated. 12mo. 176 pp. Educational Dept. Foreign Mission Bd. South ern Bapt. Convention, Richmond, Va., 1918.

Nigeria, on the Gulf of Guinea, includes a territory almost as large as the Southern States east of the Mississippi. Here the Southern Baptists have a work among the Goeubans—a people numbering 4,000,000. Mr. Pinnock, a missonary who went to labor among them thirty years ago, tells in brief but interesting fashion the story of his work among them. The climate is unhealthy and most white men go there to seek fortunes or on political missions, but many consecrated men and women have labored there to help the people Godward. Their experiences were picturesque, often disagreeable and sometimes thrilling. Mr. Pinnock gives a simple and clear, but not a "romantic," account of his life in the fever stricken land of primitive men. He was staggered at the magnitude of the task before him-"valleys of slavery, polygamy and drunkenness. . . . mountains of idolatry, Sabbath breaking and witchcraft." In

the midst of dirt, superstition, ignorance and sin, he was preacher, teacher, judge, physician and surgeon.

After estimating the cost of the service, he believes that it pays—as shown by the fact that there are scores of self-supporting churches and by the character of many of the Christians.

Stories of Brotherhood. By Harold B. Hunting. Illustrated. 12mo. 124 pp. Missionary Education Movement, New York, 1918.

These live stories for boys and girls are about men and women who lived and loved, served and died for their fellowmen. Here is told the story of Jacob A. Riis, "the man who brought sunshine to children;" George E. Waring, the "Garbage man who was proud of his job;" Chief Kohler, a new kind of policeman; Ben Lindsey, a judge who loves even bad children; Florence Nightingale, who made nursing beautiful; Samuel M. Jones, who introduced the golden rule in business; David Churchill, who gave more bread to India; Booker T. Washington, a black man who believed in his white neighbors; Dr. Shephard of Anitab, a missionary who helped different nations to be friends-and others. The subjects are worthy and the stories are interesting, although some of them might be better told for boys and girls.

The Minister's Handicap. By J. Wilbur Chapman. 12mo. 155 pp. Price 75c. The American Tract Society. 1918.

Dr. Chapman has gathered under this title a number of more or less closely related reminiscences, anecdotes and addresses, which suggest his attitude toward life, the Scriptures and the Church. The book is scarcely worthy of Dr. Chapman's name as a preacher, pastor and evangelist.

THE MISSIONARY EVIEW ORLD

APRIL, 1919

GERMAN MISSIONS AFTER THE WAR

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EDITORIAL AND BUSINESS CHAT

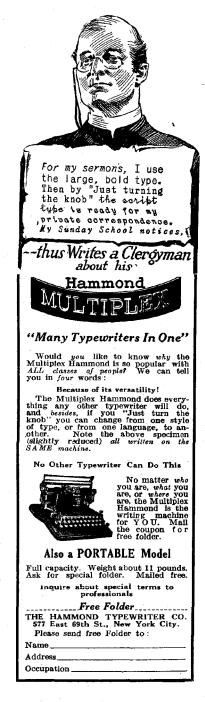
THE ANNUAL MEETING

The Missionary Review Publishing Company held its annual meeting at 3 p. m. on February 20, 1919, at 156 Fifth Avenue, New York City. Dr. Robert E. Speer, the President of the Company, presided and made an address. The Treasurer, Mr. Walter McDougall, presented his report showing the comparative income and expenditures for the years 1917 and The increase in subscription 1918. receipts amounted to \$1000, and the decrease in the cost of manufacture has by economy amounted to about \$1000.

The Secretary presented his report of which the following are extracts: The income from advertising has

has been 10% more than last year. The circulation of the Review has steadily increased through the efficient work of our circulation department, and with the cooperation of such friends as Mrs. E. C. Cronk and Mrs. Wm. H. Farmer. number of new subscriptions received during the year was 2965. The net increase was 12% for the year or over 60% since the magazine was taken over from the former publisher. The REVIEW is on sale at 15 places in America and three in foreign lands, and we have the cooperation of 220 agents-almost double the number last year. Last summer the Review was represented at 105 missionary conferences, scattered all over the United States and Canada.

The following mission boards have undertaken to send the Review to each of their stations: the Women's Baptist Foreign Mission Society; the United Presbyterian Board of Foreign Missions; the Executive Committee of the Presbyterian Church (South); the Foreign Christian Mis-Society: sionary the Reformed Church in America and the Reformed Presbyterian Church. Other Societies that have through friends arranged to send the Review to some of their mission stations are the Lutheran General Council, the American Board, the American Friends and the Moravians. In this way the



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Review of the World

DELAVAN L. PIERSON, Editor.

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ROBERT E. SPEER, President FRANK L. BROWN, Vice-President DELAVAN L. PIERSON, Secretary WALTER McDougall, Treasurer

REVIEW is being sent to 228 foreign mission stations. There are still several hundred mission stations unsup-

plied.

Letters received from pastors, missionaries, professors in theological seminaries, women and laymen show that the "Review" is filling a real need in the lives of these friends engaged in Christian work. They report that it not only brings inspiration to them, stimulates their prayer life and gives them a world vision, but that it is found especially useful in interesting others in missions through sermons, addresses and talks at missionary meetings, and in the preparation of missionary programs. One layman was so impressed with the articles on "The Church and the Social Question" that he has paid for reprinting 10,000 copies and sending to 10,000 ministers with a questionnaire to obtain their views on the subject.

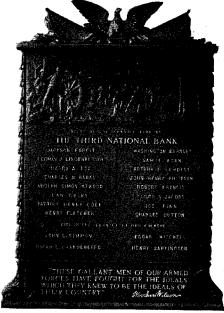
The Review also finds a place in about 2000 libraries, and last year we noticed 275 quotations from our pages in over 100 papers and magazines. Thus the largest reach of the Review is not through its direct subscribers, but through them to the from 10 to 1000 others to whom various subscribers pass on the information and inspiration received. A conservative estimate would mean that one or more of its messages reach as many as a million readers.

The Nominating Committee made its report and a vote by ballot was taken, resulting in the re-election of the members of the Board of Directors for the year 1919.

OUR WORLD TEMPERANCE NUMBER

The May number of the Review is to be devoted to the World Wide Temperance Movement. Since the various state legislatures have almost without exception voted for national prohibition as an amendment to the constitution of the United States, the movement toward world-wide prohibition as the only safe course has gained momentum. The reasons that have led America to favor this drastic action should also influence other

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governments to make similar laws against a traffic which brings benefit only to those who conduct it for financial gain, and undeniably is a curse to humanity, bringing physical, moral and spiritual ruin to millions of men, women and children. are presenting in the May number statements by the highest authorities, showing the effect of intoxicants and habit-forming drugs on the physical, mental and moral life of the human The effect also on industries, politics and religion is brought out, so that the facts may be put in the hands of patriots in various countries who wish to use these facts as arguments in promoting temperance and prohibition in their own lands.

Another series of articles in this same number is devoted to the needs of various mission lands, and the progress that has been made along temperance lines.

If would be well for subscribers and others interested in this subject to send advance orders for the May number. Already an extra edition of 5000 copies has been ordered by one organization, and we expect a still larger demand. Copies should be sent to all the mission fields to be distributed among Christian workers.

EDITIONS EXHAUSTED

The December edition of the Review was exhausted almost as soon as it came from the press. January number, in spite of the fact that we printed a second edition of 1000 copies, is now entirely out of print, and we have had orders for over one hundred copies which could not be supplied. An extra large edition of the February number was printed, and has also been in such demand that we have not been able to supply all the orders; consequently, future subscriptions must begin with the March number, of which we have ordered a 20% larger edition. Moral: send in your . orders early, and do not allow your subscription to lapse. According to Government regulations, we have been obliged to cut off our subscribers if their subscription is not renewed promptly. Four notices are sent to each subscriber, including a

printed notice appearing in the last copy for which the subscription is paid. All subscriptions are payable strictly in advance.

DATE OF PUBLICATION

Considerable confusion and delay has resulted from the change of printer from New York to Cooperstown. A number of circumstances. including influenza, transfer of paper and plates, and congestion at the printing office, delayed the January and February numbers, so that many complaints were received about the non-arrival or late arrival of copies of the REVIEW. This has been a very trying experience for subscribers and for those at the office of the REVIEW. We believe, however, that the difficulty has been adjusted. The March number was mailed on February 24, and it is expected that the April number will reach the sub-scribers before April 1st. It is our earnest endeavor to publish the RE-VIEW in ample time, so that those who depend upon it for sermons and missionary meetings will not be disappointed by its late arrival.

WOULD YOU LIKE TO AT-TEND A MISSIONARY CON-FERENCE THIS SUMMER?

You can go if you really want to. Be a Missionary Review delegate. If you are longing to attend some special Summer School and do not know just how to pay your expenses, perhaps we can help you. Let us know which conference you prefer, giving if possible the auspices under which it is held and dates. If you have not decided which one will be of greatest value to you let us know what work you are most interested in and we will gladly send you helpful information. We are in close touch with the leaders throughout the country and hope to have many Missionary Review delegates attend the 1919 Summer Schools of Missions.

Would you like to go? Write about it at once to Miss Wilma Duntze, 156 Fifth Avenue, New York City.

Keep Informed on the Progress and Problems in Mohammedan Lands

The April number—just out—of THE MOSLEM WORLD

Edited by REV. SAMUEL M. ZWEMER, F. R. G. S., of Cairo

Contains the following important articles:

An Indian Sufi Hymn
Illiteracy among Indian Moslems
Christian Literature for Russian Moslems
Islam in Siam
Constantinople College for Women
The Crescent a Symbol of Islam
All India Moslem Ladies' Conference
Mohammedans in Syria during the War
Evil Spirits and the Evil Eye in Turkey

Current Topics and Book Reviews

The Evangelization of Moslems

George Swan
Howard A. Walter
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PARTIAL CONTENTS

- 1. Interest in the Social Question
- 3. Christianity and the Social Question
- 2. What is the Social Question
- 4. Leadership of the Church

THE MISSIONARY REVIEW OF THE WORLD

Cooperstown, N. Y.

156 Fifth Avenue, New York City

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Missionary Personals

REV. SIDNEY L. GULICK, D. D., for thirty years a missionary to Japan, has been appointed by the Commission on Relations with the Orient as a special representative in Paris during the Peace Conference, to help promote a better understanding between the nations of the West and the Far East.

BISHOP M. C. HARRIS, of the Methodist Episcopal Church in Tokyo, Japan, returned to the United States by way of Vancouver, February 5, and sailed from New York February 28 for Europe and the Holy Land. He will study conditions in Jerusalem and the new Palestine.

REV. STANLEY WHITE, D. D., one of the Secretaries of the Presbyterian Board of Foreign Missions, has gone to Syria for six months' work with the American Committee for Relief to the Near East.

REV. ARTHUR E. Holt, Ph. D., of Fort Worth, Texas, has accepted the call to become Social Service Secretary for the Educational Society of the Congregational Church. Dr. Holt is a member of the Rural Life Commission and associate editor of Rural Educator.

Dr. B. M. Tippie, President of the Methodist College for Boys in Rome, is in America after a visit to the war-devastated areas of Europe. He is also secretary of the War Emergency and Reconstruction Bureau of the Methodist Church in Europe.

DR. CHARLES HARFORD, the founder and first Principal of Livingstone College for the medical training of foreign missionaries, has been appointed Secretary of the Church of England Temperance Society. He has done much to help regulate the abuses of the liquor traffic in Africa.

Dr. A. C. Dixon has resigned the pastorate of the Metropolitan Tabernacle, London, and returns to America in April. He will lecture to the students of the Los Angeles Bible Institute three months of the year.

Dr. William Hoyt Worrell, Professor of Arabic in the Kennedy School of Missions, Hartford, Conn., has been appointed Director of the American School of Oriental Studies in Jerusalem.

REV. EMORY W. HUNT, D. D., former Secretary of the American Baptist Foreign Mission Society, has been elected President of Bucknell University at Lewisburg, Pa.

Mr. Frank H. Mann, who has done important work in connection with a number of evangelistic and social betterment organizations in New York City, has been elected to succeed Dr. John Fox as secretary of the American Bible Society. Mr. Mann is a nephew of Governor Mann of Virginia.

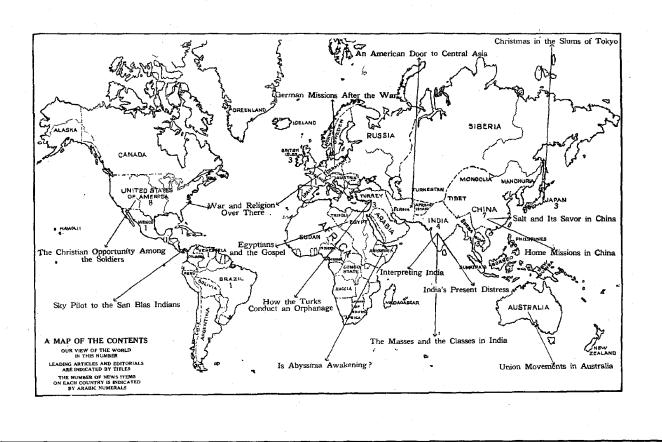
REV. CHARLES R. WATSON, D. D., and DR. JOHN R. MOTT have gone to Paris to remain during the Peace Conference in order to furnish needed information in regard to conditions in the Near East.

REV. W. G. SHELLABEAR, D. D., the Methodist missionary, who has worked among the people of the Malay Peninsula for thirty-two years, has translated the Bible into Malay and has written a grammar and dictionary in the language, is studying Arabic at the Kennedy School of Missions in preparation for work among Mohammedans of Malaysia.

REV. FREDERICK L. FAGLEY, D. D., pastor of Plymouth Congregational Church, Cincinnati, Ohio, has been chosen Secretary of the Commission on Evangelism which is working in close cooperation with the Home Missionary and Educational Societies of the Congregational Church.

Dr. and Mrs. Franklin E. Hoskins are again in Beirut, after a journey of 38,000 miles begun in July, 1918. Before leaving Syria three years ago, Dr. Hoskins was told by a Turk that if they, the Turks, were ever driven out of Beirut they would leave behind nothing but smoking ruins. But General Allenby was too swift for them, and the missionaries found their homes intact.

REV. GEORGE H. TRULL, Sunday School Secretary of the Presbyterian Board of Foreign Missions has sailed for Palestine, with other Sunday School workers, to look into the religious education of the children of the Near East.



31. December 1918.

GENERAL HEADQUARTERS, EGYPTIAN EXPEDITIONARY FORCE.

Den Sir, I Ruh you for your letter, of 19! other, alp for til sonds. I can both believe that american have placed This campaign with interest. It is remarkable that the Holy Land is accounted holy by the three great Religions or Christian, Capelan and Jewish - Jourselen is a Sacrellety & Each. Palestine has a great plue, prowhely; but, if that place is Who arrand, There hard be cooperation as well as mutual respect and Interesce among the follows, of Those Creeks and of Their brenches.

A Letter to The Missionary Review of the World from General Edmund H. H. Allenby, Christian Conqueror of Palestine and Syria. It is especially interesting to know that the Arabs interpret General Allenby's name as Allah-Nebi (Prophet of God)

THE MISSIONARY ORLD

Vol. XLII **APRIL, 1919**

Numer Four



CHRISTWARD MOVEMENTS IN INDIA

ASS movements toward Christianity still continue among the lower classes in India in certain large areas. It is of course true that there are many causes for this movement, not the least of which is the hope of these 50,000,000 outcastes that they may better their condition materially. At the same time a tremendous opportunity is presented to lift these people Christward, to educate them and to show them a higher manner of life than the low moral and physical plane on which they have been living. If the Christian Church neglects this opportunity the movement will drift into materialism.

The outcastes have been in virtual slavery—physical, industrial mental and moral—but they constitute the backbone of the agricultural system of India and are a very valuable asset to the country. They have been asleep but now are awakening, and are feeling after freedom and enlightenment.

The demand for self-government in India is being led by the higher castes, but this demand is opposed by two parties; by the Moslems who are in the minority and fear that they may be suppressed or driven out as were the Buddhists, and by the lower castes and outcastes who have no relish for political domination by Brahmins. Both of these influential classes prefer to be ruled by the British.

The lower castes especially, and many of the higher castes who have been educated in Christian schools, are beginning to realize that in Christ and his Gospel alone lies the hope of liberty. Several hundred thousand have come into the Christian churches

in the past few years. The greatest problem, as has been frequently said, is the education of these converts. In some districts large numbers are awaiting teachers. The opportunity must not pass unheeded.

Rev. H. T. Vodden, a Church Missionary Society worker in Western India writes: "I seem to spend most of my time and energies saying 'No' to people who come for help. For the greater part of six weeks there has seldom been a moment from 7 a. m. to 7 p. m. where there has not been a queue of people awaiting their turn outside. Our Indian evangelists return from tours to tell of multitudes of earnest enquirers. Deputations come from isolated Christian communities asking for teacher evangelists. We are inundated with requests that have to be refused. Bright children cannot be given Christian schooling and must return to ignorance and virtual slavery because there are not sufficient teachers or funds to establish village schools."

The Christians in India are eager to learn and are willing to make great sacrifices to enable their children to be educated. The soil is exceedingly fertile, the harvest is ready for gathering, but the laborers are too few.

INDIA'S PRESENT DISTRESS

If it were not for the urgent appeals from war-swept lands, all the world would be stirred by the present critical situation in India as described by Dr. R. A. Hume, chairman of the Mission Committee of Relief. He says: "War, famine and pestilence are combining to make the present season in India the most serious and distressing for a hundred years." When the strength of the people was at a very low ebb because of famine conditions, influenza swept over the country in deadly pneumonic form, carrying off thousands of bread-winners and leaving behind widows and orphans to weep and starve. Many more thousands who have recovered are weak-ened in body and unable to do their proper work."

India supported the Allied cause in the war with large sacrifice and sympathy. She sent a million and a half young men who voluntarily enlisted, and also contributed vast sums of money by gift or loan. It is hoped that Americans will not forget the terrible testing through which India is passing, and will give her sympathy, prayers and material aid.

HOME MISSIONS IN CHINA

RECENTLY there has developed within the Chinese Church a definite effort to carry the Gospel into the unreached provinces of their country. At a personal workers' conference held last August in Kuling a managing committee was appointed which was since increased to eighty-four members, representing

every part of China. Considerable publicity has been given the enterprise, special hymns have been prepared, mite boxes have been distributed and one worker has already collected and sent in over \$1,000.

This is distinctly a Chinese movement. No Americans or Europeans are on the managing committee, though their advice is freely sought. In personnel, method and funds it is strictly a domestic undertaking—more women than men are on the committee, an evidence of a new era in China, where women have always been in the background.

The first efforts are to converge on Yunnan, the southwesternmost province adjoining Tibet, containing 13,000,000 people, 146,000 square miles in area, possessing great mineral wealth, and an ideal climate. The people of this province are ignorant and unevangelized, but potentially this is a strong field.

EGYPTIANS AND THE GOSPEL

HRISTIANITY was introduced into Egypt in the first century and the Coptic Church is the historic Christian Church of the land of the Pharaohs. But that Church has a name to live and is dead—covered over by a mass of superstitions and ritual. The reason is not far to seek. The Copts have never been a Bible-reading people. Their Christianity is an hereditary faith, not a personal relationship to Jesus Christ. Most of the Copts know more of church forms than of the teachings of Christ. Bibles in Coptic cost so much that few can afford to buy them. Hundreds of villages have no church and no religious services, and as a result many of the Copts are becoming assimilated with their more aggressive Moslem neighbors.

The hope of Egypt is the missionary influence which is needed by Copt and Moslem alike. The outlook for evangelical Christianity is brightened by the defeat of Turkey, the political champion of Islam. Moslems are consequently face to face with a new situation and say that Allah must have decreed that Christian nations should win. Their ardor for pan-Islamism has cooled and all classes are seeking the favor of the British.

"The Christian conflict has changed in Egypt within the last decade," says Dr. S. M. Zwemer. "Formerly the arena was the Koran and Moslem Tradition, now it is the Bible." Moslems are abandoning their dispute as to the perfection of the Koran and leaders are turning to attack the Christian Scriptures. The people are more willing to converse on religious lines and are generally very ready to receive and read copies of the Bible. Many Moslem officials attend Christian services. Egypt cannot be converted by comparative religion, but only by a positive preaching of the Gospel of Christ. Says Dr. Zwemer: "There is no doubt that

in social reform, policy, education, and all the ideals of democracy, educated Moslems are our allies and not our enemies. Although their efforts are spasmodic, they are not unconscious of the need for the uplifting and enlightenment of the masses. Most of them are ardent admirers of much that they consider the best in western civilization. But, alas! too few of their number are ready to help others reach the goal that they admire.

"The war has destroyed Islam as a world political power. Islam stands before the world stripped of every support save its intellectual, moral and spiritual claims. Apostate Moslems are no longer punishable by death. We must therefore press the issue on intellectual and moral lines, and compel decision."

AN INTERCHURCH CONFERENCE IN MEXICO

A BOUT five years ago representatives of the Protestant Mission Boards met in Cincinnati and agreed to divide the territory and to cooperate more closely in Mexico. But the revolutions and counter-revolutions have prevented the completion of the program. Now, however, with the return of peace, the opportunity to carry out these plans has come and on February 18 to 22 the same twenty representatives of ten denominational Boards of Missions met in Mexico City for a conference on the best and most expeditious way to put the final touches on the distribution of territory in that republic. The Committee on Cooperation in Latin America was represented by Rev. S. G. Inman, the Secretary.

Under the terms as agreed upon, the Southern Methodists occupy the border states, the Congregationalists take most of the West Coast, the Presbyterians are concentrated in the South of the republic, while the Disciples and Methodist Episcopal Boards take the central states. The Friends remain in the northeast, and the Baptists are somewhat widely scattered, not having agreed to all the provisions of the plan. In addition to the territorial question the Conference went fully into other matters concerned with the future of the educational and other forms of Christian work in Mexico. President Carranza welcomed the Conference and promised the fullest protection for evangelical work.

Conditions in Mexico continue to improve and the openmindedness of the people permits Christian work to be carried on in all parts of the republic, with protection and welcome for the workers. The delegates to the Conference visited the Protestant work in all sections of the country, various delegates traveling through Nogales, Sonora, Sinaloa and Guadalajara, El Paso, Chihuahua, Zacatecas and Aguas Calientes, Laredo, Monterey and Saltillo; Matamoros, Victoria, Tampico and San Luis Potosi, Vera Cruz, Jalapa and Puebla. This travel was attended with no untoward incident

whatever, and with a far greater degree of comfort than was anticipated. Many encouraging evidences were found of the fact that the country is slowly but surely returning to normal conditions, socially, economically and politically. While some outlying districts are still greatly disturbed, practically all the centers exhibit stable conditions.

This is an opportune time to put into operation the cooperative program of all the Protestant missionary agencies at work in one country, and to show that the Interchurch World Movement may expect practical results in a united solution of the missionary problem.

Now also is an opportunity for the Christians of the United States to prove their real friendship and bring about a clearer understanding between the two neighboring republics.

A JAPANESE CHRISTIAN VIEW OF EUROPE

When the large of the conflict between so-called Christian nations have no doubt scoffed at Christianity. Others have had the discernment to see that the failure has been the failure to follow Christ's principles in national and international affairs. The soldiers and laborers who have gone to Europe from China, Japan, India and Africa have come away with a different view of life—sometimes better and sometimes worse than when they went from home. It would be interesting to see inside their minds, to gain their view of the new world into which they have been thrust unceremoniously and the effect on them when they returned home. Even the changes in the character and view point of Americans has been tremendous, whether they have been pastors, Y. M. C. A. workers, women or soldiers.

The impression made on a Japanese General, an earnest Christian, and a man of education and influence, is worthy of study. It is a sign of the tendencies and the progress of the world from an Oriental viewpoint. When General Hibiki, of the Japanese army, passed through New York on his return from France he was asked to give his chief impressions and the conclusions reached as a result of his visit to the chief seat of conflict. His replies are interesting and illuminating. They were briefly as follows:

1. A firm faith in democracy and a conviction that democracy, perhaps after the British rather than the American model, because Japan is a monarchy, must be accepted in Japan.

2. A surprised discovery of the strength of religious faith in France.

- 3. A clear conviction of God in history. History is not a development of impersonal force nor did commercial or random influence bring America in. It was God.
- 4. Germany was defeated in the spirit. She was not as yet beaten materially. It was the moral ideals of the Allies which conquered the moral ideals of Germany.
- 5. America did not have so large an actual part in the conflict as others, but it was America which determined the victory. The scale was even, with the German side preponderating; when America was forced in, the German side of the scale shot up. America's contribution was decisive.
- 6. In outward appearance Russia's failure was a dark disaster. It prolonged the war and threatened the defeat of the Allies, but in the deeper philosophy of history the hand of God is clear. It meant the overthrow of autocracy in Russia, and in Germany, and assured a new democratic age.
- 7. Spiritual faith throughout the world, faith in God and in spiritual forces and ideals, have been advanced by the experience of the war.
- 8. Belief in the Trinity has not been destroyed. The divine character and personality and teaching of Jesus have been brought out with greater clearness than ever.

These observations reveal the solid ground work on which Christians have to build in Japanese character. God is working out his plans in human history. The spiritual conquest is the only one which is really important and lasting. Every nation and every individual has a great responsibility in the world—not because of great power possessed but because one, in the Hand of God, may turn the scale and one in league with the devil may bring untold misery and disaster. The reliance on spiritual faith and spiritual forces must be emphasized and Jesus Christ must be accepted as the revealer of God and the one true hope for peace, the manifestation of love, the Way of Life.

A UNION MOVEMENT IN AUSTRALIA

WHILE the missionary boards in North America are planning an Inter-Church World Movement, there is also a new venture in Australia that is full of promise along the lines of Christian education. The Presbyterian and Methodist churches of Queensland have united in establishing two secondary schools, a girls' high school and a boys' college under control of a joint committee.

This is something new in Australia and opens the way for still closer cooperation in other lines, if not for actual organic union.



INTERPRETING INDIA TO AMERICA

UNION of Christian students of India in America has been formed with headquarters to try to interpret the spirit and needs of the Indian peoples to those of North America. Of this Society Mr. S. Arga of Union Theological Seminary, New York, is the President. Naturally there are differing view points as to Indian problems. For example missionaries do not agree among themselves as to the preparedness of Indian peoples for self-government, or the relation that should exist between Indian Christians and foreign missionaries. Many Indians in America are dissatisfied with most missionary addresses and missionary books on account of their attitude toward the Indian peoples. Native pride is hurt and they believe that many books and addresses misrepresent India, her character, customs and ideals. There is no doubt some truth in this. Some speakers naturally relate unusual incidents as if they were of common occurrence. They select and describe the picturesque and sometimes grotesque scenes as though they were prevalent. Photographs of disagreeable, unsanitary and immoral conditions are presented as though they were characteristic of all India.

It is natural that Indian Christians should be sensitive. wish to present the attractive features of their country and people -its beautiful scenery and fine buildings, the intellectual acuteness of its educated classes and the ideals and strength of many of its institutions. But it must be remembered that India is a peninsular continent with a great variety in races, languages, customs and conditions. What is true of Brahmins is not true of outcastes. and what may be said of the Robber Caste will not describe the "sweepers." There is much that is attractive in India in the philosophy and patriotism of certain classes, but there is much also that is repulsive and degrading. The missionary purposes of the addresses must be taken into account. The evils must be shown in order that the remedy may be applied. The people as a whole are still ignorant and weak and untrained in civilized ways, and are unfit for complete self-government. Brahmins and Moslems. Jains, Parsees and outcastes do not agree among themselves. There is much to be done in India to prepare the people for selfgovernment and to root out degrading customs.

There is however a real need in promoting a fuller understanding between India and Anglo-Saxon peoples, and the above

mentioned Union may render a great service if its members will be as honest and impartial and thorough in their presentation of things Indian as they wish the missionaries to be. Misrepresentations cause only friction. The spirit of Christian truth and love is needed to promote a Christian understanding and more effective service in leading India to the feet of Jesus Christ.

BIBLE READING IN PUBLIC SCHOOLS

HINA has recommended the use of the Christian Scriptures in some of the public schools of that republic, but still many of the schools in America neglect this highest source of wisdom and power. On the Bible are founded the laws and ethics and Christian faith of the civilized world. It is the most widely circulated book in the world—with over 30,000,000 copies distributed in one year—and yet millions of Americans are ignorant of its teachings and neglect the reading of it.

Rev. R. R. Marquis has gathered some interesting facts about the extent to which the Bible is admitted in the schools of various states, in the majority of which no definite legislation on the subject has been enacted. In Massachusetts, Pennsylvania and Tennessee not less than ten verses, and in New Jersey not less than five verses are required to be read at each session in the public schools. A teacher is subject to dismissal in Tennessee for failure to comply. In Georgia, North Dakota and Oklahoma, Bible reading is not definitely prohibited; while in New Hampshire, Connecticut, Texas, Iowa, South Dakota and Colorada the law permits the Bible to be read in schools. Nebraska allows it to be read without comment and studied as literature; Ohio and Virginia leave its use optional with the Boards of Education. Rhode Island, Delaware, West Virginia and Missouri have left Bible reading to the option of the teacher. In New York, pupils cannot be compelled to attend Bible reading. While no law demands the reading in Maine, Vermont, North and South Carolina, Florida, Arkansas and New Mexico, public sentiment does require it; and the custom is also general in ten other states. Thus it is seen that the Bible has at least the right of way in the majority of states.

In Louisiana, where Roman Catholics predominate, the law forbids Bible reading. Legal opinion in California decrees that the Bible is sectarian and sectarian teaching is barred. The Bible is also excluded by the Attorney-General in Minnesota and Washington; in Utah by the Superintendent of Education; in Arizona by statute and in Illinois by the Supreme Court.

Recently the United States Commissioner of Education has appealed to the Federal Council of the Churches for help in Americanizing the foreigners, and many who are more interested in

patriotism than in religion have come to the conclusion that the Bible, if read in the public schools, would do much to raise the national level of morality. Wonderful work has been done in some schools to make children good Americans; would that as much interest might be shown in making them good Christians.

WHAT SHALL BE DONE WITH GERMAN MISSIONS?

RV. Burton St. John presents in this number of the Review the problem of German missions after the war. Three attitudes are taken in missionary circles: First, obliterate the German element and turn work and equipment over to missionary agencies of neutral or allied countries. Second, return the missions to German societies and allow them to continue their work under certain conditions. Third, judge the case of each mission separately and in general hold the German missions in trust for them until such time as it may seem best to finally decide their fate.

The fate of captured German territory and the regulations controlling German subjects and activities in allied territory must be left to the decision of allied governments. Missionaries look on the problem from the standpoint of the Kingdom of God. The influence of German missionary agencies is however, bound up and largely determined by the attitude of their representatives to the great moral questions involved in the war. It is, therefore, with special interest that we look for some disapproval of the national attitude of the German people, and a statement to show the real mind on the part of German missionaries concerning the moral issues involved—truth, humanity, and reliance on spiritual, as opposed to physical ideals, forces and conquests.

The attitude of the best type of German missionaries toward these questions is revealed in an article by a member of the Bascl mission (Switzerland), that appeared in the *Evangelisches Missionsmagazin* for February. In his "Word to Anglo-Saxon missionaries" the author says in part:

"There are three requests which we would ask them (editors of missionary periodicals) to consider: (1) During the war love and truth have often been sinned against in your mission papers and mission talks, and the already imperilled ties of the missionary have been still more endangered, while surely we missionaries should be the last to lightly regard the ties of missionary fellowship. We ask that bitterness and passion may no longer prevail among those whose life, like ours, is devoted to the work of Christianity. Remember now your share of the responsibility for the oneness of the Church of Christ, and work toward peace, toward mutual understanding, and toward mutual devotion to God, instead of toward hate, toward division * * * Bear witness to the spirit in which your German colleagues have worked, so that the way may again be opened to them. The eruptions of the war have left a chasm in evangelical Christianity which is still unbridged and paralyzes

its message to the world. Only Jesus Christ, who has reconciled us with God through His suffering on the Cross, can bridge this chasm. It is we who should endeavor to smooth His way by striving for a true reconciliation in a spirit of repentance and prayer. (2) The question of the possession of the colonies which is now being discussed is not, however, an attempt to improve the condition of the natives, but is simply a matter of colonial conquest. We missionaries therefore should have no hand therein, for our calling is not world politics or the division of the spoils of war, but to carry forward the teachings of Christ. (3) It has been solemnly declared that henceforth German missionaries are not to work in British possessions, because they would labor in a spirit of enmity. We have no power to effect the change of such a decision, although we take occasion to record a solemn protest. The German missionary in English colonies has done missionary work, not political work. We well know that you, too, have no power to change this decision, but we are disappointed to observe that you have bowed to it without protest."

The attitude of Christian missionaries of the allied nations toward their former German colleagues is one that truly calls for Christian forbearance and should be regulated by the spirit of Christ. There are, however, sins to be repented of and errors to be corrected, and in planning for the future, we must build on foundations that create confidence and must avoid the mistakes and sins of the past.

IS ABYSSINIA AWAKENING

A BYSSINIA, while not a closed land like Afghanistan, is a backward nation and has been almost untouched by modern Christian missions. The Abyssinian Church belongs among the Oriental Christian sects, and is like the Coptic and Gregorian Churches without spiritual vitality. The members of the Church are not educated Christians, their religion is largely a matter of forms and hereditary faith, and has no missionary purpose.

Recent reports, however, tell of a promising religious awakening in Abyssinia, and it is said that some 10,000 Moslems have been received into the State Church within the last five or six years.

The center of the movement is in Sokota, in the Amhara country, where the apostle of the Christian movement, the ex-sheikh Zaccaria, now called Noaye Kristos, a person of great influence, is established. It is worth noting that this religious awakening is of an evangelical character. Its original cause appears to have been the work of the British and Foreign Bible Society in Abyssinia. These new Christians are very eager to study the Bible, and have organized from among themselves a large body of teachers, said to number about 500, with the object of teaching their youth to read the Scriptures.



THE EASTERN HEMISPHERE
The crosses represent centers of German Missionary Effort

German Missions After the War

BY REV. BURTON ST. JOHN, NEW YORK

Director of the Bureau of Statistics and Research, Foreign Missions Conference

Condensed from report given at the Annual Foreign Missions Conference
in New Haven, Connecticut, January, 1919

A T the beginning of the war there were 2,400 missionaries (including wives) in the German Missions* throughout the non-Christian world. These Missions employed 9,000 native helpers, recorded 720,000 baptized Christians, and had 240,000 registered

^{*}With the German Missions have been included the Basel Missionary Society, which has its headquarters in Switzerland. It is made up very largely of German elements, and commonly is included in our thought as among German Missions. Also included with these are practically all of the Moravian Missions in the Eastern Hemisphere.

in schools of all grades. The income of these societies for that year was, in round numbers, \$2,250,000. These statistics in themselves are sufficient to indicate something of the extent of the missionary enterprise which was under the direction of German missionary societies.

CHART A

Each cross in the accompanying map marks some center of German Missions. There are two stations in Persia, a few in Asia Minor, a few in Syria, and a few in Egypt. They are scattered throughout western, southern, and eastern Africa. They may be found in India, and up on the Tibetan border. There is quite a block of them in China. In the Dutch East Indies, too, they have had very strong Missions, as well as in German New Guinea, with some work in the Caroline Islands and in Japan.

After peace has been established the German missionaries probably will have the same rights in Dutch territory as they have always had. It is also likely that Japan will not exclude the few missionaries now at work in that country, and that the Missions in the Caroline Islands will not be disturbed. Probably China will put up no barriers, so that it is the most likely country to which the Germans will turn for future extension of their missionary enterprise.

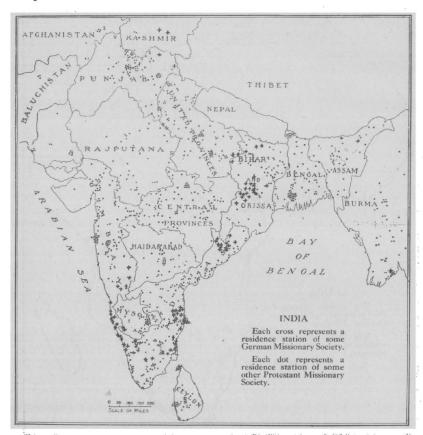
Let us confine our attention to the Near East, India, New Guinea, and Africa—territories from which German Missions may be excluded for a term of years, and in which adjustments are now pending.

In the Near East there were 161 German missionaries working at the beginning of the war. The German Orient Mission had two stations in Persia, while the Kaiserwert Deaconesses, the German Aid Society, and two smaller societies had Missions in Constantinople, Asia Minor and Syria.

Coming to the East Indian Islands, we find in British Borneo two stations of the Gossner Society. In Dutch New Guinea, territory which is now in the hands of British authorities, there was a very strong work of the Rhenish and Neuendettelsau Societies. In these East Indian Islands were 106 missionaries. The work of these three Missions with three stations among aborigines in Queensland, Australia, doubtless must be provided for in some way.

CHART B

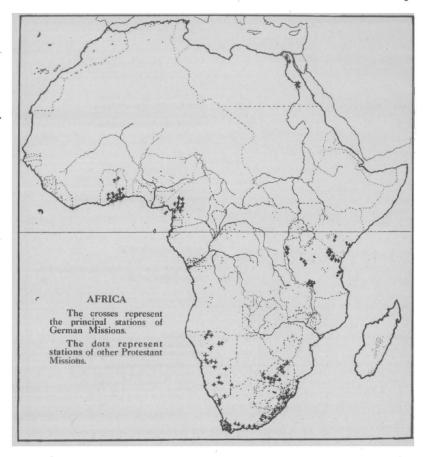
In India there is a far greater problem in the work that was formerly conducted by 452 German missionaries. There are the great Gossner Mission in the northeast, the Mission of the Schleswig-Holstein (Breklum) Society in the east, the work of the Moravians up on the Tibetan Border, the Hermannsburg and Leipzig Missions in the southeast and the extensive Missions of the



Basel Society in the southwest. All these large Missions have a correspondingly large number of missionaries, with a proportionate number of native staff, communicants, schools, and mission industries,—in short, they have all types of missionary work. It may be taken for granted that this whole territory must be rearranged, as far as the German Missions are concerned.

CHART C

In Africa the problem is even greater. Egypt had the comparatively small work of the Kaiserwert Deaconesses in the north and the Sudan Pioneer Mission in the south. On the Gold Coast and in Togoland, the only Missions in existence were those of two German societies, the Basel and the North German (Bremen). Again in the northern part of the Kamerun country there were the German Baptists and the Basel Missions with a single station of the Gossner Mission. In British and German East Africa, par-



ticularly the latter, were eight or nine societies. From the best information available all the foregoing missionaries have been interned or repatriated. The Missions are either temporarily provided for or are quite without foreign supervision.

Of course we cannot foretell what will be the action of the Peace Conference in regard to the German colonies. It is commonly believed that they will not be returned to Germany. The Governments which take over these colonies probably will not welcome an early return of the German missionaries.

Many of the German missionaries in South Africa have been continuing their work. The Union of South Africa is supposed to have permitted all of the Rhenish Missions in German Southwest Africa to remain without interruption, but what is to be done with these missionaries has not yet been finally determined. At the be-

ginning of the war, there were in Africa 1,134 missionaries of German societies. This one fact indicates something of the extent of the problem of adjustment. To get this more clearly before us, several charts concerning African Missions are appended.

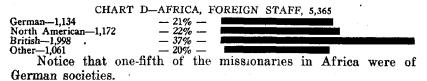


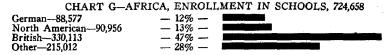
CHART E—AFRICA, NATIVE STAFF, 29,651
German—2,614

— 9% —

The German societies show nine per cent of the native staff.

CHART F—AFRICA, BAPTIZED CHRISTIANS, 1,232,247 German—284,230 — 23% — North American—78,882 — 6% — British—592,639 — 48% — Other—276,496 — 23% —

Of the Protestant baptized Christians in Africa twenty-three per cent are connected with German societies.



Twelve per cent of those enrolled in schools were connected with German societies.

Of all the Protestant Missions in the Continent of Africa, over one-fifth of the missionaries, almost one-tenth of the native staff, more than one-fifth the baptized Christians and nearly one-eighth of the pupils in schools were connected with societies of German origin. This should be sufficient to make it clear that in Africa alone is a tremendous problem.

Referring again to the German Missions throughout the world, eliminating those Missions which will doubtless not be included in this readjustment, we find 1,800 missionaries, 6,000 native helpers, 385,000 baptized Christians, and 150,000 in schools. The annual income which supported these Missions was about \$1,500,000.

In other words, the foreign staff was about equal to the staff of all Protestant Missions in Mexico, the West Indies, Central America, and South America. The native staff, the church, and the schools of German Missions in the territories where adjustments will probably be necessary, are much greater than the similar totals for Latin America.

A COMPLEX PROBLEM

This problem is not only great because of its size, but also it is great because of its complexity. There are numerous governmental problems that will have to be met. The attitude of Governments toward missionaries today is perhaps more intelligent than it ever has been before. They are looking with greater care at the work of missions. The adjustments which are planned necessarily must take into account the attitude of the Governments concerned.

As to the Missions themselves, there is the element of territorial juxtaposition. One might jump at the conclusion that it would be very easy to settle this whole question, that the Mission in closest territorial juxtaposition should assume the responsibility for the field. But unfortunately the German Missions have not always placed themselves conveniently beside a society that is able to take over their work. Other things being equal, however, the Board having near-by work should have first claim to responsibility.

Doctrinal propinquity must be taken into consideration. It would be very simple for a Mission of the United Lutheran Church, for example, to take over work of one of the German Lutheran societies. There would be no questions of doctrine to adjust with the native Church. Some of these groups include many thousands of church members and scores of well trained native leaders.

There is also the question of polity. For example, a church that in its polity is Congregational might have great difficulty in taking over the work of a church that had had an Episcopal form of government. Not to give due attention to the accustomed form of church government might lead to much confusion and disagreement.

So complex is this whole problem that it cannot be settled hurriedly or without prayerful deliberation. Perhaps we have been thinking of this question in the terms of American societies. American societies cannot settle this question. No more can the British societies alone make the necessary adjustments. The British societies are just as much interested and just as much responsible as we are. So too are the Scandinavian societies responsible.

Not only so, but it will be necessary to take into conference the German societies themselves. This will not be easy, but the future of the whole missionary enterprise will be tempered in some measure by the Christian spirit shown in the settlement. The questions of property interests especially demand most careful administration. Both sides must be satisfied that the final disposition is in every way eminently just.

Neither let any one forget that other most important element,

the native Church. Before these questions are rightly solved, it will be necessary to confer, in the larger centers at least, with the native Church, and to know that those who take supervision in this new readjustment of work can be met by the Church in a spirit of brotherly love and hearty cooperation.

That the task is great, and that the task is complex, and that it demands the best statesmanship which can be produced is evident. The most careful Christian consideration on the part of Great Britain, the United States and Canada, of France, and the Scandinavian countries and of the German societies themselves should precede each step. The desires and aspirations of the native Church should be a guiding factor. Our prayer should be that whatever adjustment shall come may be in harmony with the will of God. Then only will it be for the advancement of His Kingdom.

TABLE OF GERMAN MISSIONS

Агеа	Societies	Present Condition
Africa		
Angola	Rhenish	Work undisturbed
Bechuanaland	Hermannsburg	Work probably undisturbed
British East	Leipzig Neukirchen	Missionaries interned or repatriated. Greater part of the work taken over by the Africa Inland Mission.
Cape Province	Berlin Moravian Rhenish	Some unordained missionaries interned. Greater part of the work allowed to continue.
Egypt	Deaconesses Sudan Pioneer	No word concerning the present status of Deaconess Mission or Sudan Pioneer Mission
German East	Berlin	Missionaries of German East Africa interned or repatriated.
	attention of	Scottish Missions of Nyasaland have been assisting the work
government in	East Africa	Not provided for.
	Leipzig	Not provided for.
	Moravian	Scottish Missions of Nyasaland have been assisting.
	Neukirchen	Not provided for.
German Southwest	Rhenish	Work undisturbed.
Gold Coast	Basel	Missionaries interned or repatriated. Work taken over by the United Free Church of Scotland.
Kameun	Baptist	Missionaries (except two or three American citizens) interned or re- patriated. The American citizens have continued the supervision of the work.

Area

Societies

Present Condition

Basel

Missionaries interned or repatriated. Paris Society giving supervision to it.

Gossner

A single station, now probably aban-

doned.

Natal

Berlin Hermannsburg Missions allowed to continue. A few unordained men have been interned.

Orange Free State Berlin

Missions allowed to continue. A few

unordained men have been interned.

Togoland

Base1

Missionaries of Togoland interned or repatriated. The one station of the Basel Mission is under the United Free Church of Scotland.

Bremen

Bremen Mission with a Christian community of 10,000 by latest information was without supervision.

Transvaal

Berlin

Hermannsburg

Missions have been allowed to continue.

Except in Hongkong and Tsingtao the

missionaries have not been forced to

ACTA

China

Allgemein Mission Basel

Berlin

Berlin Women Friedenshort (C. I. M.) German Alliance (C. I. M.) German Women (C. I. M.)

Hildesheim

Kiel

Liebenzell (C. I. M.)

Rhenish

India

Base1

leave.

Malabar work is supervised by the South India United Church. The Mahratta work in the South is under the direction of the National Missionary Council. The outlying stations have been taken over by several neigh-

boring Missions.

Berklum

Mission supervised and aided by the United Lutheran Church of America.

Gossner

Mission under the supervision of the Bishop of Chota Nagpur of the Church of England.

Hermannsburg

Mission aided by the Ohio Lutheran Synod of America and by the Foreign Missionary Society of the United Lutheran Church of America.

Leipzig

Mission largely under the supervision of the Swedish Church Mission.

Moravian

No definite word received. Probably not interrupted.

Work not interrupted.

Japan

Allgemein

(Continued on Page 265)

The Masses and the Classes in India

BY THE REV. PRINCIPAL J. C. R. EWING, FORMAN CHRISTIAN COLLEGE, LAHORE, INDIA

Address given at the Student Volunteer Conference, East Northfield, Mass.

NDIA is not a country; it is a continent. Its people do not constitute a nation; they are an assemblage of peoples of diverse nationalities, religions, customs and ideals. It is exceedingly difficult, even for those who dwell amongst them, to form anything approaching a full appreciation of the task still awaiting the Christian Church, within the limits of that huge peninsula. We find there one-fifth of the entire population of our entire planet. There are more people there than in the U. S. A., Canada, South America and Africa combined. The great areas of the U. S. A., France and Russia taken together contain a population less than that of India, with its 315 millions of inhabitants.

We think of these as Hindus, Mohammedans, Buddhists, Christians, Sikhs, Animists and Parsees, or under a wider classification, as literate and illiterate. Of the former there are some 20 millions, of whom more than one-tenth are literate in English. This portion of the population has not only increased rapidly in numbers, but within recent years, has advanced rapidly in influence and is today asserting a claim to be regarded as the leaders of the great masses of the people. That they are truly representative of the silent mass may well be doubted, and the idea that any such relation exists is spurned as ridiculous by many. Nevertheless the fact remains that they have become the spokesmen of the multitude, and are giving direction to the social, political and, in some measure, the religious movements of the day. When a few years ago, Japan, in the far East gained a great victory over Russia, a mighty impulse was communicated to all of the great Eastern peoples. The idea that they must of necessity remain forever in a relation of subservience to the West disappeared for all time. In India people began to claim for themselves "a place in the sun," and to demand for themselves a part in the great drama of human history.

This is not the time for any discussion of those tremendous questions which have emerged there from the greatly altered conditions of modern days. It need only be declared that the people are aroused to the possibilities of the future, and are filled with an ambition for themselves and for their country of a nature which could not have been anticipated, least of all by themselves. The leaders of today are men trained in the learning of the West. The initial stages of this training date no farther back than the days

Duff and Macaulay, and yet it has, in a sense, already transformed the country,—not that it has changed materially the lives or the faith or the ideals of the great masses of the people; but it has given new direction to the predominant life of that portion of the population which furnishes leadership to the multitude.

The introduction of Christian ideas through the study of English literature, and especially through the agency of Christian missions, is largely responsible for present conditions.

The ethical ideas current amongst men of education, belonging to all the religions and societies of the land, are derived to an almost startling degree from the New Testament. But they have not been led to the full, or in most cases, even the partial acceptance of Jesus Christ as Saviour. It is true that from the time of Alexander Duff onwards, individuals, some of whom became mighty as leaders in the Christian Church, have entered the Kingdom from amongst the higher classes of the people, both Hindu and Mohammedan. Instances of such men are many, and some of them might be cited, did time allow. Nevertheless, the situation is such as justifies one in pointing to the millions of the higher classes as constituting today one of the most needy and hopeful fields for direct missionary effort to be found in any country.

It is imperative that the Gospel of Christ be given, and its adaptability to their needs be shown to men who have left behind all allegiance to the idolatry and superstitution which characterized the attitude of their fathers, and who are in a position where they may be induced to give a thoughtful hearing to the claims of that faith which announces itself as the fullest supply for all the needs of all men.

A great advance in the work now being done by the missionary schools and colleges, the Y. M. C. A. and organizations for the preparation and dissemination of Christian literature is an obvious necessity of the hour. If such advance be deferred, much of our opportunity will be forever lost. The present political crisis is also a crisis in the missionary history of the country.

At the present moment all existing effort avails to touch but a small proportion of the classes referred to with anything closely approaching an adequate presentation of our message. And meanwhile the people of whom we speak, are rapidly advancing to positions of influence and authority, great numbers of them having learned but little of Christianity, and that little in many cases, alas, from institutions and organizations established for the purpose of counteracting the influence of the Gospel.

For this specific task a small army of Indian, European and American recruits must somehow be enlisted. The call is for the brightest and best young people of the Church. Should you enter that field you will find a sphere in the midst of those intellectual, cultured and, in all respects, intensely interesting people, that will make a constant and strenuous demand upon all that you are, and all that you may have acquired throughout the years of your preparation.

Such a gift from the Church to India is something that must be forthcoming soon, if the hopes entertained during the past years are not to be shattered, if the splendid opportunity of the hour is not to be ignored, and if the blessing that has been

promised to a faithful Church is to be realized.

The number of converts from the educated classes during recent years is, by no means, an accurate index of the results that may be expected. The leaders of a nation are being prepared for the time when they will enter the Kingdom. In spite of the loosening of the bonds of caste and the removal of much unreasoning prejudice, it is still an appalling prospect that faces the youth or man who contemplates the public profession of his faith in Christ. In exchange for his new faith he must relinquish everything which men commonly count dear.

He hesitates, and can you wonder at this? He temporizes, and is lost.

Young men and women, such men and women need such men and women as you, that through your effort in teaching, guiding, sympathizing and loving they may be won to make the great sacrifice.

By way of further emphasizing India's call to you, I desire to speak briefly of that great phenomenon of modern days, known as the "Mass Movement." Time was, within the memory of some of us, when the low caste peoples seemed largely impervious to all attempts to reach them.

Today, the sixty millions of such people constitute a sphere of transcendent interest and promise. Throughout large areas these depressed classes are moving in companies great and small toward the door of the Christian Church. The movement is so rapid and the prospects so bright, that one who has studied the situation with thoroughness was, I think, fully justified in his statement to the effect that were the Church to rise to her opportunity we might reasonably expect, within a decade, to see a body of 15 millions' membership in India. Preachers and teachers are intensely absorbed in the effort to instruct, guide and build up a Church that shall be one of spiritual life and power.

Unquestionably the movement is not exclusively a spiritual movement. In the case of some, the chief thing sought is social

advancement and escape from the practical serfdom of the past. The possibility of such escape it may be assumed is the primary influence in the case of many, but even so, however mixed the motive, the faces of many thousands have turned toward Christ; and though many in the beginning had little idea of Him toward whom they had begun to look, as they have been brought under Christian influences, large numbers of them have entered into lives of Christian knowledge and efficiency. Some of them have advanced to positions of Christian leadership, and the community as a whole is growing not only in numbers but in Christian grace and service.

Here is a demand for a strenuous advance upon the part of the missionary Church of the West. Year after year witnesses an increase in the great body of inquirers. These must be taught and trained for service amongst their fellows. The task of guiding them toward the point where they shall become a part of a great self-governing and self-supporting Church is one of tremendous importance, and a large share in this must necessarily be borne by men and women from the West.

You are called in God's Providence to aid against two great perils: first, the danger lest, under the pressure of the time, a great baptized community should be formed, the membership of which should remain destitute of the life and power which can come only through the knowledge of Jesus Christ, in His adaptability to the need of the lowliest and most ignorant. Second, the danger lest this wonderful opportunity pass, through our failure because of lack of laborers to welcome, receive and guide the vast multitude that is knocking at our doors. The forces of Islam are lying in wait to receive them, if we fail to welcome them, as they come; and both Aryan and Mohammedan, are eager to draw them aside as they enter or have entered our gates, if through failure on our part to give them the fullest degree of spiritual help they are disappointed at what they find within.

In the case of these 60 millions of the lowly, we may say with all conviction, that this is the opportunity of all the centuries. I fear for the Indian Church, for this great multitude which is still without, and for the Christian Church in the West, if this time of all times for the reaping of a great harvest be allowed to pass while we are doing less than our best.

There is a third feature in the situation in India which is likely when clearly appreciated to appeal to a very considerable number of Student Volunteers. I refer to those whose thoughts have been turned to work among the followers of Islam.

Of these there are 67 millions in India. King George of England rules over more Mohammedans than any other ruler on earth. Not long after the death of the prophet some of his followers made their way to Hindustan. Successive invasions from the Northwest were succeeded by many centuries during which the paramount influence in the land was Mohammedan. That prestige was finally overthrown at the time of the Indian Mutiny. During a long period previous to this, the great Mohammedan population had come into close contact with the enlightening and broadening influences of the West, and since then that contact has increased and affected the bulk of the people to a degree which has produced a tremendous impression upon them.

For more than a century Western learning, Christian literature, the Christian missionary, and the Christian ruler, by his life and example, have been touching the lives and helping to form the ideals of Muslim youth. Great and fairly radical reform movements have swept large numbers of them far away from the position of their fathers.

Of these the most noteworthy has been that which centers around the figure of Sir Sayad Ahmad of Aligarh. The Indian Muslim has come to differ widely from his brother in other lands.

This difference lies in his general breadth of culture, his greater appreciation of the views of others, and the wide-spread knowledge of Christian truth drawn from the sources of which mention has been made. It may, I think, be fairly claimed that there is no other country in which Mohammedans are so accessible to the Message of the Gospel as they are in India. The discouraging nature of work for the people of Islam is well known to us all. We know something of the self-satisfaction, the blind faith and the intense bigotry that have tested the fidelity of the Church for centuries. These obstacles are by no means absent from the Mohammedans of India, and yet, there seems to me good ground for the conviction that we have greater reason to expect large results in the near future from amongst the followers of the Arabian prophet, in India, than in the less enlightened lands where his faith has almost from the beginning held uninterrupted sway.

We are encouraged in this belief by the number and quality of accessions from Islam, especially during recent years. Some of the outstanding leaders of the Christian Church, men unsurpassed in spirituality and power are converts from Mohammedanism.

These signs of the times are full of significance, and we joyfully recognize in them the harbingers of a great movement toward Christ, and (may it not be?) the beginning of what will eventually grow into a mighty Christian missionary advance into the ancient strongholds of that faith which has for so long a time withstood with such stubbornness the efforts of the Church.

Great numbers of men, young and old, are found in India confessing that for them the orthodox tenets of their ancestral faith have little meaning. It is not any longer Islam as a religion but Islam as a symbol and reminder of the past glory of a people to which they still point with pride, that gives so large a degree of coherence to this great section of India's population.

In saying this, I would not be understood as believing that the battle has been almost won. On the contrary, we are sure that the struggle here is likely to be as protracted and fierce as that waged with the forces of ancient and modern Hinduism. But that which I would that you might gather is this, that India as a field for work amongst Mohammedans is second to none in present promise, and that it is not a wild dream which suggests that God, who in His Providence brought Mohammedanism and the Christian missionary into such close contact, under unique conditions of religious freedom for a century, has been thus preparing the way for the most effective advance of all history, into those countries where Islam still reigns supreme.

In our attempt to suggest the special needs and peculiar opportunities presented by a study of present-day conditions in the great mission field of which we speak, we have referred to great sections of the population amounting to a total of about 150 millions. But these are less than one-half of the whole. mains a great host of Hindus, Buddhists, Jains and Animists who belong to none of the classes indicated, but whom we may not ignore in our estimate of the task that lies before us. It is not to be assumed that these are inaccessible to the missionary, even though their present situation and attitude are not such as to call for special mention, in a statement which aims to suggest peculiar and urgent conditions. Many millions still live largely untouched by the influences which have almost completely transformed the lives and thoughts of their neighbors. Superstition, gross idolatry and complete satisfaction with the traditions of their fathers, characterize them as individuals and communities. Reform in religion, and in social practices is still a thing remote from their every thought. Innumerable objects of worship make their appeal to the blind and needy heart, and receive in response the abject devotion of the lives of the multitude. Adherence to caste regulation is as firmly entrenched as ever in the homes of a great proportion of the people. Many preposterous customs connected with religion and social life, upon which the educated have turned their backs, are as devotedly followed as they were a thousand years ago.

The Pantheistic substructure of all their thinking and its curious development into the greatest system of Polytheistic practice that the world has yet seen, presents to the messenger of the Truth an obstacle the magnitude of which cannot be overestimated.

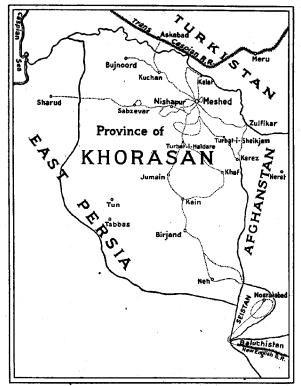
Proud of their ancient literature, and looking with lofty contempt upon a faith which they regard as a thing of today, their condition and attitude challenge our very best, as we set ourselves to the work of understanding them, and their prejudices, and of learning something of the process which must take place in their thinking before they can be expected to intelligently appreciate the message which we long to have them receive.

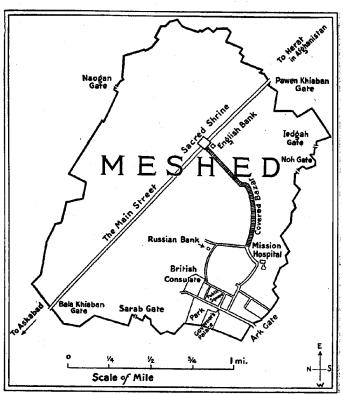
The evangelization of India calls for haste, because of the considerations which have been mentioned. But let no one suppose that the urgency of the need is such as to justify the neglect of careful preparation on the part of those who are called. Let there be few short cuts to India. It can be evangelized speedily only through the pouring forth of our best life. We believe that we have a message, which through the might of the Spirit will prevail, and we believe that in the very greatness of the task of presenting it there is something that comes as a mighty challenge to the deepest spirituality and the highest intellectual preparation that our country can furnish.

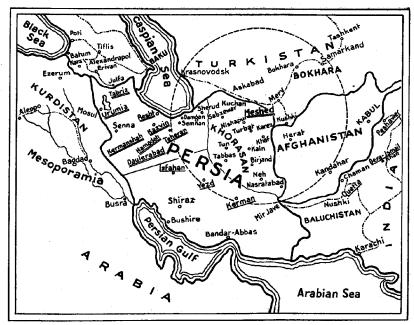
"And time shall come, when, like a swelling tide, The Word shall leap the barriers, and the Light Shall sweep the land; and Faith and Love and Hope Shall win for Christ this stronghold of the night."

GI	ERMAN MISSIONS	(Concluded from page 258)
Area	Societies	Present Condition
Malaysia	Leipzig	Only one station. Doubtless discontinued.
Persia	Orient	Mission probably continuing work.
Turkey (Including Syria)	Deaconesses German Aid Jerusalem Leper Asylum Syrian Orphanage	Missionaries probably interned or re- patriated. No definite word received.
Australia	Moravian Neuendettelsau	Small Missions among aborigines prob- ably allowed to continue.
British Borneo	Basel	Missionaries interned or repatriated. No definite information received.
Caroline Islands	Liebenzell	Japanese authorities have allowed work to continue.
Dutch East Indies		Work undisturbed.
German New Guines	Rhenish Neuendettelsau Rhenish	Probably all work is suspended, al- though the most recent word is indefinite.

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MESHED AND ITS STRATEGIC POSITION

Presbyterian Missions underlined twice; British Missions underlined once. The circle has a radius of 600 miles

An American Door to Central Asia

BY REV. DWIGHT M. DONALDSON, MESHED, PERSIA Missionary of the Presbyterian Church, U. S. A.

ESHED—where is it—in Arabia, Afghanistan or Morocco? Few, even of those interested in Christian missions, have ever heard of the place. Fewer still realize its importance in the strategy of missions in Asia. The accompanying map shows the position of Meshed on the eastern border of Persia, not far from Afghanistan. It is far removed from other centers where missionaries are working. On this map the mission stations of the Church of England are underscored with a single line and American stations with double lines.

The missionary responsibility of other stations in Persia has extended as far as the western border of Khorasan, a province as large as France, and having a population of two million. This province belongs to the territory of which Meshed is the first occupied outpost. Eastern Afghanistan, when it is opened to foreigners, will naturally fall within the sphere of the work of the English mission stations in India, but western Afghanistan, with a population of about three million, will be a

logical field of expansion for the American missionary enterprise opened in Meshed. On the north, in Russian Turkestan, is a great neglected region with nearly 15,000,000 Mohammedans. Probably five million of Tartars and Turkomans live within the boundary of the great circle, with a radius of six hundred miles, drawn from Meshed as a center. This field should be organized, reinforced, equipped and extended so as to reach not less than ten million people dwelling in a region four times as large as France.

Railroads (indicated by dotted lines) have already penetrated Turkestan. Some other society may occupy this great country to the north, and such an arrangement would be agreeable to the Presbyterian missionaries in Meshed. Were their present force increased seven-fold these missionaries would still number only one missionary for every 50,000 people, without going beyond Khorasan. Five new missionaries a year for the next seven years is the conservative but probably the hest general program for expanding the work in Khorasan. If, in the next two or three years, Afghanistan should be opened, as it may be, then this rate of increase should be doubled.

The fact that the people of Afghanistan read and speak the Persian language is already giving the missionaries in Khorasan a unique advantage. Pushtu, the distinctive dialect of approximately the Afghanistan, has same relationship Persian that Scotch or Gaelic has to English. Consequently Persian books and newspapers are widely read in that still closed land. From the American mission hospital in Meshed, in one year, 1791 copies of Scripture, most of them in the Persian language, were sold to visiting merchants from Afghanistan, and by them were taken across the border and sold among their countrymen. The hospital at Meshed has many patients from the land of the great Mogul. At one time, and in one room, there were four hernia cases from the city of Herat.

A GREAT TASK FOR A LITTLE STATION

The little mission station in Meshed, with never more than five missionaries, has undertaken to do extensive evangelistic and medical itinerating. The dotted lines on the map of Khorasan show how extensive these journeys have been. Two large cities, Tun and Tabbas, are still unvisited. They lie far to the south, across the desert, in a region famous for its dates and oranges. Most of the other cities have been visited repeatedly and the people have bought hundreds of copies of Scriptures. They have shown a friendly interest in Christian preaching, and in some cases have urged the mission-

aries "to come and stay." In Salzevar and in Nishapur particularly, substantial offers of help have been made if medical mission work could be started there. In Khorasan there are some seven cities in which stations could be started at once if the missionaries were available.

The English government has now extended a new railroad through Baluchistan, practically to the border of Persia, and has made a road for motor cars as far north as Turbati-Haidari with the idea of extending this motor road on to Meshed. It will thus be possible for the Meshed missionaries, when equipped with light automobiles and a motor ambulance, to do much more extensive evangelistic and medical itinerating among the cities and villages along the border of Afghanistan. This will be in great contrast to the long and wearisome journey of eight hundred miles, on pack mules and running camels, made a year ago from Meshed to the terminus of the new English railroad. The journey was then made slowly, in seventy-two days, allowing opportunity for preaching and the selling of about 1,200 Scriptures in six cities and thirty-five villages.

THE SACRED CITY OF MESHED

The map of the city of Meshed shows the location of the sacred shrine, the precincts of which only Mohammedans are allowed to enter. The American Presbyterian Mission Hospital was started in a rented Persian house, about ten minutes walk from the shrine area. About one hundred thousand pilgrims visit this shrine every year and more and more of them are coming to the hospital, both for treatment and to buy Scriptures. Fifteen thousand patients a year are treated in this hospital and as many as seven thousand copies of Scripture have been sold in Meshed in a single year.

While Meshed is the first great sacred city of Islam in which Christian missionary work has been established, the opposition of fanatics has been much less noteworthy than the very general appreciation shown by many thousands of the people. A striking example of this is the fact that two-thirds of the expense of the medical mission work has been paid by the Persian people. The American hospital took the lead in feeding the starving multitudes of Meshed during the recent famine. Last year when one of the missionaries, Dr. Lewis F. Esselstyn, died of typhus fever, the people said of him, "He gave his life for us." Will not the Church of Jesus Christ, who gave his life for the people of Khorasan and Afghanistan, respond to the need of these ten millions of people who are ignorant of the Gospel and without its blessings?

Christian Opportunity Among Soldiers

BY REV. LEMUEL CALL BARNES, D. D., NEW YORK

Secretary, Department of English-speaking Missions, American Baptist Home Mission Society

OW can we at home do most for the men who are being demobilized and at the same time bring the greatest benefit to America and to all nations?

The national government proposes a system of cooperation with State governments in what they name Soldier Settlements. This is an undertaking of profound social significance.

Food production is the basic business of civilized life. is true not only because human existence depends upon it. but also because human character depends upon it. Food production and character production are more than concomitants, they are coefficients. The upward way of the human race from savagery to barbarism and from barbarism to civilization not only has been marked, but also has been caused by the climb from the hunting to the nomadic stage and from the nomadic to the agricultural. trend is so deep in the blood, so eternally genetic, that the best thing you can do for a boy or a man if you want to stabilize his character in its finest and most productive qualities is to put him into intimate contact with growing things. The home mission agencies should never be deflected from putting major emphasis on the complete Christianizing of agricultural settlements. Just now that is the most powerful reconstruction measure for returning soldiers. Having of necessity drilled them for months in the awful art of destruction, the most redemptive of services now is to reenlist them in the business of production.

Another intimately spiritual aspect of the matter is the necessity for increased food production. The human family can not go on rising to higher levels without an ample supply of bread. Brains without bread are impotent. The pinch of inadequate nutrition is not as remote as we could wish. Years ago, that railroad statesman, James J. Hill, made the burden of his economic message in articles and books the fact that our food production has been nowhere near keeping pace with our growing population necessities.

Even in the United States we can no longer go on blindly ignoring that ominous fact. The war has shocked us awake. At last all men, not only thinking proletarians but even the most sodden theologians, have come to see that food supply is a matter of spiritual concern. We have even learned that it is preeminently

Christian to provide food for the whole world. Agricultural betterment is of the very substance of loyalty to Him who called Himself the Bread of Life and taught us to put as a constant element in our worship the prayer for daily bread. The Soldier Settlements summon us to make a new start in proclaiming the full gospel and embedding religion in the very structure of whole neighborhoods.

A third consideration showing the promise of Soldier Settlements for the Kingdom of God is the fact that demobilized men naturally turn to the conquest of the land. The men of the American Revolution after winning national independence swarmed over the Appalachian Mountains for the winning of personal independence and led in the occupation of the eastern West. Before the Civil War ended, Abraham Lincoln, bred in the old West and knowing the needs of both the country and its men, signed the Homestead Act by which the new Central West was thrown open. War trained men were the foremost force in creating the mighty commonwealths between the Great Lakes and the arid zone.

Now after the Great World War, what is to be done to give similar outlet to the virile forces which come back in khaki? A few days ago I talked with a young man of active mind, who said that he and many whom he knew wanted to get on farms. They had been living out of doors, doing hard physical work and bringing something to pass. The voluntary element in the situation and its appeal to high ambition, make it fit in with the very substance of religion.

A fourth factor making the Soldier Settlement plan an unprecedented opportunity for demonstrating what Christianity can do, is the fact that such settlements are creatable only by a supreme exercise of the principle of brotherhood. Our government is preparing to create Soldier Settlements by immense cooperative projects. The old days of vast, well-watered and unoccupied areas no longer exist, where sturdy men could carve out homesteads for themselves by purely individualistic methods. Yet there is in America an abundance of fertile soil which can be made available by social action. Vast stretches of desert and of swamp have almost unbelievable depths of the richest kind of soil, still larger areas of logged-off land have abundant soil, but are occupied with great stumps of the kind that would not rot out in two lifetimes. Immense capital, great engineering systems and organized armies of laborers are indispensable to the conquest of our still unconquered resources for the production of food and of character. One incidental advantage of the undertaking is that it will require that multitudes of our demobilized men be immediately remobilized for campaigns of construction. One of the redeeming features of

the war has been the habit of unselfish brotherhood engendered by camp and trench and united onset. All the people cooperatively must open the unsubdued parts of our country for the returning soldiers in such a way that every man can have a fair chance to win and pay for an equipped, productive farm.

Again, the Soldier Settlements, if rightly handled, furnish a key to the entire problem of social reconstruction. It may unlock several essentials. One is the provision of adequate food and clothing at payable prices. This is essential for our congested urban populations. Only a people fed and clothed can consider questions reasonably. The burning questions of the immediate future will be answered with frantic passion if multitudes are hungry and cold.

Another essential is that the portion of our working population comprising the largest number of any one kind of manual workers be in an optimistic mood, namely, the agricultural contingent itself, i. e., 35% of our entire population. For years rural life had been deteriorating. In our century strenuous efforts have been made by various nations and agencies, including home mission boards, for the betterment of rural conditions. Now is the time to give those manifold, maturing plans a rapid realization through the creation of the Soldier Settlements on the best lines known, starting them de novo, without the fearful drag of hardened habits. Another essential of the coming kingdom of heaven on earth is the exaltation of manual occupations till they are seen to be divine, employing mind and will as well as muscle. Agriculture is the manual vocation most readily capable of such spiritualization. we put the men-mill men, office men, college men-who gloriously dug the battle trenches in France, to digging irrigation trenches in Arizona and drainage ditches in Louisiana, then to turning the swamps and deserts into model farmstead communities for themselves and their loved ones, we can do more in the sight of the whole world, as well as in the sight of God, during the next ten years than in one hundred years under ordinary conditions.

It is hardly needful to add that the proposed Soldier Settlements provide not only an opportunity, but without question an imperious call, for inter-church cooperation. The government does not prohibit the free exercise of religion by any individual or group of individuals. At the same time, if the denominations allow themselves to be drawn into the expenditure of the sacred funds given for the extension of Christ's Kingdom on earth, into mere competitive, sectarian rivalries, they have committed treason to a holy trust and will be condemned. Here is the opportunity for us to say at the creative hour of new communities: Cooperation is the law of Christ. If any two or three inhabitants of a Soldier

Settlement want to have a church of their own and support it themselves, it is nobody's business but theirs and God's. But if they should call upon home mission agencies to support them with missionary money the responsibility would be transferred to the Boards and they would have to answer for the misappropriation of funds if they used money for such a purpose.

It is impossible as yet to tell how large a task is laid upon home mission agencies by the proposed Soldier Settlements. But enough is ascertained to suggest immediate dimensions. After subtracting the areas now improved and the other vast areas which are unavailable for agriculture, we have 372 million acres of unimproved land which can be brought under cultivation. In order not to be staggered by the magnitude of the problem let us say that only one-tenth of that area, or 37 millions acres, are likely to be subdued in the immediate future even by the demobilized army. In some of the irrigated tracts 10 acres are enough for a family. 40 acres are enough in a large number of cases. But suppose that the average is to be 100 acres, a large allowance for the new intensive farming. That would mean 370,000 new farms. How many new churches will that require? The majority of the new settlement churches in the past have begun with less than 25 constituent families. But assume four times that many for the new non-competitive order, i. e., one hundred families to a church and six families on each square mile. With the church at the center several of the one hundred families would be four miles away. These conservative figures show the necessity for 3,700 new churches in the next few years.

But the number of churches is not the main thing. They must be of a new type. Even if they were confined to the old lines of church life, the churches for our men from France would have to be of a commanding strength which few frontier churches had in former times and they must have a corresponding outlay for workers and equipment. Can we serve the men who have saved the world with the aid of manifold new instrumentalities, and not give them the best that the Spirit of God has given us in ideals, methods and equipment for embodying the whole round of religion? The one-celled meeting-house of the old frontier and the single-barrel shotgun preacher will not do for the men who have learned to cope successfully with the magnificent equipment of the world's greatest military forces.

No one can look into the opportunity of the churches in connection with the Soldier Settlements without being convinced that it is an opportunity of the first magnitude.

Salt and Its Savor in China-II

Do the Chinese Make Good Christians?

BY REV. CHARLES E. SCOTT, TSING TAU, CHINA

Author of "China From Within"

NE of the most appalling things that the itinerant missionary sees is the enactment of the "ma kiei" (the reviling of the Street). Usually it is done by a woman, who, cowed and dishonored, has endured abuse till she rebels—breaks like a whelming flood against a dam. Wild and frenzied, she rushes out into the street there in the presence of the neighbors fast-gathering for the spectacle to relieve her mind of one awful typhoon of vituperation; and, because heathenism has no gods worth cursing by, she likens the object of her wrath to all the lower orders of creation, big and little, four footed and two, quadrupeds and vermin. With her locks dishevelled, and tearing her clothes, her arms waving in frantic energy, and beating her breast, she reviles all the ghosts of her husband's ancestors and all his posterity to the nth generation. She curses every home on the street, up one side and down the other—until she falls, frothing, often a physical wreck for life, or permanently blind as a result, or with a blood vessel broken.

I arrived late on Saturday night to worship over Sabbath in the home of a single Christian of the village. He was a fine old man, mellowed by sorrow and trial, and an elder. A cunning scheme was worked out by the village to humiliate him in the presence of the foreign "Shepherd." Newly dug peanuts were sunning on the threshing floor of a next door neighbor. A man sauntered up and began to accuse the elder's wife, who was a heathen, of stealing several peanuts off that floor. As he taunted and vociferated, accomplices joined him; the din of shouting and recrimination increased in fury until the young bucks had the old woman wild in uncontrolled and uncontrollable rage. Her raving was perfectly awful to see and hear. Before its climax was reached the whole village apparently had assembled, the narrow street was jammed with an excited crowd, gesticulating and commenting on the spectacle, common enough, but interesting now because of the foreigner. And as she collapsed the gang of heartless mischief-makers, leering, moved nearer her house and shouted into the gray-bearded elder: "This is the self-control and love of the er-kwei-tsi kia! This is the power of the Jesus Doctrine!"

But the power of it they never knew. They thought he was a coward, afraid to come out and become a part of the new flow of inflamed filth. But inside, he was on his knees, and pouring out his soul to God for strength to love them and show them a good example.

Many members of the Catholic Church in China are village roughs and bullies who had grudges to pay; they are also law-suit promoters, who seek power and prestige before the magistrate in pressing cases backed by priests of the Roman hierarchy. Many of the members are unregenerates who, appearing for examination before Protestant missionaries, were recommended to more study; and, in pique at what is termed "loss of face," in not being received at once into church membership, they hastily offered themselves to the priest. I have examined a number, who did not know who Mary is, or even who is Jesus. But such were speedily baptized by the priest and entered at once upon interesting careers of zeal for the Church, which took the form of harassing Protestant Christians.

Repeatedly with clubs they have broken up our religious services; once, with guns, one of which was accidentally discharged by a rowdy into the arm of a pal, thereby causing the gang to accuse of attempted murder a mild and innocent worshipper in that service. He was in prison six months before the truth of his innocence leaked out.

Where they dared, their policy has been to terrorize humble, inoffensive folk. A poor woman whose husband had died and who was childless, was the only Protestant Christian in a village of one of our churches, where twenty families had suddenly become Catholics in order to successfully push a law-suit against a rival clan. They threw all her chickens into her well, and committed a series of like outrages—petty to us, but great to her. In answer to her request to know wherein she had offended them they wrote: "Nothing, but we want you to know that we are 'li hai' (fierce) and you had better clear out!" She did, leaving her small property to her spoilers.

In another village a gang of Catholics had sought to drive out a single Protestant family, burning their harvested wheat and their house, and lighting fires under their plow-ox.

The magistrate in a County near Tsingtau was in bondage of fear to foreign priests there. He did whatever they demanded. They entered upon a systematic plan to use this official and their own rowdies to frighten our Christians either into recanting and joining their ranks, or else into moving out of certain desirable villages. Our services were repeatedly broken up, the leaders carried off to the yamen, where they were imprisoned and bambooed and repeatedly tortured by the yamen henchmen for blackmail.

Well do these Christian know that as Paul said: "Through tribulation they enter into the Kingdom of God."

Yes, these Christians endure, and without repining. A missionary friend cites the case of Han Wu. Waylaid outside the village by his heathen neighbors, he was beaten until insensible and left there to die. Kind Christian friends, hearing of the outrage,

took him up, and as they were tenderly laying him down on his brick bed, one of them asked: "Are you suffering much, Brother Han?"

"Nothing like my Lord suffered for me."

From the beginning the most powerful and fiercest enemies of Christianity in China have been the officials. To the national antipathy towards a strange religion coming in to usurp the place of the old, has been added the knowledge of foreign aggressions, the forcing of leases and concessions by their Governments, and the political indiscretions of the Roman Catholic priests. They have usually felt that, in the language of one official: "Christians are roughnecks, who need shaving with the heavy razor" (the headsman's sword).

Even Li Hung Chang could say: "I hated the foreign religion more violently than all other scourges in the world: and I prayed and hoped that not alone would the Taipings be destroyed, but that earthquakes, eruptions of mountains, and terrible fevers would make the Christian nations without a man, a woman, or a child."

A great Viceroy wrote: "Christians are rats of disease caught from the leprous missionaries of Canton; and they would run into all the holes of the centre and north and spread their vile malady. The lingering death of a thousand slices should be applied to all those who have countenanced this foreign doctrine. If my own arms were not so lame during this season from rheumatism and other ailments of the blood, nothing could please me better than to take a place as executioner of the vermin."

Apart from the fact that Christianity was for them a trouble-breeder, it has seemed utterly absurd to the Confucian Literati and officials of China. As Li Hung Chang put it: "It is a part of the Christian teaching that the "Heaven-Father" let his son come on earth and die for wicked people. Such teaching! If they would say he came and died for the good people, it would sound sensible, even though the rest of their doctrines are too absurd for a man with brains to give a serious thought to. If the gods are good and want men to be good, will they allow members of their families to be killed like criminals for the sake of criminals? It has been long intimated that most of those foreign devils are crazy, and I am beginning to believe it. But it is strange that they should be able to draw any of our people away from the old religion and old philosophy. I cannot understand how it is, but I am sure this crazy fad will die out."

The officials have had numberless methods and opportunities to try in the dark, and without fear of exposure, to make it "die out." The authority of each magistrate in his district is practically absolute; and no Christian who would be brought before him would think of being so rash as to oppose his will.

Often the persecution by fellow-villagers is intimately bound up with that by officials, because the latter can so powerfully abet and crushingly complete what neighbors have begun. For instance, in the case of refusal on the part of one of our Christians to pay a share or subscription towards a temple show, a subscription exorbitant and arbitrarily assessed him,—which he would have repudiated, even had it been smaller—the village elders sued him before the magistrate, who made him pay heavily and had his feet bambooed for good measure.

These unfair discriminations extend from the most trivial affairs to the most serious. The young son of one of our Christians cut grass over the boundary line of his neighbor's patch—by accident, he claimed. The regular fine for such transgressing was five tiao; but the village elders fined him ten. Immediately afterward two heathen were caught in the same misdemeanor, and they were not fined at all.

In one village, a heathen stole twenty-five tiao from a Christian. The amount of money, the time, and the place and culprit were all known to the official; but because the robbed was a Christian, he would do nothing.

In another village we had two families wretchedly poor, whose men needed all their time to earn food. The roads were kept up well there, because they were in German territory. The Chinese road-master so alloted the work, as to make the heads of these poverty-stricken families work greatly over time on the roads. By an equitable arrangement their share of road-tax, worked out in time, would have been a couple of weeks. They were made to do the portion of several heathen families—who escaped with no service and were not required to pay for substitutes.

In still another village some of our members started a Christian school; the magistrate would not start an official school there, yet he fined and punished them because they started a better one than his would have been.

More serious cases frequently occur. Roughs of a certain village organized themselves into a "Hei Yie Hui" (Black Night Society). Disfiguring and breaking the smaller idols of the village temple, they strewed them, armless, headless, around the temple yard; also threw the larger ones on their noses in the dirt. They then went to the county official and accused a fellow-villager, a Christian, of being guilty of the sacrilege. Whereupon the Christian who—mark it—was well-to-do, was ordered to pay all costs of the law-suit, and a fine of 500 tiao, (which probably went into the mandarin's pocket); he was also ordered to repair the temple, and bear the expense of bringing a troupe of travelling players to the village.

This sort of procedure is called by the Christians "rubbing in the salt," in reference to an ancient custom still extant in the yamen of not only bambooing an innocent man, but also rubbing salt into the raw and lacerated flesh.

Incidentally, the officials understand perfectly their legal right to deal with Chinese subjects as they please—which right they usually exercise despotically, and practically there is no appeal. Since the establishment of the Republic the Chinese are instructed no longer to "ka tou" before a magistrate. On the 27th of October, 1913, one of our Christians was hauled on a false charge before the County official, who ordered him to "ka tou." He refused. And as he stood and bowed, he said: "I prostrate myself only to Jesus Christ, My heavenly Master!" For his temerity he was imprisoned and bambooed 400 strokes.

Moreover the magistrates can now with better face than formerly resent interference from foreigners. Such interference often results in more pressure being brought to bear upon the persecuted and those close to him. Realizing the unwisdom of meddling in yamen processes, the policy long ago adopted by Protestant missionaries—hard as it has sometimes seemed to the Christians,—has been that of concentrating their efforts on praying with and for the unfortunates, and on instructing them in the Scripture attitude, and in exhorting them to endure hardness as good soldiers of Jesus Christ.

Recently there has been much persecution by soldiers. During the Revolution the situation in Shantung Province was peculiar. Fourteen or fifteen of the provinces to the south were practically solid for the Republic. Shantung Province and those to the northward were filled wih Yuan-Shi Kai's German-trained Manchu Regulars. Not only was there little chance for the Republicans to gain much foothold in Shantung, but the Manchu troops in small bands infested the country sides, dominating the villages and markettowns. The soldiers, in these small bands, removed from the eyes of their superiors, raided and looted and burned and raped without let or hindrance. The Christians were often the especial objects of their violence. Their voice was not to be heard, even had the authorities been willing to listen to such "trivial" matters.

A certain general with his troops was quartered in one of the walled cities of our field. I visited him and politely called his attention to the fact that even our little school-boys, assuredly innocent of crime, were, at that moment, contrary to a proclamation guaranteeing religious liberty, manacled in a low, filthy den inside the yamen. He smiled incredulity. I knew, for I had earlier visited them in there. Some of their mothers were distracted with grief; sick from fear for their boys. His reply was: "We are after only the "tu fei" (ie. robbers). And all outrages, purposedly and definitely committed against Christians, as Christians, were explained away on that ground.

It was a sight to see Christians brought into and through a town tied to the tails of horses; to see a band of troopers dash up to a railway station, and on signal enter the train and haul out a man and execute him on the spot; to see headless trunks hanging outside city gates, and the heads in the moats nosed around by starving curs.

Those who read the vernacular papers in China, or are in touch with the foreign journals, cannot fail to be impressed with the condition of chronic anarchy and terrorism, due to organized bands of bandits, that obtains extensively in some section or another all the time in China. The names of many of these societies and bands are significant—names like "Black Tiger Society," or "Strong Ox Society"—suggesting their object which is to oppose Western learning and Christianity—all of which are rendering the classics, their use and teachings, obsolete. To this end they make a speciality of harrying and persecuting Christians. Many a country side has in the last year been terrorized by such proclamations as the following posted June 4, 1913. "Black Tiger Faithful Righteousness Society, Proclamation:

"Because of the Government's persecution of the people this Society has twice during the last year fought against Sienyu and has won, but there is a class of people who are destroying the idols and the ancestors, and are therefore in constant opposition to our society. Our society has now collected a large number of men and will first destroy this class of people, and then will cross swords with the Government.

"Be it known to all people of this religion, that if I make a night attack anywhere, and you separate yourselves from this class of people, you will escape all injury. Stand aside and watch. If you do not do this, it will be difficult to distinguish one from the other, and all will be destroyed. I therefore issue this proclamation that all may know."

In other places, the robbers took all supplies of live stock and grain, and not only killed women and children, but took Christian men, and put them in the front line of fights, to draw the fire of soldiers; if these conscripted and unwilling fighters tried to flee, they were shot by their captors.

But there is a persecution that, in extent and sustained intensity, exceeds all the foregoing: It is the Hidden Horror of Heathenism. It is called by the Christians "Burying alive." It refers to the treatment of Christian daughters-in-law, in the families of heathen mothers-in-law.

A baby girl, while her parents were yet heathen, has been betrothed into a heathen family. In the course of time her parents became Christians; she was given a chance at school, and grows up, trained and winsome, with the laudable ambition to make her own

home a real Christian home. But her parents dare not break the contract; and she is tied for life to a peasant boor—uneducated, unsympathetic, coarse and brutal. Until he lifts the heavy veil cloth, following the marriage ceremony, he has never seen her; possibly is considerably younger, perhaps at marriage is still a boy. For the Christian bride it is a living death—the steady, relentless pressure, glacier-like, of nagging and contumely. The young wife is supposed to have swallowed a "magic Jesus Doctrine pill," and the only way to get it out is to work it out. This the family set themselves, through heaping drudgery and abuse upon her, to do. All the members have a hand in the process, even the younger female relatives.

A woman, converted in one of the meetings I was conducting, confessed there with agonized weeping that for ten years she had made life as nearly unendurable as possible for her oldest sister-in-law, one of our best Bible-women.

A charming young woman in one of our churches,—an unusually good teacher she was,—on her marriage was repeatedly threatened by her husband. Daily brandishing a knife before her, he daily vowed that he would cut out her heart, if she did not recant. Finally, because of her religion, he divorced her—putting her into an unspeakably disgraceful and helpless condition for a woman in China.

Humanly speaking, it would seem as if the lamp of faith of these girls—unbefriended, abused, hated,—could only feebly flicker, to be ultimately snuffed out. Few other situations so remind one of a doomed man, caught in quicksand and inexorably sucked down, slowly sinking out of sight—and yet these women rarely go under.

Ultimately these testimonies induce profound respect for the individuals and for their faith. Officials, though persecuting, are favorably impressed. There have been school-boys, who, alone out of many schools in their city, when parading and ordered to enter the temple of Confucius, and, along with their Government School fellows, worship the image of the Sage, refused to obey the magistrate's command. They expected to be bambooed for their courage. Instead they were presented by the magistrate whom they defied with a silken banner in tribute to their courageous adherence to convictions.

To endure persecution for righteousness' sake and to reward good for evil, is, as a principle and as a phenomenon, strange to heathenism. And, while the heathen do not understand the reason for this attitude, they yet respect it. It was this attitude that, during Boxer days, caused tormentors to cut out the hearts of martyrs in order to look for the secret of martyr-courage. It is that which today has caused officials to say to our Christians: "We know no Gods who are worth suffering for!" Ah, but our Christians have answered, "We know One for Whom we would gladly die!"

Anna Coope, Sky Pilot to San Blas Indians

BY MISS BELLE M. BRAIN, SCHENECTADY, NEW YORK

Author of "Holding The Ropes," "Love Stories of Great Missionaries," Etc.

NNA COOPE is a heroic missionary, whose dauntless courage is akin to that of Mary Slessor. She worked in obscurity until the Latin American Conference at Panama in 1916 revealed her to the Christian world. Among the San Blas Indians on an island off the coast of the Republic of Panama, "Miss Coope swept in like a sea breeze," said Robert E. Speer in quoting from one of her addresses, and James H. McLean was so impressed with what God had done through this one woman, that he appended a brief sketch of her life to his text-book, "The Living Christ in Latin America."

Anna Coope was born on May 31, 1864, at Bolton in Lancashire, England. She was the firstborn of her parents but received scant welcome because she was not a boy! Like David Livingstone and Mary Slessor she was early put to work at the loom and like them, she had an insatiate appetite for reading and study.

She did not come from a Christian home. Her mother cared little for religion and her father, though he had been brought up by a godly mother who prayed much for her children, was bitterly opposed to Christianity. Nevertheless Anna early became a seeker after God and a worker for Him. When she definitely accepted Jesus as her Saviour, at the age of seventeen, her father frequently threatened to turn her out of doors. Many a night when she was at church he locked the door and dared her mother to open it. But the mother always crept down and let the daughter in, thereby calling down a storm of wrath upon her head. Yet the girl loved her father and prayed for him, feeling sure that some day he would be saved.

Miss Coope's interest in missions began at the age of seven or eight. On one of those rare occasions when her father reluctantly allowed her to go to Sunday-school with a little neighbor girl, she heard a lady tell about the children of India who knew nothing of Jesus and His love for little children. "Why doesn't somebody go to tell them?" she asked. "I would go if I were big enough. When I get big I will go!"

"From that day," she says, "I was marked for a missionary to the Indians somewhere. Henceforth that was my star. my

^{*}Anna Coope; Sky Pilot of the San Blas Indians. An autobiography. With map and illustrations from the author's photographs. 12mo, cloth. 180 pages. \$1.25 net. American Tract Society, New York.

goal." This purpose was further developed by a little magazine, "The Life and Explorations of David Livingstone," to which her father subscribed later on. "He read it because he was interested in the exploration scheme," she says. "But I read it because David Livingstone preached Jesus to the poor Africans. What did I care about the source of the Nile? I wanted to find the source of salvation! Livingstone became my hero and I determined that I would be a missionary after I had found out how I could myself be saved."

The purpose to be a missionary, however, did not come to full fruition until after she had removed to America with her parents and was settled in the little town of Edgewood, Rhode Island. Here in a small Adventist church where she had found spiritual food and fellowship, she heard missionaries returning from the West Indies speak from time to time. They invariably spoke of the great need of more workers and this at last proved to be her call.

These missionaries had gone out on the faith plan without salaries guaranteed by a Board and she had read the life of George Müller of Bristol and had been deeply impressed by it. So she decided to be a faith missionary and trust God for support. Accordingly, after waiting patiently upon God to know His will in the matter, she announced in church one evening that she felt called to be a missionary to the West Indies and was going by the first boat she could catch! She had no idea what this would cost, nor did she stop to inquire. When asked where the money was coming from she simply answered, "From God. He has called me to go and will pay all expenses."

The very next Sunday a working girl of the church put five dollars into her hand saying that she wished to share in the blessing. And that same day at the evening service, one of the deacons announced that he would be responsible for "our sister Anna's expenses to the West Indies."

Thus it has been ever since. Every need has been met, every want supplied as promptly as in the days of the prophets and the apostles. Never once has God failed her. "I do not talk about my needs," she says "I never need to. I am to be about my Father's business and He Himself takes care of me. 'I'm the child of a King' and no beggar. My Father can speak for me better than I can for myself, so I always let Him do it."

On October 2, 1897, she sailed from New York with a party of missionaries bound for the West Indies and stopped with them at various islands holding meetings and distributing tracts. At a conference of workers held in the Barbadoes in January, 1898, she heard a young woman from Bolivar, Venezuela, tell of a tribe of degraded Indians on the banks of the Orinoco who had no mis-

sionary and wanted one. This appealed to her, and after waiting upon God, she decided to go there. But the way did not open at once and in the summer of 1900 she was called home by the serious illness of her mother.

She found her mother nigh unto death and still without hope in Christ Jesus. It seemed too late, but Anna Coope prayed to God pleaded with her mother, and two weeks later she accepted salvation through Jesus. It was a time of rejoicing, and during the three weeks that the mother still tarried on earth, she preached Christ to all who came to her bedside.

Her death laid upon Anna Coope a new duty—the care of her father who was now past seventy. For six years they lived comfortably together in their little home, she taking up her old trade of weaving linen to pay expenses. The old man was as bitter as ever against religion, until he was laid low by a paralytic stroke. Then one morning before daybreak, he suddenly said, "Anna, get your Bible and teach me the way to heaven!" Gladly she did so and within an hour this hardened old sinner of seventy-eight had accepted Christ as his Saviour. Thus were answered the many prayers, not only of his daughter, but of his godly old mother as well.

Though it was only four o'clock in the morning, the daughter, in a wild delirium of joy, at once sat down to write the news to her friends, among them a preacher in the West Indies who had insisted that she ought to put her father in a home for the aged and return to her work. "I told him," she says, "that though this man was my father, I knew he was a great sinner, and that I felt that God had given me this heathen at home to convert before I could go to the Indians; and that if I wanted God's blessing I must do the duty that lay right before me."

At eight that same morning, the old man began to preach Christ to his nearest neighbor, and during the nine days of life that remained, he lost no opportunity of telling how Jesus had saved him.

His death left his daughter free to go in search of the Indians on the Orinoco and within a month she had sold the little home and all its contents. Part of the proceeds she sent to India and Japan to work where she could not go in person. Then in November, 1907, she sailed again for the West Indies. The way was blocked to Venezuela, but hearing through a colporteur of a chief on the Orinoco who had bought a Spanish Bible and wanted a teacher she was the more determined to go. Presently the way cleared and accompanied by three colored girls, she began the long-talked of journey.

The voyage up the river proved perilous and trying. But her courage did not fail. God had said "Go," and she went trusting

Him to take care of her. As she went she preached Christ, rarely to crowds but constantly to individuals—rough boatman, Spanish traders under the influence of liquor, and heathen Indians who had never even heard the name of Jesus. And, unpromising though the material seemed, God gave her souls for her hire.

But her faith and courage were often tested. One night when obliged to sleep on the sandy bank of the river, she was awakened by the excited twittering of the birds in the bushes nearby. Almost immediately a great black and yellow snake came gliding by. It was quickly dispatched by one of the boatmen, but her terrified girls insisted that its mate would soon come in search of it. "What if it does?" she cried. "The birds will notify us. God has evidently set special guardians around us."

Another night when she was preparing to sleep in an uninhabited adobe house, she found that the palm-thatched roof was alive with spiders, bats and whip-snakes! At first she hesitated, but being assured that these things were not dangerous, she spread her cot and slept all night without harm.

Nor was she afraid of savage men. One night when she had played on her little folding organ and sung until she was hoarse for a fascinated crowd of some 150 wild Indians who would not go home, she lay down on her cot without undressing and was soon fast asleep. Opening her eyes at daybreak she found them still there, as motionless as wooden images! They had been there all night and her girls had not slept at all fearing lest they kill her and scalp them.

"Where is your faith?" she cried. "We are on business for the King and has He not promised to take care of us? Don't you see how He has guarded us every step of the way? He has protected us from snakes and all things hurtful and now has let these men stand guard over us all night to protect us from we know not what danger."

At the village of San Isidro she found the tribe she was seeking. They welcomed her kindly, but the chief was very ill and told her she had come too late. He was apparently dying and she was overcome with grief. But a great wave of faith filled her heart and she besought God to let the chief live in order that his soul might be saved. Almost immediately he began to improve. A few days later he came to see her in her tent and that same day accepted Jesus as his Saviour. But, alas! after four months' consistent living, he "went to be with Jesus" and her work there was brought to a close. According to the custom of the Indians, they burned many of their huts and went to the mountains where they would remain scattered until a new chief was appointed. She begged to go with them, but they were not willing. But they

thanked her for coming to tell them of Jesus and promised not to forget.

From Isidro Miss Coope went to Bolivar City where she found a package of mail. Through a clipping in one of the letters she was led to go to Colon in the Republic of Panama where she heard of a group of San Blas Indians who were asking for a woman missionary to teach them. This proved to be her call to permanent work, and after some delay she went to settle among them.

Alone and unaided she entered upon the work of transforming a tribe of some 800 Redmen among whom the forces of Rome and rum had been working ruin. There was much opposition at first and the story of her adventures in the launch in which she made her first trip to her field is one of the most exciting in the literature of missions. More than once her life was in danger, but through God she won the day. By and by the opposition ceased and she was left sole master of the field. She has really done a great work for these Indians. Though she is preeminently a soul winner, she is not unmindful of the material needs of her people.

"They tell me," she said at the Latin American Conference, "that I have no results because I am working for the souls of these Indians—no economic and social results. But when I came to my island there were no roads, only paths where the Indians walked duck fashion. Now there are wide roads crossing the island in both directions where they can walk twelve men abreast. Then there were eight saloons, now there are none."

Her autobiography is a gold mine of stories. Among them is that famous one that has been going the rounds of the religious press (without giving her name or station) of the parrot that came to school and learned to sing "Onward, Christian Soldiers" so quickly that it helped to spur the children on.

Christmas in the Slums of Tokyo

BY REV. WILLIAM J. HUTCHINS

Professor Hutchins is giving Bible addresses in China and India while on a tour of the mission fields of Asia with Dr. George Sherwood Eddy.

—Editor.

E reached the Japanese capital on Christmas afternoon. Merle Davis, the honorary secretary of the Y. M. C. A., guided us in an automobile through miles of muddy streets. The cold penetrated our heaviest winter clothing, and yet the shops were almost all opened to the weather. The merchants crouched over their hibachis, or charcoal braziers, try-

ing to keep warm. Boys and women with feet absolutely bare walked on their clogs, pitiably uncomfortable. We stopped at a charming little street of toy shops which served as the approach to the great temple of the goddess Kwannon. As we passed under the temple gate-way, we came into the more sacred enclosure, in which all day long merchants and money changers, sellers of pigeons and of little images of the goddess ply their trade. The temple, alas, was closed for the day, so that we did not see the image, whose body has been largely rubbed away by devotees who have touched that portion of the body which in them is suffering pain.

We were then driven to a slum which few foreigners ever see. The main streets were wide, there were no sidewalks, and the mud flowed right up to the little open shops. Leaving our car, we struck into a lane perhaps six feet wide-one mass of sloppy mud, in which one's rubbers slipped off, failing (as Christian Science fails) just at the crisis when needed. Here and there were dim lights, by which we worked our way into a still narrower lane, and struck a section than which there is nothing more deplorable in Tokyo. On both sides of a muddy path were tenements, each consisting of one room, separated from each other by paper, walled in front and back by paper panels. Each room was six by nine feet. Beneath was stenchful water. Here was a middle aged man, lying under a blanket, while his boy, getting under the blanket at the man's feet, crouched over for warmth. In another room sitting over the brazier, which smoked horribly, were a man and woman, and a baby crying quietly. Next was a room of the same size, in which an old man, with long gray beard, sat like a Buddha. He was blind. His wife met us with a bow to the ground. and with a gracious smile which would have befitted a queen. There was a little baby in a box, a god-shelf above the door. These people have two children at work, who return to sleep in . the same pitiable little room. Davis reminded the woman that it was Christmas, and gave her a little present, and the gentle grace with which she received it broke one's heart. It is now some 1900 years ago that the mother of our Lord suffered for such women. Above one of the worst of these houses was a tiny roof garden, a last pathetic struggle for the beauty of the world.

We passed through a covered way, on the one side a cesspool and toilet, on the other side the communal kitchen. In wet weather the sewage drifts into the kitchen. We were now in a tunnel tenement. On either side of a roofed lane were tiny rooms. In one of these rooms, kept with exquisite care, were a father and mother, one half blind child and several other children. Everywhere Davis was greeted with rare and beautiful courtesy, which his own kind heart well deserved. Fifteen thousand people in Tokyo, we were told, live in misery like this.

We then were driven to a slum of a better sort. This was the lodging house section for the factory workers. We looked down street after street, lined with houses, in each of which we could see stall-like rooms, in which from one to six workmen would lodge. Many of these "hands" come from the country, spend a couple of years in the city, and often return to the country, demoralized and physically ruined. In all this worst section, with its nearly a million people, there is, up to date, no resident missionary.

It was good to get back to a Christian home that night, to see the children about the Christmas tree, and to know that one day a Christian Christmas might come to this, the greatest city of Asia.

How Turks Conduct an Orphanage

'Antoura: The Shelter of a Thousand Tragedies

BY MAJOR STEPHEN TROWBRIDGE

American Red Cross Commission to Syria and Palestine

T may surprise many to know that the Turks conducted an orphanage for Armenian and Kurdish children during the war. In the village of 'Antoura, in a beautiful valley of the Lebanon, twelve miles north of Beirut, an officially appointed Commission of the Young Turks gathered during the second and third years of the war nearly two thousand Armenian and Kurdish orphans. But what a vast difference there was between this institution and those conducted under Christian auspices. The commission subjected the children to a rigid system of training in the Turkish language, Turkish history, and the Mohammedan religion. Every vestige and as far as possible every memory, of the children's religious and racial inheritance was done away with. Turkish names were assigned and the children were compelled to undergo the rites prescribed by Islamic law and tradition. The girls were being trained in "Ottoman Kultur" in preparation for the harems of Turkish officers and notables. The boys were being trained as servants in the Army or Government.

Not a word of Armenian or Kurdish was allowed to be spoken by the children. Turkish ideas and customs were impressed upon the lives of the children, and they were taught the reasons contributing to the glory of Ottoman arms and the prestige of the Turkish race. Whenever a German or Turkish officer visited the orphanage the children must form a hollow square and shout: "Long life to our King! (the Sultan) Long life to Germany!" The children were drilled in the genuflections and formulas of Moslem prayer and in the creed: "There is no God but Allah, and Mohammed is his prophet." The little crosses which many of the Armenian children wore at their necks were destroyed.

The building chosen by the Commission was the large Boys' School of the Lazarist Fathers in 'Antoura. Army officers were detailed to go to the concentration camps north and south of Damascus to select the children. Loutfi Bey was appointed director, and Khalideh Khanum of Constantinople, a lady of remarkable literary ability, furnished the teaching staff from her private school in Beirut, and Djemal Pasha delighted in having their photographs taken on the steps of the orphanage, surrounded by the employed staff, as the leaders of Ottoman modernism.

At the 'Antoura orphanage, on October 17th and 18th, 1918, nine days after the Franco-British occupation of Beirut, nearly two thousand children had decreased until there were only six hundred and sixty-nine orphans left—151 girls and 489 boys—Armenians and Kurds, beside 29 Syrians. All the rest of the two thousand had died during the past three years.

Beirut and the Lebanon are now under a kindly and equitable French administration. The Military Governor has authorized Professor Stewart Crawford of the faculty of the Syrian Protestant College to become the director of the 'Antoura Orphanage. The boys and girls will be cared for in separate buildings and useful industries and educational classes will be organized. The children will be put upon their honor and gradually a plan of self-government will be worked out. They are already learning what American justice means. They have found out to their delight that Prof. Crawford is the best friend they have ever had.

This brief sketch gives only a very imperfect glimpse of the throbbing human need in these 669 lives. For the love of God shall we not share with these children the best things we have, shall not the Red Cross make the orphanage of a thousand tragedies into a home of ten thousand blessings? For the old people who have survived the wilderness marches we can do little. They instinctively brood over the past. But for these young lives there is aspiration and hope and energy. It is not too late to re-create by months of patient effort the childlike trustfulness which has been so rudely broken. Only the Great Shepherd Himself can measure to the full the value of these lives. Laying His hands upon them in benediction, He will call the children by their true names. For He knoweth them, every one.

War and Religion "Over There"

BY PHILIP E. HOWARD, PHILADELPHIA

President of The Sunday School Times Company

NTO what religious and moral conditions have our American soldier boys been projected in Great Britain and France? In the closing year of the war at any time about a hundred thousand Americans might have been found in the British Isles, in addition to the vast numbers in France. What may American churches learn from the British and French experiences of these critical years, so that the future may be marked by a more adequate provision for spiritual life and service?

On a tour among the British churches last year, I found everywhere large congregations,—large by any standard in peace or war time. Nearly every one of the few men in the congregation were in uniform. The general withdrawal of men from the churches has broken into institutional work everywhere, and to an unwonted degree women have been placed in executive positions in church work. The available men, too, have had very heavy additional demands upon their time and strength, over and above the sharp pressure of the competition that belongs to normal life there. Through sheer weariness both men and women have been unable to do all they might wish in church work. Some are just managing to "carry on," with a nervous breakdown impending,—a very common condition at this moment among even these sturdy British

Christian workers.

The problems of the war, political and material, have been so stupendous that one finds most men preoccupied with such questions. It has been difficult to steer conversation away from politics and war, to the inner concerns of the spiritual life of the churches. Few conversations turned in that direction naturally, even though it was known that the group of men in our party represented the American religious press. Without very special inquiry, we should have heard little about the life of the churches, and often it required a distinct effort, even with clergymen, to hold the conversation to inquiries affecting spiritual things. When interviews were especially arranged to discuss the subject, we heard in the fullest, most explicit ways, the experiences and views of British church leadership, but on other occasions political questions were more absorbing than any other.

The war has lowered moral standards. You cannot touch the sexual vice question in conversation with any well informed person in England or Scotland, or France without making that discovery.

Not only is there little evidence of effective civic restriction of the social evil, but there are not the effective efforts in widespread evangelism which might reach thousands. The awful pathos of the whole pitiful vice business is a heartbreaking burden to many British and French evangelical leaders, and the physical and spiritual sacrifice of manhood and womanhood goes on. One wonders why large and decisive measures are not taken to evangelize the most needy neighborhoods and why there is not a more effective government restriction of vice. The harvest will surely be a bitter harvest, if present conditions are allowed to prevail.

One British editor expressed the opinion that we are suffering from an infection throughout the world,—the spread of spiritual anarchism. We know enough of the popularity of false religions in America to keep us very humble about our individual and corporate achievements in matters religious. Nowhere have I seen greater devoutness in worship, more serene bearing of keenest sorrow, or more intensity of individual spiritual service than in England and Scotland.

In many of the camps abroad the progress of religious work has not been adequately carried out by workers who gave it only a decidedly secondary place, while the boys themselves were receptive to straight Gospel talks and personal evangelism. Some men have however done extensive evangelistic work in spite of every hindrance, and have been greatly used in the saving of thousands.

The soldiers have not been dodging the Gospel. Some of these fellows who were facing death were disappointed when they did not hear what they most needed. We are thankful for the thousands who have been told in hut and camp and dug-out, and on ships at sea, how they may be ready to meet God face to face and live.

What will the American churches give these boys who have been up the line and are coming back home?

The French Protestant churches have been hard hit by the war. Many church buildings have been destroyed or damaged. A distinguished army chaplain in the French forces told me that the moral tone of the soldiers had been lowered, while a Protestant pastor set forth with great fulness the need of fundamental Bible teaching in France. The encroachments of a Germanized theology long ago began their undermining work among the French theological students and the results now appear in the lack of spiritual vitality in many churches. This Protestant pastor urged for France a type of Bible Institute where fundamental Bible truth is taught, such as is found in various parts of America, and where the simple principles of Christian work are made the foundation for training in church activities. French Protestantism needs much material help in the reconstruction of its church

edifices, and in strengthening the hands of the courageous evangelical leaders in planning strong evangelistic and Bible study movements throughout the field. It is a glorious testimony to the missionary spirit of these French churches that their offerings for missions have suffered but very little during the war,—only a sixth or seventh less than the pre-war income,—in spite of the fact that so many of the parishes have been impoverished or destroyed. The evangelical pastors constitute a brave band of workers, serving in the midst of much indifference, and with only about a half-million adherents in a population of some forty-five millions. I was assured that the number of French Protestants in important posts of government service is much larger than the disproportionate size of the evangelical denominations would lead one to expect.

Two thousand American soldiers were on the ship on which I returned to America. Nearly a third were sick and wounded, limping about the decks on crutches, or lying helpless in steerage bunks. They were nevertheless a cheerful, brave crowd, and responsive to the straight Truth! Are we going to modify our Gospel, to suit what is reported to be their desire for a message, or a church, different from the Scriptural standard? That will mean their disappointment if we do, and our lost opportunity. American churches will make a great mistake if they suppose that these returning boys want trivialities. They have been in dark places, and want light and good cheer, but they need and they welcome the glowing realities of the Gospel.

While the "Cedric" was swinging westward in a following wind and sea in mid-Atlantic I talked with boy after boy, in the forward hospital, stowed away in rough bunks in tiers of three, in dimly-lighted quarters, with their cheery faces and maimed bodies. Leaning down in the semi-darkness I asked one lad if he had a copy of the New Testament. His eyes brightened, "Yes, sir, I have," he replied. "I brought it from home with me, and I read it clear through twice in the hospital." Others gladly received Testaments.

One tall smiling boy on crutches in answer to a question responded eagerly, "Yes Sir, I am a Christian, I started out from home that way, and I've remained that way, too!"

It means something to remain so, after the fierce testings of every sort through which these boys have passed.

I have yet to meet one man who has been at the front who claims that the soldiers there are in sympathy with the preaching of salvation by their own blood, as a substitute for the blood of Christ. No church in England or France or America that is aware of the true needs of these men, will run saps and plant mines under the truths which form the very foundation and strongholds of the Church, but each must do all that may be done to make sure that these are held inviolate.

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

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

THE ART OF SECURING AN AUDIENCE

THE tragedy of the empty pew is ever with us. There is no absent treatment which avails for the people who were not there. Therefore, as much responsibility rests on those whose duty it is to get the people to the meeting as on the speakers who are to deliver to them the message.

A turnkey job in a missionary meeting includes not only a good program, but also a good attendance. Given a program that is worth while, the next step is to let people know about it by such effective notices, announcements and invitations as will put an end to the

tragedy of the empty pew.

One day I attended two morning meetings, at both of which an invitation to an afternoon meeting was given. As the first speaker made his announcement and extended his invitation I was conscious of a conscience-stricken feeling that I ought to go and of a martyr resolve to do my duty at any cost. When the second speaker made his announcement and extended his invitation a wave of regret swept over me that I had already promised myself to accept that other invitation, for here, indeed, was a meeting worth while which I eagerly longed to attend. Suddenly I realized that the two invitations were to the same meeting and I vaguely wondered why there are people in the world who issue invitations in such a way that nothing save a stern sense of duty could possibly induce the recipients thereof to accept them and, also, what the indefinable something is which some people seem to know

how to inject into an invitation which makes people want to go.

Whatever the former is let us

Whatever the former is let us avoid it. Whatever the latter is let us acquire it. Verily, the art of the announcer and the notice-writer and the invitation-extended is no mean art, but one that sadly lacks cultivation. There are many volumes published on how to speak effectively, but few publications are there on how to announce and invite effectively, yet of what use is a speaker's eloquence if hearers are lacking?

The Personal Invitation

No amount of general publicity and printer's ink can take the place of the individual invitation to in-The Master's Kingdom dividuals. had its beginnings in personal invitations. One man found another and told him about the Messiah and brought him to Jesus. The Samaritan woman went back from the meeting at the well into the city with a personal story about what she herself had seen and heard, and a personal invitation to others to "Come, see." One of the best of all ways of increasing attendance at missionary meetings is for those present to go out to enlist others by personal invitation. At one meeting only two persons were present. They did not postpone or adjourn. They met. When the meeting was over each went out to tell what a good meeting they had had and to invite more people to join them at the next meeting. Before many months those meetings regularly had a large attendance.

Living Tickets of Admission

The "Bring One" plan is good. A personal invitation to the May meeting given by each one who attended the April meeting means a double attendance for May and a quad-rupled attendance for June. Try the plan of requiring "Living Tickets" at some meeting-the ticket which will admit each member being someone who is not a member. meeting for men and boys make the ticket which will admit a man, a boy. Increase the attendance of a "Fathers and Sons" meeting by requiring every father to have a son of his own, or a son borrowed for the occasion, with him, and every son to present at the door a father, real or adopted. Similar ticket regulations for a meeting for women and girls, or mothers and daughters, may induce a lively search for accredited tickets.

In planning regular meetings, go over the list of people whose attendance might be secured and divide the names between members who will invite them most successfully. Assign to each member at least one person whom she is to invite person-

ally to the meeting.

Remember that the telephone is a registered missionary tool. Give to various members a telephone "Calling List." Recently an important committee meeting of men was The chairman knew that called. every man on the committee was literally swamped with work and calls for more work, and that he simply could not persuade them that they could take time to attend that committee meeting. So, he phoned each man on the committee and instead of urging him to be present he assigned to him the task of calling up three other men and convincing them they must be present. Result: each man in phoning his three brought conviction to himself, and in the busiest of war days that entire committee of bankers, business and professional men walked in without one absentee. Would you persuade

someone of the importance of attending a meeting? Set for him the persuading of some one else. Ask every member to phone three or four other members, or possible members, from lists that have been carefully and tactfully and unnoticeably distributed.

Three Methods Fill an Auditorium

Several thousand people were assembled in an auditorium recently in a meeting held under the auspices of the Laymen's Missionary Movement.

"How did you get such an attendance?" inquired some one who had been to many meetings characterized by fine addresses and

empty pews.

'Humanly speaking," answered the secretary, "by three things. an announcement of the meeting sent to every pastor in the city to be given from his pulpit. Second, paid advertisement inserted three times in the city papers. Third, skillful publicity in the news columns of these papers. We had a good story of the local committee which planned the meeting with an advance announcement several weeks before the date. Then, for about a week, we had something every day the papers counted stuff"-pictures of the speakers; stories of their work, with a keen human interest; reports of the success of meetings in other cities along their way as they were coming to

Unquestionably, one of the best notice-givers and invitation-extenders is the daily press, and a good sign of the times is the number of missionary meetings one sees announced in the papers. In addition to the simple notices which should appear in the Coming Events Calendar, or its equivalent in the daily or weekly papers, it is well worth while to provide special announcements of special features cleverly written. Get hold of writers who know how to prepare the copy for such stories,

so that the papers will print them and the people will read them.

Recently a city editor hurriedly scanned with growing surprise the of a missionary meeting

handed him for publication.
"Publish it?" he said in answer to the query of the minister who handed it to him, "Well, I should We are used to paying for the privilege of publishing that class of stuff."

There was nothing sensational or overdrawn about it. Only some big

facts skillfully presented.

That meeting was well attended and the lives of many people were influenced by the great addresses of the speakers of whom many of the people would not have known had it not been for this good bit of public-

On the other hand, another meeting was held at which there was but a handful of people. The newspaper announcement was less than six lines, although there were interesting facts enough to have furnished material for a full column in the hands of a writer of even small skill. Often an interview with a missionary speaker can be arranged for a reporter, which will arouse interest and give general information, for which the public has an unrecog-nized need. Recently a leading daily gave nearly two columns to a missionary's interpretation of conditions in the Near East because of good publicity work behind the meetings at which he was to speak.

We sometimes have in missionary meetings what the papers would call a "scoop," and no one hears a word

about it.

"Once a Preacher—Now a Bulletin Board"

Save your Pastor from such a Fate There are so many notices handed to pastors that no wonder some preachers feel that they are degenerating into mere bulletin boards.

Let us not expect our pastors to announce every coming event, in-

cluding committee meetings and meetings of sub-committees, from the pulpit. A once-in-a-while announcement may gain emphasis if it is not crowded into such a succession of announcements that none of them attract attention.

Here are some first aid suggestions which may relieve the pastor of some of the long strings of things to be announced, and which may also make a more lasting impression than a verbal announcement:

Notices printed in the weekly

church bulletins.

Special cards of invitation to special meetings handed to the outgoing congregation by the ushers.

Posters announcing special events hung in the vestibule, church parlors, and other assembly rooms.

UNUSUAL MEETINGS

One day the young daughter of a preacher scanned with some disfavor the stereotyped announcement in her father's church bulletin, "On Thursday at 3:30 the usual meeting of the Missionary Society." she bravely dared to change the announcement to read:

"On Thursday at 3:30 the unusual meeting of the Missionary Society.'

Ever since that day Margaret Applegarth has been planning unusual meetings and enlisting the unenlisted. interesting the uninterested, and teaching missionary lessons in an unusually fascinating way.
In this "Pod of Ps" she gives us

some of her secrets.

Shelling a Pod of Missionary "P"s! By Margaret T. Applegarth

If we rightly appreciated the psy-Paper, chology of Pasteboard, Paint, Paste, Posters, Postals. Printed notices, Poetry and Pleasure, our missionary meetings would be better attended! The trouble is that so few of us ever travel through the pod to the last P, which actually ought to come first. The question in our societies is: who will make the posters and postals?

* APRIL



In April there may be a shower, But get your umbrella and come for an hours

Jr. League

"Not I!" says Miss Worksallday; "Nor I!" says Mrs. I'mallthumbs; "Nor I!" sighs Mrs. Babytakesallmytime; "Nor I!" giggles Miss Gads-"Surely abouttoteasandthings; I!" gasps Mrs. Makestheprogramsgo; etc., etc. Nobody regards the enterprise as pleasurable, and yet invitations can be considered in the same light as "fancy work," for instance: something to be picked up in odd moments when there is "just time to finish five more little cards"; they are no harder than tatting or crocheting, and exhibit infinitely more individuality.

Try tucking a batch of colored papers, a pattern, a pair of scissors and a paint box into an attractive workbag when you start to an afternoon Everyone will be sewing party. agog with curiosity: "What are those cunning things? Party favors"? "What? Missionary invitations-oh, my dear, surely not, why, they're charming!" "You must have a wonderful society, tell us about it!" "I have some extra scissors, why can't I help cut some out?" "I used to love to paint, and I see you have two brushes-" (four or five, if you are wise!) and the pleasure end of your pod of ps is shelled!

The eight other Ps are simpler. In buying paper or pasteboard choose lively colors rather than white, and right here let me offer an invaluable suggestion: Did you know that every year your church printer gives to the ragman barrel after barrel of paper ends-delectable colors in long narrow strips, just the thing for wee A word to the wise! invitations? Pasteboard for posters is inexpensive—5 or 10 cents a sheet, one sheet being large enough to make at least two posters. Here again, colors attract the eye much sooner than pallid white. Curiously enough, paste is not nearly as much of a sticker to the poster-maker, as paint! Yet a little touch of color adds enormously, and a little verse of jingle poetry completes the effect.

Here are two suggestions for getting the posters made: get a Junior or Intermediate Sunday-school class to adopt your society! At one of their social events, which are often such a problem for the teacher to "pull off," divide the class into as many groups as you have posterless meetings, and let each group be responsible for the making, exhibiting, and distribution of posters and invitations on its specified month.

Rivalry can be maintained by each group keeping a record of the attendance at "its" meeting, your society giving a special party to the winners at the end of the year. This will do double duty, by training up a band of capable poster-makers! But the same plan may be adapted to the members of your own society, all of whom should be invited to a mysterious social:

"'A study in Colors,' by your leave,
Will interest you Friday, we believe!
Your fountain pen should be on hand,
And a pair of scissors will be in de-

On the eventful evening divide people into groups, each group responsible for posters and invitations for their month. A clever idea is to have a large cardboard palette (with the colors separate dishes of candy) in the center of which is printed:

"Little drops of water, little daubs of paint Make a poster int'resting to sinner and to saint! Little deeds of handing invitations say-ing 'Come' Make missionary meetings like a beehive hum!

Whenever discouragement is in evidence, the palette and its contents, plus the hopeful jingle, may enliven the artists!

Here are some practical suggestions easily carried out:

1. On a colored invitation card a picture of an empty chair should be pasted, or drawn, with this couplet beneath:

"If you aren't there
There'll be a vacant chair."

on (Date) (Place)

2. The same couplet can be amusingly worked out for a poster, by tying a row of tiny toy chairs (10) cents a set at ten cent stores) across the top of a poster. Hatted ladies may be cut from a colored page of a fashion magazine, bent in the proper places, and pasted on all of the chairs but one! Tiny paper hymn-books pasted from hand to hand of near neighbors adds an alluring touch. The couplet is printed beneath the chairs.

3. When a special country is to be studied a train of toy cars can be tied to the lower edge of a poster, with billows of gray smoke belching from the tiny engine. In the trail of smoke the printed words should appear: "All aboard for Mexico!" (or whatever the land may be.) Date and place should be added, with the names of the conductor, motorman and guide.

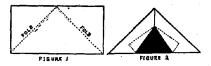
Individual invitations to meeting on Mexico may be small sombrero-shaped pieces of light brown cardboard, with a red band painted around the crown. On the back:

"This little sombrero invites you to go With us next Friday to Mexico."

5. A poster for a meeting on the American Indians may be a green background with some cone-shaped tepees, cut from light brown cardboard, pasted in a row across the top, with footprints leading to one Below: footprints pointing toward a wigwam are an invitation saying COME to our Indian Powwow." If the meeting is to be held at a private home, the number of the house may be put on the tepee flap. These tepee flaps may be painted in gay reds, blues, yellows and greens, with black outlines to make them show to advantage.

7. Individual invitations to an Indian meeting may be smaller tenees. made by folding a piece of oblong

tan cardbord tent fashion.



Touches of color on the flaps add to the attractiveness. If this is a Junior society the following invitation may be written inside the tepee: "Indian Pow Wow"
"Each squaw and each brave is requested to walk

To our Pow wow next Friday to hear some big talk."

For an older society this may be adapted to suit circumstances.

8. For a meeting on American Negroes in the cotton belt this poster on "Cottontails and other Tales" will be alluring: A gray rabbit (with a cute tail of cotton batting pasted in the proper place) to head a yellow poster; under the rabbit, the couplet:

"Brer Rabbit and Molly Cottontail Hope to meet you without fail"

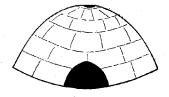
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(Place)																										

9. If a program on the *Highlanders* is called "Our National Shut-Ins," then try having a shoe-box attractively wrapped up, with the neatest side turned outward, bearing the title and the words:

"Shut in this box is a national sight Which on Friday we hope to bring to light,"

When "Friday" arrives the box should be opened and the contents discussed: home-made candles, home-made soap, home-spun cloth, home-smoked ham, pictures of Abraham Lincoln, log cabins, beautiful mountains, mountaineer people, etc.





a parky 30 nh on Arche Explorabiens in Missionary Actory at a necting with Church April to direct Lipset Southing Interestings 10. When Immigration is the program subject it may be re-named: "God's Melting Pot," and the poster show a large black pot with a circular handle overhead, and tripod legs. Above the pot appears the title; below, the words:

"Aren't you curious to know what We're going to cook in this black pot?"

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11. A meeting on Africa may be called "The Black Question Mark," a poster for which should show a large black silhouette map of Africa, with the title above the map; below:

"You surely can see that this land so dark Resembles a gigantic question mark; It's like to an ear—listening—sad—Waiting to hear some message glad."

12. A program on Korea may be called "A Bone of Contention," referring to her geographical position and its historical outcome. Use good-sized pictures of two dogs ("His Master's Voice!") each eyeing a bone dangling between them. This may be a real bone, or one cut from cardboard, tan-colored. In either case print "Korea" on it, and label one dog "China," the other "Japan." Above the dogs print the title: "A Bone of Contention," underneath:

"On Friday 'twill be shown Which doggie got the bone!"

13. For Medical Missions, try a blue poster with a picture of a Red Cross nurse holding a real glass homeopathic pill bottle, full of candy pills, in each hand—tied on, of course. Each bottle should bear a label, one prescription reading: "For the Orient;" the other: "For the Occident." The couplet below the picture states:

"She holds the pills
For human ills."

Let's
follow her career
"Over There."

(Date)
(Place)

14. For individual invitations to a

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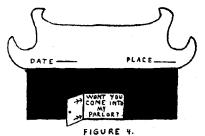
medical missionary meeting it is simple to use little oblongs of colored paper folded into homeopathic powders. Before folding write the invitation inside.

15. A meeting on Japan may be attractively announced by cutting three pieces of differently colored cardboard into lantern shapes. Paint the supposedly lacquer parts in black, and divide the quaint title "Jap-o-Lantern" into its three parts, printing one part on each lantern, in type as Japanesy as possible! Each lantern should also bear a few details as to date, place and other particulars.



16. A meeting on China suggests so many designs one hardly knows where to begin or stop! Houses, pagodas and people offer very alluring shapes, both for posters and invitations. Little colored lanterns, with a string through the black lacquer, may be used as invitation tags, and be looped to buttons in Sundayschool. A program on the people of China might be called: "Chinese Tails and Other Tales" (see figure 3 for poster design to be used on yellow cardboard. Or try a row of figures, each a different color.) A program on Chinese customs might be called: "Won't You Come Into My Parlor?" See figure 4, showing a poster of a house cut from red cardboard, with a green doorway bearing the invitation. The roof is left

red, the house part painted black.)
17. A set of six programs on this year's study book "Women Workers of the Orient" has been re-named



"Maid-of-all-work," with chapters re-titled: (1) "Home-maid," (2) "Ready-maid," (3)"Custom-maid" "Hand-maid." (5) "Maid-of-"School-maid." honor" (6) and Both poster and. invitations for "Home-maid" used the Chinese house of figure 4, with the jingle:



FIGURE 3

Maid-of-all Work is a little Home Maid, (Although she would faint if her wages were paid); You'll find her quite quaint and ex-

ceedingly dear,
If you'll come here next Friday to welcome her here.

(Date)(Place)

18. The fourth program, "Handmaid," used for a poster two brown cardboard hands (outlined from real hands) mounted on green cardboard, and as invitations, brown cardboard hands, with the jingle:

19. For the sixth program, "School Maid," the poster showed a sweet girl graduate carrying a diploma. (For this, any girl in white with the two sides of her dress painted black, and a black triangle on her head, is successfully camouflaged into a graduate!) The dipolma was a white scroll of narrow paper tied to her dress with a bow of baby ribbon. For invitations, the diplomas alone were used. This was the jingle used:

School-Maid is our brightest maid, To whom great compliments are paid. She knows Geography, Arithmetic, Books, She even knows queer curves and hooks, Greek to us, but clear to her, This clever little Foreigner.

(Date)(Place)

20. A clever girl's poster for a Rally shows sunbonnet babies of graded sizes wending their way toward a church, with the couplet:

"Big girls, and Little girls, girls of Every size,
Come to our Rally if you are wise!"

*Note: Before cutting out lantern house or doll shapes from good cardboard, it is wise to experiment with a newspaper pattern first. Try folding the newspaper, and storting from the fold draw half of the object. Cut this out, and when the fold is unfolded—behold a well-balanced pattern!

*Other valuable suggestions for invitations and posters may be secured from "Missionary Helps for Junior Leaders" by Margaret Applegarth and Nellie Prescott, published by Miss M. H. Leavis, West Medford, Mass., the helps on the Foreign Mission test books, published by Miss Leavis and those on the Home Mission test books, published by The Council of Women for Home Missions, 136 Fifth Avenue, New York.

FASCINATING INVITATIONS

Could anyone resist this fascinating invitation prepared by Miss Grace Walker, of the Women's Board of Foreign Missions of the Presbyterian church, for a meeting in Montclair, N. J.? A swift intuition comes to the fortunate recipient that the clever originality which produced the invitation will produce also an illuminating program.

Miss Board of Foreign Missions is feeling very sad For she knows you have a grievance, and it's really pretty bad. She has lived so long among you And has never thought, you see, That you really weren't acquainted With your Mission Family Tree!

You're invited to a party,
On Thursday next, at four;
And tickets of admission
Will be asked for at the door.
Each guest please write a question
That she thinks she wants to know.
Miss Board of Foreign Missions will endeavor then to show
How really interesting just a plain old Board can be.
After which we'll all "forget it"
While we have a cup of tea.
Now "Tea", of course, does rhyme best
But honestly, my dear,
It stands for Christmas plum cake
And other liquid cheer.
Please make Miss Missions happy
For she's nervous as can be
Lest you count her party "boresome"
And decline her cup of tea.

The Woman's Foreign Mission Bulletin

Edited by Mrs. Wm. H. FARMER, Montclair, N. J.

Representative of the Federation of Woman's Boards of Foreign Missions

THE ANNUAL MEETING OF THE FEDERATION

Monday, January 13th, at 2:30 p. m. and Tuesday, January 14th, at 10 a. m.

THE Annual Meeting of the Federation was attended by more than one hundred delegates and visitors, representing twenty-one Boards. From the opening votional service led by the President until the close of the Prayer Service on Tuesday the interest was well sustained.

No one who heard the splendid reports given on Monday need ask what place the Federation will take in the Foreign Mission enterprise. The value of specialized committees' work—on Summer Schools—on Student Work—on Methods—and Interdenominational Institutions plainly shown, while our star committees—on Christian Literature for Women and Children in Mission Fields and on United Study of Foreign Missions-gave us a glimpse into a wonderful future of constantly increasing usefulness. The full report of these committees will be printed as usual, and it would be advisable for every Board to send in orders at once to Miss Leavis as the supply will be strictly limited to the demand.

Please note the names and addresses of the new Officers and Chairman:

Secretary, Miss Vernon Halliday, 25
Madison Avenue, N. Y. City.
Treasurer, Mrs. J. C. Henley, 2137 Park
Ave., Indianapolis, Ind.
Chairman of Committee on Interdenominational Institutions—Mrs. Wm. Boyd,
1520 Cornea Street Philadelphia Pa

1520 Spruce Street, Philadelphia, Pa.

THE PREPAREDNESS CONFERENCE was inspiring enough to make any shirker in the missionary cause feel unhappy-while it directed the attention of Board women to the neces-

sity of a broader outlook and a greatly emphasized effort to reach 'the Other Women" who have never known the joy of this Christgiven service—perhaps because we have hidden the Christ in our organization detail and have gone too much "on our own way."

"Preparedness" program presented on Tuesday morning included a valuable discussion on "The Demobilizing Woman," opened by Miss Alice M. Davison; a paper by Miss O. H. Lawrence of the Reformed Church in America, on "The Home Church Woman"; a discussion of "The Professional Woman," introduced by Mrs. Helen Barrett Montgomery; another on "Individual Gifts," by Mrs. J. Sumner Stone, of the Methodist Episcopal church; on "Publicity" by Mrs. Henry W. Peabody of the Women's Baptist Foreign Mission Society and a discussion of "Finance" by various delegates. The prayer service was led by Mrs. Robert E. Speer.

By following the New Program suggested by Mrs. Peabody in a Rainbow Campaign for Recruits we will have an opportunity to reach the Professional Women, the Doctors, Teachers, Nurses and Welfare work-This is an outline of the plan: These women who would be so valuable in the Mission fields and on our Boards, are to be invited to a supper-(Local Committee to find Patronesses who will give five dollars for five suppers.) At the supper an appeal will be made by a missionary or Board Representative on "The Call of the World Today" Six four-minute women will answer the questions-Who? Why?

Where-When? Where? How? withal? (Six leaflets in rainbow envelope, price five cents, Miss Leavis

or Boards).

A Recruiting Officer will present the call of the King and will display a set of posters and pledge cards. The guests are asked to take home the souvenir envelope containing the leaflets and to sign at least one of the pledges which should be read and explained. (Posters, fifty cents a set,

Miss Leavis or Boards).

Mrs. Peabody said in closing-"Now, after the roar and crash of war, after the blood and tears, God's Bow of Promise, His Everlasting Covenant may span all seas. women may help to make the rainbow, for surely our covenant with Him is not to be a scrap of paper. Our moment in the world's history Are we prepared? has come. not, then we are unworthy to be leaders of Boards and Societies, unworthy of our great Divine Leader.

The tumult and the shricking dies, The Captains and the Kings depart: Still stands thine ancient sacrifice,
A broken and a contrite heart. Lord God of Hosts be with us yet,

Lest we forget, Lest we forget.' "'And ye shall receive power after that the Holy Ghost has come upon you and ye shall be my witnesses unto the uttermost parts of the earth.'

"The time of witnessing is here." Louise Chambers Knox, Secretary, pro tem.

LITERATURE FOR WOMEN AND CHILDREN

Report of the Committee on Christian Literature for the Women and Children in the Mission Fields

ACCORDING to the request of the Federation at its annual meeting last January, a Program for Christian Literature Day in March was prepared in which Mrs. A. F. Schauffler, Mrs. Peabody and Miss Butler gave material assistance. Of an edition of 5,000, about 3,000 have been distributed, through the agency of the Committee on Publications. Report from summer

schools, local federations and societies show that the Program has been valuable in setting forth the sub-As a nominal price was ject. charged the cost has been little. It seemed wise not to attempt to set a date when Christian Literature Day would be simultaneously observed, but to ask that the Boards recommend to their constituencies that this Program be placed at such a time in the calendar of the local society as would insure the best attention. We urge that further use be made of the Program in 1919. It may be obtained from Miss M. H. Leavis, West Medford, Mass., at five cents each or \$3.00 per hundred.

In June the "Dollar Drive" was initiated to reach women and girls in the summer schools and elsewhere, with a request for a dollar each for the Book Fund of the Committee, i. e., for the translation and publication of various small books which have been suggested, or to provide larger editions of books already prepared like, "The Sky Pilot," "Golden Windows," etc. The little folder for this drive, "Books for our Allies in the Orient," with its coupon attached, has been circulated at various meetings with good results, though we still need additional gifts for this fund.

The plan to hold a circuit of public meetings early last fall was sadly interfered with by the epidemic of influenza. In Pittsburgh, through the kindly cooperation of Mrs. Mary Clokey Porter, Mrs. Crouse and others, Miss Flora L. Robinson of India was given an opportunity in September to present the matter and to distribute literature at the annual meeting of the Allegheny Missionary Union. In December Miss Clementina Butler spoke on Christian Literature at an interdenominational meeting

Cleveland, Ohio.

October 31 a meeting was held in Boston, when the Committee had the pleasure of welcoming Mrs. Donald MacGillivray of Shanghai, editor of Happy Childhood, and of hearing also Dr. Patton and Mrs. Peabody. At this time an appeal for money to publish an illustrated "Life of Christ" for Chinese children met with instant response,—a generous Baptist friend giving the whole amount needed—\$250.00. Mrs. Mac-Gillivray is already at work upon this book which will mean so much to the children of China, as no other story of Christ's life, suitable for little folks, is in existence.

In Philadelphia, the Chairman of the Committee was enabled through Miss Lodge to arrange for a program on January 10, in connection with the Day of Prayer. Other meetings will be held in the Spring, if found practicable, and the Committee is gratified to be able to report the large measure of interest which results from even a small degree of publicity. The paragraph in the Missionary Review for December in regard to the "Dollar Drive" brought response from all over the country, every letter showing a deep interest in this cause.

A Magazine for Indian Girls

A plan for a magazine for Indian girls and young married women, projected for some time, seems likely to be realized during the The Committee has coming year. given \$500.00 for its initiation in Lucknow under the direction of Miss Flora Robinson and her sister, Ruth. It is designed for the students who go back to homes barren of all good literature and therefore will be published in English. Ιt will be placed at the disposal of the various mission Boards, with the hope that they may select the material best adapted for their own use, translate it into the vernacular used in their districts, and republish it on mission presses,—the multiplicity of dialects making it out of the question to supply such magazines in the many vernaculars. This new venture of the Committee has the sanction of the National Council

for Christian Literature for All India, and now we urge that the Boards especially interested in India contribute for this new work and call the attention of their missionaries to its inception.

Literature for China

Another tremendous enterprise beckons on your Committee to an enlarged field of usefulness in China, Some have already learned from Rev. E. C. Lobenstine, secretary of the China Continuation Committee, concerning the revolution in the written language in China, made possible by the adoption by the Government of that country of a phonetic system whereby 39 characters are used instead of thousands, plan which revolutionizes all teaching, and opens an immeasurable vista of opportunity to those who are trying to supply good read-There is a very definite proposition before the American Section of the Christian Literature Committee, asking for immediate and practical backing. It is estimated that there are approximately 7,000 preaching places in China where there are Christian teachers, and that if the United Church of Christ in China should shoulder this great scheme and set about teaching this system to its teachers and colporteurs, in an incredibly short time there would be a "reading republic" in China, hitherto undreamed of by the wildest enthusi-It has been demonstrated by one busy doctor who used the plan in his hospital, that absolutely ignorant adults can be taught to read in less that a month by this Aladdin-like method.

A very modest budget has been submitted by the Christian Literature Council of China to the American Section of the Literature Committee, who have in turn, asked the Woman's Committee to raise its share of the funds needed to provide a simplified literature for the women and children of China under

this new system. The sum asked of us is \$2,000 (Mex.), \$1,000 in

gold.

The Woman's Committee has been successful in small ways, but in the new world order has not the time come to make broader plans and to enter immediately into possession of new territory? The letter to the Woman's Board sent out last February asking that the amount allowed the Committee be increased in 1918, met with immediate response from the Northern Baptist Board which doubled its gift of \$100.00, with a promise of securing \$500.00 for this Committee if the other Boards would follow. So far, we are not able to report a single Board which has met this challenge, although some of the smaller Boards have materially increased their contribution.

Nore: It should be here stated that the W. F. M. S. of the Methodist Episcopal Church supports Miss Laura White of Shanghai, whose time is wholly given to publication and translation work, and that they will release also the Misses Robinson for part time in connection with the new magazine for Indian students.

Generous individuals are responding to the appeal, but we need a more definite and bigger policy. How can we reach the constituency of the Woman's Boards with a call which shall be commensurate with the need, and which shall command attention?

We are servants of the Federation and shall be glad to accept any suggestion for a move forward into the "great land to be possessed."

The Treasurer's report shows plainly that unless we can depend upon increased gifts from the Boards, we shall not be able to meet the demands upon

ALICE M. KYLE, Chairman.

THE RAINBOW CAMPAIGN

The Campaign for Recruits, approved by the Federation January 14th, began in Philadelphia on January 23. Posters and Rainbow leaflets were still in the printer's hand, but proofs were shown and the program given as planned. Two hundred invited guests met in the

Friends' Clubhouse. Dr. Everett of the Medical School presided. The four-minute women included Dr. Potter of the Medical School, Miss Rachel Lowry, Miss Pancoast and others. Philadelphia is continuing with a series of Rainbow meetings.

Washington, D C., held a Rainbow meeting January 27th, and with more time secured an attendance of three hundred. Mrs. Mc-Dowell, Mrs. Radcliffe, Miss Burrell and Mrs. McGrew were delightful as four-minute women. Mrs. Wm. A. Montgomery presented the "Call of the World Today." Mrs. Henry W. Peabody acted as recruiting officer, speaking on "The Call of the King" and presented posters and dedication cards. Volunteers have followed and pledges of money as well as lives are coming in to the Boards.

DeLand, Florida, held the next Rainbow meeeting in the lovely home of Mrs. Theodore Page. Among the invited guests was a large group of college girls. One result was the formation of four study classes to be led by the Dean of the College and Mrs. Page.

Chicago, with wonderful enter-prise and the fine organization of the Middle West, responded to the call of Mrs. Steele, President of the Federation, and gathered a group of two hundred and fifty professsional women on February 21. Plans are under way to place the posters and leaflets in hospitals and colleges. Instead of the four-minute talks, brief addresses were given by Dr. Tucker of China, Miss Laughlin of New York, and Mrs. Silverthorne of Chicago.

In Pittsburgh on Saturday evening, February 22, were two hundred and fifty professional women at a dinner in the beautiful Y. W. C. A. building. Among the four-minute women were Mrs. Campbell, Mrs. Isaacs and Miss Kinear. Mrs. Mary. Clokey Porter, Chairman of the Rainbow Committee of Forty, had

planned also a great mass meeting for Sunday afternoon. One of the leading physicians of Pittsburgh has presented her resignation to the hospital where she is serving and will sail for China in September. The Committee of Forty will plan at once for at least ten more Rainbow meetings in Western Pennsylvania.

Buffalo held the sixth Rainbow meeting on February 25, excelling all in numbers. Forty patronesses provided a cafeteria supper for five hundred young women who were personally invited. Inspiring music and addresses brought enthusiastic response.

Worcester, Massachusetts, plans for Rainbow meeting number seven and Boston is to follow on March

7th with the eighth.

All the meetings thus far have been far beyond expectations. Many young women are inquiring about foreign mission service and we may expect decisions. The work of local Committees is worthy of highest praise.

Posters, Plans and Rainbow leaflets are on sale at all Women's Boards of Foreign Missions—"Help Make the Rainbow."

TO MEMBERS OF THE WORLD ALLIANCE

The Trustees of the World Alliance announce the change of location of the office from 105 East 22nd Street to 70 Fifth Avenue. A complete reorganization has been decided upon, but as heretofore the World Alliance will continue to

work in cooperation with the Federal Council of the Churches.

The greatest innovation will be that now the Alliance will attempt to organize local Alliances in every community throughout America. In most communities there is no organization which interests itself primarily in international relationships.

These are critical days now that the war has been won. There has been a decided decrease in idealism. We need to rally all the forces of our churches and communities in support of the President and the best thinking groups of the Nation, who are determined that out of this bloody struggle, so successfully terminated, there shall be a new world order based on righteousness and Without such a consummation there can be no peace in the Our opportunity puts a world. serious responsibility upon shoulders.

Mr. Hamilton Holt, Dr. Frederick Lynch and Dr. Sidney L. Gulick have been sent to Paris, and when they return they will have a great message. Miss Eva Ryerson Ludgate has just sailed for Europe, where she will make a special study of the church conditions. Upon her return she will give a large portion of her time to the interests of our organization.

Two study outlines on a League of Nations are now ready. Either of these will be furnished at the nominal rate of fifty cents for twelve

copies.

Shall we withdraw our army of missionaries from the field or shall we send reinforcements? Shall we practice a more severe economy and straiten our army's equipment for service or shall we practice a more glorious self-sacrifice and make its equipment more efficient? Shall we exalt and glorify our Saviour, or shall we follow Him to be put in the shade? Shall we endure hardness as good soldiers of Christ, or shall we take to the fields of indulgence and allow the cross of the living God to be outshone by the army of the world? Which shall it be?

—Dr. J. H. Jowett.



INDIA AND BURMA Two Views of Home Rule

OPPOSITION to Home Rule in India seems to come from two sources—first the Moslems and next the lower caste Hindus. A Moslem paper published in Calcutta remarks:

"A few of our Mohammedan brothers say: 'If India gets selfgovernment, then we shall not be able to cope with the Hindus.'

"When we ask why, the invariable reply is, "The Hindus are more numerous than we are, they are better educated, and they are certainly more prosperous financially. We must never forget that these people are the same Hindus that banished the Buddhists from India, and those Buddhists were their own kith and kin. The first chance they get they will do exactly the same with us, for they bear a grudge against us, as we Moslems ruled over them for six centuries."

The argument of the lower caste Hindus is summarized thus:

"The Pariahs of Madras assembled in convocation say: 'The Brahmins, who have kept us—the Untouchables—mercilessly under their heel for ages, are not likely to be less tyrannical if the Hindus come into power. That we certainly do not want, and so we prefer British rule for generations to come.'"

Christian High School for South India A T the Bangalore Conference of May, 1917, the fact was brought out that if Christianity is to affect the modern currents of social and national reconstruction there should be given the youth of the land a more thoroughly Christian, and therefore a more thoroughly national education. While the Commission appointed by this Conference was pushing its investigations, a young missionary was enlisting friends, Indian and European, for

prayer and thought on this question. The conclusion reached by both groups was that a first-class residential High School should be provided, with a staff of teachers who, by the simplicity and earnestness of their fellowship, should demonstrate the ideal of brotherhood. After spending much time and thought upon the problem, the Commission appointed by the Conference drew up a scheme for the School, of which the following are some of the points:

The School shall be mainly for Christian boarders. But a small proportion of non-Christians who are willing to accept the mode of life of the Christian boys and a few day scholars, Christian or non-Christian, can be admitted. No class shall have more than 30 boys.

Religious instruction will be nondenominational; but nothing shall be done to disturb the boy's loyalty to the Church to which he belongs.

The scheme is launched as one which will supply a long felt need and which, when realized, will be a proud achievement.

The Christian Patriot.

Women of the Jungle

THE Gond woman, belonging to an aboriginal tribe in the jungle of Central India, is short, strong, and darker than her Hindu sister, but like her in her fondness for jewelry. Not being able to wear the most unusual in quality, she does the best she can as to quantity, so that a party of Gond women walking together, wearing countless pounds of glass, pewter and iron, sound like a chain gang.

Gond women have accepted the general estimate of their mental capacity, and when approached by the missionary will usually say, "How can we understand? We are only cattle." But when the Gonds become Christian, they are very

thoroughly in earnest, and show that they have latent power.

Mayo was just an average child from the jungle, but one day when she was visiting an old priest she picked up a mud idol, left there by a madman. The priest told her that whoever took the idol would go mad because of the evil spirit that had possessed the man, but Mayo said, "Then I shall take it away, for I am not afraid of any evil spirit." This may seem insignificant, but for such a girl as Mayo it was nothing short of revolutionary.

Hindu Gods as Rain Makers

ONE reads of many strange methods of producing rain, but here is one which is most unusual. It is related by Rev. H. G. Hastings of Lalitpur, India.

"I was on a visit to our out-station at Mahroni, and had occasion to stop over during the heat of the day at the government rest house or Dak Bungalow. While there, I noticed on a mound under a tree several stone idols with flowers hung in wreaths around their necks, and their faces smeared over with mud, and evidences that some of the Hindu people from the nearby village had been there having puja (worship) under the sacred neem I asked one of our native preachers what it all meant, and he said the village people had been there praying for rain and that the people thought the idols would make it rain so the rain would wash the mud off their faces. Imagine a god that was so weak as to let a man smear mud over his face, and too powerless to walk one hundred yards to a river to wash his own face, yet powerful enough to make rain come that it might wash his face clean. again, imagine a god who had power to send rain, and would let a great number of people suffer for the lack of rain, but would cause it to come for so small and selfish a reason as wanting his own face washed. Then, again, imagine a crowd of simple,

superstitious village people, with so little reverence for their gods and so little fear of their power that they would smear mud over the faces of the gods in order to force them to answer a prayer." This is an illuminating example of the illogical vagueness in the Hindu's conception of his gods.

Episcopal Recorder.

Home Missions in Burma

KACHIN Christian is pleased when a heathen becomes a Christian, but it does not occur to him to make any effort to bring about such a result. And as for making any sacrifice for such an end, or contributing, that is no business of his; that is the work of the missionary and the paid evangelists. That is their natural disposition, it is the inertia that has to be overcome. But foundation work is beginning to show results. Last year a society was organized with the aim of sending Christian young men into new localities during vacation to open small schools, teaching the children by day and preaching by night. Many villages have plead for schools and the volunteer teachers are full of enthusiasm over their work, asking to be allowed to continue this year. The Christians have been divided into prayer bands, so that every Christian is a member of a band, and every non-Christian is on a prayer list.

SIAM AND MALAYSIA Siam's New National Flag

In is certain that the King of Siam had no intention of putting religion into the new national flag, but it is also certain that in the old flag the white elephant in the center represented Buddhism, for the people revered the white elephant on account of the belief that Buddha once appeared on the earth in that form. At first the King intended that the new flag should contain only the red and white stripes, but through

American influence (not missionary) the blue stripe was added.

Blue is the Presbyterian color, and the Presbyterian Church is established throughout the length and breadth of Siam. The blue stripe in the flag may well stand not only for the Christianity of the home land but for Siam as well; the Christianity which in the "New Era" is destined to take the place of the Buddhism of the "Old."

Presbyterian Bulletin.

Growth of Bangkok Christian College PHE enrollment in Bangkok Christian College has steadily grown until now it is 348, which is an increase of more than 50 per cent since May, 1917. One half of this number are boarders and all the dormitory space is occupied. Even the teachers gave up their room and moved out on the veranda.

Not only has this been the best year in the enrollment of the college, but it has been one of the best in There are 13 in spiritual growth. the graduating class, over half of whom are Christians, and five of them have decided to give their lives for special Christian work. are 20 in the second class, half of whom are Christians. The next two classes number 32 and 47, and each has a good proportion of professing Christians. In the lower grades there are a few, but most of the boys in these classes are too young to make a definite and final decision which involves so much as it does in this country. One boy in the sixth grade has been completely disowned by his relatives since he became a Christian.

The White Elephant.

the

Neutralizer for Christian Missions

17ISITORS to Penang, Straits Settlements, importuned are make contributions to a new pagoda. Imitation is the sincerest form of flattery, and there is a familiar ring in the Buddhist solicitor's plea: "We are trying to turn

thoughts of our young men to religion. The youths of the Buddhist faith have grown worldly beyond belief and never come to the temple to pray. So we intend to build a magnificent pagoda, a thing of beauty and inspiration which they can not escape. Whenever their eyes rest upon it their thoughts will turn in spite of themselves to the gods. But it will be only through the gracious benevolence of our friends and visitors that we shall be able to do this."

Buddhism has taken fright at the success of Christianity and is adopting the guise of its methods in the hope of holding loyal a restless generation.

CHINA

Phonetic Language Study in China

THE Nanking Language School is now receiving over sixty new missionaries each year, giving them a year of thorough foundation work on the language and sending them out from there into their scattered fields of labor from Shantung to Fukien and from Shanghai to Changsha. In place of the former method, which the early missionaries were forced to use, of sitting with a sleepy old Chinese scholar, repeating after him long and intricate sentences from the Chinese classics, students in the language school have the advantage of the best phonetic methods of language study and a corps of trained teachers, as well as the stimulus of school life and competition with other young people.

The head professor is Mr. Gia, who, true to the Chinese temperament, was with great difficulty persuaded that the phonetic method was superior to the old Chinese method of language study. To win him to Christ was even a harder task.

For years the missionaries prayed and labored, but while he received every one kindly, argument and prayer seemed alike unavailing. sudden conversion last year was like the case of Paul, and having once committed himself, he has set out to win for Christ every one of his forty teachers, most of whom are not Christians.

The Continent.

Y. W. C. A. Opportunities in China

AUGHTERS of Chinese officials and of the "literati" form the class of girls taught by Young Women's Christian Association secretaries to become future lead-In the eyes of the Government, the reliable girl is the Christian Chinese girl, and the demand for Association training grows by leaps and bounds. Government and Mission Schools beg for teachers of physical education. They need ten times as many as are available. Four Chinese cities are asking for American Y. W. C. A. secretaries, and seventeen Chinese secretaries are already at work. Membership in the Chinese Association numbers 3889, and the proportion of native support of the Y. W. C. A. is from onethird to one-half.

The "Heart Washing" Society

A MONG the many means employed by the energetic governor of the province of Shansi, in his attempt to promote a higher type of manhood, is the Heart-Washing Society. It might very properly be called an Ethical Culture Society. By his strict orders, this society is to be promoted by the magistrate of each county; and in Fenchow, which is the county seat for a large section of country, meetings are held every Sunday in the Confucian temple of the Prefecture, and every family and every shop is forced to send its representative, i. e., one member, to hear the lecture there given. These lectures are presided over by the magistrate himself, who often gives the lecture.

The governor is known to all the foreigners in Tai Yuan, the capital of Shansi Province, as distinctly progressive. He has asked a member of the English Baptist Mission to

give him regular lessons in Western methods and ideas.

The Missionary Herald.

A Chinese Student's Testimony

A CHINESE Y. M. C. A. student secretary tells of an "i tsik"

functions secretary tells of an "i tsik" (miracle) which happened at a meeting of the Student Association in

Hongkong:

"Instead of inviting an outsider to speak they appointed four or five of their own members to give fiveminute addresses, but discovered there were fifteen minutes left. The chairman announced that as there was time he would give to any present, whether members or not, an opportunity to speak on how students could better themselves morally. A non-Christian boy of about seventeen years got up and said that he thought the most important thing was fidelity not only to one's earthly father, but to our Heavenly Father as well. Then another, also a non-Christian, about twenty-one years old, said that these meetings had helped him to lead a better life. The thing that impressed him the most was the devotional prayers of the members at the meetings. He had not investigated Christianity very thoroughly as yet, but he saw no solution to the problems of China in any other way except through Jesus Christ."

That a government school student should speak of Christianity in this way was indeed a miracle.

Foreign Mail.

The Working Boys in Shanghai

ONE of the first things to be done after the establishment of a junior division of the Y. M. C. A. in Shanghai was to make a survey of working boys. The first result of this survey was to organize a school for poor boys. After two attempts had failed, a third made under the leadership of Mr. S. S. Zung proved a notable success. The teachers are volunteers, the course includes reading and writing Chinese characters,

arithmetic and the use of the abacus, spoken English, play, Bible class, religious meetings and weekly socials. In two years the school has grown from 30 to 130 boys, who are a grateful and loyal group.

Medicine and Christianity

THE old world order in China put the practice of medicine in the lowest room, but the Gospel entered and now, after a hundred years, the art of healing takes a prominent From the influence of medical missionaries has come the Medical School Movement, which has most notably found expression in North China in the Union Medical Schools of Peking, Tsinan Mukden, the "Ya" Medical School at Changsha, carried on by the Yale Mission, the Union Medical College in Chengtu, Sz-chuan and the Women's Medical Colleges at Canton The influence which and Peking. these schools are destined to exert in the spread and confirmation of the Gospel in China, strikes one with grateful wonder. It means the creation in the next two decades of a great body of native medical practitioners, fully educated in Western medicine and surgery, the decided majority of them active members of the Christian Church.

The dominant factor in Medical Education in China today is the China Medical Board of the Rockefeller Foundation, which is now erecting a \$6,000,000 plant in Peking and is closely affiliated with the Missions.

Preaching to Pilgrims

ONE of the most fruitful features of evangelistic effort in China is that carried on during the annual festivals, of which the Chinese celebrate so many, and when pilgrims come from far and near. Rev. James S. Orr of Kiangsu tells in China's Millions for February of the customs in vogue and some of the possibilities found among the pil-

grims. People who have vowed to visit the temple to return thanks for healing, each carry a small stool, and at intervals along the way kneel on it, bowing towards the temple. In front of each shrine is a large money-box, into which each person throws a gift. None would think of worshipping without doing this, reminding one of the command laid on Israel, that none should appear before the Lord empty.

There are rich and poor, soldiers and police, pickpockets and beggars, not all pilgrims, for some are mere sightseers, glad to idle away the time. So many of the women have small feet that barrow men are much in demand. Peddlers and toy stalls line the temple entry and the wistful-eyed Chinese children make one realize that "one touch of nature makes the whole world kin."

The follower of Christ is in evidence too. It is the custom to rent a house at the foot of the temple hill, an awning is erected and a hospitable cup of tea is ready for all guests. The preachers preach themselves hoarse and many stop to hear the message, often pleading to hear more about the way to salvation.

JAPAN—CHOSEN

The Christian Church in Korea

THE Presbyterian Church of Korea has undertaken to carry on mission work outside the bounds of Korea, not only among their countrymen but among the Chinese in the Province of Shantung, China. Last year they voted a budget of \$3,000 (6000 yen) for this work and in their annual report they add the following:

"The prayers of two hundred thousand Christians behind these men, (i. e., their missionaries) should make them powerful in doing their small portion towards the evangelization of China."

According to last year's statistics, there were in Korea connected with the "Federal Council" (M. E.

Church, North and South; Presbyterian Church, U. S. A., North and South; Canadian and Australian Presbyterian) 208,436 Christians, of whom 86,186 were members in full communion. There were, besides, about 10,000 Christians belonging to three other bodies, and 5,000 belonging to the Episcopal Church.

Contributions from Protestant Christians in Korea last year amounted to \$178,487. This is a generous sum when we consider the general poverty of the people and

their uniformly low wages.

The principle of self-support among the churches in Korea was strictly applied from the beginning of the work, and is generally adhered to at present, though some Methodist churches have begun to depart from that principle, especially along the line of Christian education, which is at present one of the greatest and most difficult problems for the Church in Korea.

The Christian Intelligencer.

Japanese Women in Industry

THIRTY-FIVE years ago there were 125 factories in Japan; to-day there are 20,000. If it were not for the women these factories could not exist.

Within the factory compounds dormitories are erected and girls living there are practically prisoners. Two factory holidays are allowed a month, but in most cases the girls cannot leave the factory grounds. Recreation is unknown except where welfare workers have been permitted to go in and teach games.

At the beginning of industrial welfare work, the Y. W. C. A. had in Japan fourteen American secretaries and six thoroughly trained Japanese secretaries, and in addition twenty Japanese workers as travelers' aids, matrons of dormitories, and assistants in domestic science and physical culture classes.

By the opening of work in Osaka, Kobe and Kyoto, its opportunity has been increased by about a million women and girls. The Tokyo Association is emphasizing, for the immediate future, work in one of its large suburbs, Oji, which has more than 12,000 women in its factories, work among girls living at home or boarding, and welfare work including day nurseries and visiting nurses.

Is Japan Aiding Morphia Trade?

A CORRESPONDENT in The North China Herald asserts that the Japanese Government secretly fosters the morphia trade in China; that the traffic has the support of the Bank of Japan and that the Japanese Postal Service aids the importation. Says this writer:

"No inspection of parcels in the Japanese post offices in China is permitted to the Chinese Customs Service. The service is only allowed to know what are the alleged contents of the postal packages, as stated in the Japanese invoices. A conservative estimate would place the amount of morphia imported by the Japanese into China in the course of a year as high as eighteen tons, and there is evidence that the amount is steadily increasing.

"In South China morphia is sold by Chinese peddlers, each of whom carries a passport certifying that he is a native of the Island of Formosa and therefore entitled to Japanese protection. Japanese drug stores throughout China carry large stocks of morphia. Japanese medicine vendors look to morphia for their largest profits. Wherever Japanese are predominant there the trade flour-

ishes."

MOSLEM LANDS

Gentile and Jew in Palestine

HERBERT ADAMS GIBBONS, in an article in the January Century on "Zionism and World Peace" points out that "as opposed to 100,000 in the Jewish communities (of Palestine) there are 630,000 in the non-Jewish communities, of whom 550,000 form a solid Arabic-speaking

Moslem block, in racial and religious sympathy with the neighboring Arabs of Syria, Mesopotamia,

Arabia and Egypt."

French influence in Syria dates back to the time of the Crusades, and the exclusion of French interests from Palestine, he thinks, would endanger Anglo-French sympathy in a degree not compensated for by the advantages of a British-controlled railway from the Mediterranean at Haifa to the Euphrates and the Persian Gulf at Busrah.

But the pressing danger is that of awakening the fanaticism of the Arabs, who take their religion far more seriously than do the Turks. Under Moslem law Christians are only permitted to live on sufferance. Jerusalem is a sacred city of the Moslems. The encouragement of Jewish immigration in order to override the Moslem majority would, Mr. Gibbons believes, endanger the lives of Christians in other Moslem countries.

The Congregationalist and Advance.

Achievements in Palestine

MUCH has already been done in the way of reconstruction in Palestine. Orphanages have been established for both mental and indus-

trial training.

A day nursery is doing excellent work for the children and releasing the mothers who are among the 600 women at work sewing for the British Army. The Red Cross is giving especial attention to the health and sanitation problem. Much danger was feared from the hosts of refugees who flocked there from beyond the Jordan. The Turks and Germans cut down the "blessed" olive trees for fuel for the railroads, and inhabitants looked on with streaming eyes and fainting hearts. The British Army is already setting out forests in the wastes, and planting trees in streets and towns all Palestine. Many eucalyptus trees are to be planted to purify the air. On the new railway to Egypt the Palestine people will soon be shipping their farm stuff to a good market. The English are building reservoirs on the heights around the Holy City, so that the surrounding country can be irrigated in the dry season. The city of Alexandria loaned its engineer to Jerusalem to arrange for sanitary and other relief measures. Such are a few of the benefits following the British occupation.

"Carrying On" in the Holy City

T the beginning of 1915, the Bible Society's depot in Jerusalem was hurriedly closed, but in February of the same year an elderly gentleman, Mr. Whelan by name-an American subject of Irish origin who had been residing in Jerusalem for some few years, resolved to take possession of the depot and face the situation. Fixing his bed behind the counter, he lived there as proprietor. For thirty-four months Mr. Whelan held on bravely against many difficulties and hardships, until relief About 30,000 volumes, in some 50 languages, had been safely preserved in this depot at Jerusalem. All the copies in English were quickly bought up by British soldiers.

While the Turks were in possession, they ordered the gold lettering on the entrance door of the Depot, "B. F. B. S." to be broken out. Mr. Whelan then painted the same lettering on a cardboard, which he tacked over the glass until the Turks

had been driven out.

The Committee of the Society are making plans and preparations to erect a new Bible depot in Jerusalem which shall be worthy of its object.

The Bible in the World.

Cairo, a Strategic Center

"IF Mecca is the religious center of Mohammedanism, and Constantinople is—or was—the political center, Cairo is undoubtedly their literary and educational center," says Dr. Samuel M. Zwemer. In Cairo is the great Moslem University, El

Azhar, with 11.000 students. stronghold of Moslem conservatism. Here, also, is the new and radical Egyptian University, with 270 students, founded by advocates of the new and progressive Islam. lems schools of law, of medicine, engineering schools, agricultural institutions, schools of commerce, of fine arts, schools for girls and schools for boys bring the total student population up to 40,000. All these schools are abreast of the times, equipped with libraries and laboratories, but wholly Godless, making no provision for religious, or even ethical training. The schools, carried on by the United Presbyterian and other missions, are the most important Christian influence. Assiout College, the great Christian institution, has an enrollment of more than eight hundred students, and a body of graduates who have become leaders throughout Egypt, Abyssinia and the Sudan. There are also the mission schools for girls at Cairo, Luxor and Assiout, with an enrollment of

Irrigation Canal for Mesopotamia

NE of the problems which must be considered at the Peace Conference is the future destiny of the people of Armenia and Syria, many thousands of whom took refuge with the British Army while that Army was still at grips with the Turk. According to a report issued in London recently the British refugee camp at Baqubas, thirty-three miles from Bagdad, is caring for 45,000 people of the Armenian and Syrian races. This camp was hastily laid out, and in three weeks' time refugees were being taken in at the rate of 1,000 a To provide clothing and food for them when so much transport was needed for military operations along the Tigris was a great achievement, and today the camp is organized as efficiently as many of our Western towns, with water supply, sanitation and well-equipped hospitals.

An important step toward making these people self-supporting was the opening of an irrigation canal on January 10, some seventy miles north of Bagdad. Water can thus be supplied to irrigate 300,000 acres. and make possible the cultivation of land as far as the vicinity of Bag-The opening ceremony was held in the presence of many Arab land-owners, who were impressed with this striking evidence of the good intentions of the British. increase in wealth to the land thus irrigated will certainly be considerable, and the increased production of food will be of great importance.

AFRICA

Influenza among the Africans

THE influenza scourge has been very severe in very severe in many parts of Africa. In East Africa it was found that many of the native students had acquired sufficient training to enable them to take charge of small hospitals which were established in schools and churches, and thus lives were saved in every village. The result of this work was most apparent upon the character of these volunteers, who developed a new spirit of helpfulness and self-reliance.

Rev. Cyril S. Green writes from Nkangal, Cape Colony, that this time of great distress gave the missionaries opportunity to come in touch with all classes of people. Scores of deaths were caused directly by the superstitious fancies of the heathen. They were sure that if they remained long in their huts the snakes would find them out, so they lay outside in the cold, with a temperature of 103°. Most of the Christians recovered, for they were willing to adopt the measures prescribed for them by the government and missionaries.

"Against the Book"

THE country around Kabari, on the slopes of Mt. Kenia, is beautiful, but the people are not. Disease, dirt and heathenish customs have worked sad havoc among them. At present, with the exception of the few baptized Christians and readers whom seven years' work has gathered, the whole population concentrates its intelligence, as to the women, on the work of obtaining food for themselves and their families, of looking after their flocks, on palavers or gossiping.

The lad described in the following incident gives hope of the cleansing which will take place when Christianity becomes more widespread. This African boy had been fined a goat for refusing to take part in a local ceremony by providing beer for the occasion. "It is against the Book" was his steadfast reply when his case was referred to the District Commissioner. When some one suggested that adherents of the Mission pay a sum of money in lieu of providing the beer, the lad stoutly maintained that no Christian should have anything to do with such a ceremony, and not one-sixth of a penny would he ever pay in connection with it.

The order went forth that adherents of the mission should henceforth not be required to take part in any ceremony they considered objectionable.

C. M. S. Gleaner.

Giving to Home Missions in West Africa THE pastor at Quiongua, West Africa, recently took occasion to preach on tithing and reminded his people of a new work just started for home missions. He asked them to promise nothing, but to pray and think about it, and to bring their offering the following Sunday. There were over one hundred school children in the congregation who had nothing to give and no way of earning money, so work was planned which they might do for pay during the noon hour and after school. Never was work more eagerly done. One boy, skillful as a hunter, spent his spare time out with his gun. He

promised the Lord sixty cents if he got a deer. Early in the week he shot a small one, but it got away. Later he shot a large one and it escaped. Friday, long before daylight, he arose and prayed about his deer, then taking his gun set out on his last hunt. He had not gone far until and as to the men, in the intervals he saw a whole herd, the size of Singling one out he fired. cows. The deer was only wounded and the boy had to spend his last remaining shells, but still his game refused to die. His faith was so strong that the Lord had heard his prayer that he caught the animal by the horns and quickly cut its throat. Before seven o'clock he arrived, breathless, at the mission saying, "I will not thank the Lord with sixty cents. I will give Him a dollar."

> When the offering was counted on Sunday morning the villagers were wild with joy, for it amounted to \$63.95. When the boys and girls saw what they could do they said: "We will give an offering every month. We want to support a station of our own."

NORTH AMERICA Community Spirit Put to Work

THIRTY-FIVE thousand persons reading the same passage of reading the same passage of Scripture on the same day, offering the same prayer, cherishing the same ideals and then exemplifying them in daily life and business-has not this great possibilities? This is what enterprising Christian leaders Connecticut have been able to bring about in less than two months through the community betterment plan sponsored by the New Haven Women's Church Union and the Pastor's Union of that city. The dominant idea is to capitalize community spirit evoked by the war in the interests of personal spiritual life and a better public order. To accomplish these commendable results. back of the movement realize that the fountains of spirituality must be kept full through daily contact with the Bible and the unseen world. So

instead of leaving the average man or woman to his own devices, definite material is provided through a series of community betterment booklets. Each contains an interesting list of daily Bible readings, one or two quotations, several prayers and memory verses for the children from week to week.

The Congregationalist and Advance.

Enemies of the Lord's Day

A BILL has been introduced into the Legislature of Pennsylvania calling for the repeal of the Sabbath laws of the state. Fearing the very extremeness of this bill, Representative William F. Rorke introduced an amendment legalizing moving picture shows and concerts on the Sabbath. An editorial in the Philadelphia Public Ledger supports the amendment.

The arguments which are advanced in favor of this Sabbath desecration are briefly: "It is progressive and constructive. If movies and concerts are educational on weekdays, they ought to be profitable on the Sabbath. The concerts and movies would change the day from drab to brightness." The representatives of the Lord's Day Alliance are hard at work at the legislature, and they should have full support.

New York has long had a law against theatricals, movies, etc., at which admission is charged, but it has been disregarded. Now attempts are being made to pass bills legalizing these and commercial baseball.

The Presbyterian.

New National Committee for Protestant Episcopal Church

THE Board of Missions, the General Board of Religious Education and the Commission on Social Service of the Protestant Episcopal Church, have appointed a national committee, composed of men and women from all parts of the Church, to care for the details of providing the budget, thus leaving the Boards free to do the special work for which they were created. When the com-

mittee is fully constituted it will be represented in all the great centers of the country and the committee members in each center will call to their assistance other men and women in order that the organization, instruction and enlistment may be extended into every parish and mission of the Church.

Training Negro Citizens in Georgia

N important school for Negroes A at Fort Valley, Georgia, has recently come under the supervision of the Protestant Episcopal Church. This is an industrial high school which seeks to do for the million or more Negroes in Georgia what similar institutions are doing in other States. There is at present an enrollment of 600 students, two hundred of whom live in the dormitories, the others coming from the surrounding country; a property of ninety acres and a plant valued at \$60,000. Each student receives instruction in some useful trade, assuring him the opportunity of developing into a helpful, contented citizen of the State.

Moslems in the United States

[N the narrow valley, chiseled out of the mountains of Pennsylvania by the Conemaugh River, there is a group of Mohammedans employed in a coke plant and ruled over by a strange triumvirate: Hassan Taromanovic, the Son of Allah, armed alike with his priestly Koran and his American dinner pail; Omar, who presides over the pool room, hazy cigarette smoke and mingled odors of black coffee and pink liquor, and Harry, the "Boss." For twelve years these workers, who are considered "hand-picked fruit," because no church holidays interfere with the regularity of their shifts, have enjoyed community life, without Sunday-school, church, library, playground or even "movies." They have all but forgotten the appointed hours for prayer, and could scarcely point in the direction of Mecca.

Hassan, their religious leader, is a stately figure with his fez, but his parishioners call upon him only for burials and weddings—their faith has deteriorated into a hazy memory. Surely here is fertile ground for the missionary enterprise!

New Mormon Church in New York

THE Brooklyn Chapel of the Church of Jesus Christ of Latter Day Saints is the first Mormon church building in the State of New York.

Senator Reed Smoot of Utah, a member of the Quorum of Twelve Apostles of the church, offered the dedicatory prayer and was the principal speaker at the dedication service on Sunday, February 16. The chapel seats 350 persons. Senator Smoot confined himself to religious topics.

Walter P. Monson, President of the Eastern States Mission and head of the Brooklyn Chapel, announced that through the work of his associate missionaries there are now more than 250 members in the Brooklyn congregation, and that there are at present in New York seven congregations more than 750 members. He said that the members of the church in this State look upon the erection of the Brooklyn Chapel as a milestone in the path of the growth of Mormonism in the East.

New Plans for the "Vanishing Indians" SIXTY per cent of the American Indians are still non-Christian, while only half of those who have been converted are Protestants; 260, 193 of the 335,998 Indians in the continental United States can neither read nor write, and only one-third of the entire Indian population can speak English. Furthermore, ills resulting from unsanitary conditions and utter lack of personal hygiene have ravaged almost every tribe. Recently, after these matters were given special attention by various agencies, the death rate has fallen

below the birth rate and the Indian has ceased to be a "vanishing race."

Under the five-year program of the Methodist Centenary \$128,450 will be used to provide more missionaries speaking the Indian languages, to train more Indian preachers, to establish more Sunday-schools and to appoint women workers to take Christianity to the women and children, who are even more neglected than the "braves."

Christian Advocate.

Chinese Set an Example

OW**T** Chinese brothers, ■ opened a laundry in Paducah, Kentucky, became interested Christianity, and after a time were received as members of the First Presbyterian Church. For three years they were not only regular attendants, but liberal contributors to the Church's activities and lost no opportunity of witnessing to their Then they decided to return to China, and before leaving handed the pastor an envelope containing their subscription for the remainder of the year, and asked for their church letter in order to be received into the Church in China. Here is an example for wandering American church members!

LATIN AMERICA Exchange of Territory in Mexico

THE American Board of Commissioners for Foreign Missions and the Southern Methodist Board have agreed upon plans for rearrangement of work and workers in Mex-By this change, the American Board will withdraw from the state of Chihuahua and occupy the West side of Mexico, including provinces of Sonora and Sinaloa. There are many problems involved re-assignment, and this American Board has recently sent a deputation to Mexico to confer with missionaries and native pastors with reference to the policies and plans which shall be undertaken.

Congregationalist and Advance.

A Social Worker in Cuba

THE task of bringing civic improvement to Union de Reyes, Cuba, has been given to Rev. Julio Fuentes, the only evangelical pastor in this railroad town of 9,000 souls. Asked by the town authorities to become a member of the municipal civic committee and to clean up the town, an unprecedented thing in the history of Presbyterian mission work, he is doing splendid social work with meager equipment in a building loaned by a wealthy woman. Any social work done in the city must be done by him.

The Continent.

Leprosy in Latin America

NOT every one knows that leprosy is very prevalent in some of the States in South America. It is said that many cases may be found in Colombia, and lepers are numerous in Brazil and the Argentine. The Mission to Lepers has already established work in Dutch Guiana and has been anxious to do more, but the difficulties in the way have made it impossible. Protestant missionary bodies have been comparatively so few and so far apart that there has hitherto seemed to be no definite opening for organized effort. A letter has been received from a missionary of the Methodist Episcopal Church asking for a grant of \$100, to enable him to employ an evangelist to work in a colony of lepers near one of the large cities in the Argentine. Without the Camp.

Indian Snake Dancing

A FRICA is not the only "dark continent," and nothing that one finds there could be more revolting and horrible than the snake dances among the Indians of Guatemala. As the time for one of these snake festivals approaches witch doctors are sent to the mountains to capture a snake to be trained for its part in the ceremony by being kept in a pitcher that has contained whis-

The men who are to take part must live in seclusion for a time, then drink enough liquor to insure their being in reckless mood. A circle is formed by the dancers who wear a head gear made of animal skins and frightful masks, which has to be lifted constantly to let a little air in, and the spectators stand outside. The master of ceremonies calls a masked fellow into the ring and lets the snake slide out of the pitcher down his neck. Then he executes a wierd dance, while all the others grunt, shriek and rattle When the snake glides from the man's trouser leg he is excused and another is called to repeat the performance.

From such a setting came one of the most faithful Christians in the Santa Maria congregation—once a witch doctor. Not being able to read, he listens intently to the reading of the Bible, then commits to memory the portions read. These he puts into the Indian language and preaches to his former followers, and it is due to his ceaseless effort that two new preaching centers have been formed. Here is proof positive of what these people can do when the cloud of superstition is lifted

Guatemala News.

Selling Bibles in "Little Venice"

LAKE Maracaibo, Venezuela, is more than 100 miles long and from 50 to 70 miles wide. Because the villages along its shores were built on raised platforms, standing out over the water, and the inhabitants traveled about in canoes, the early Spanish discoverers named the country Venezuela, or "Little Venice." Last year a colporteur of the Bible Society, José Siciliani, who is a Brazilian of Italian descent, found his way to this region with a supply of Gospels. At first the Bibles "went like hot cakes," and then the word was passed around that these books were "Protestant" and immediately Colporteur José found himself up

against the wall of superstition. José rented a small dugout, with a man to paddle him and his books from house to house. He often had to face most disheartening circumstances, lack of food, dangers from tropical storms and disease, and everywhere the unfriendliness of the islanders. On one occasion as José approached, the natives beat on tin cans with pieces of iron, as is their custom during an invasion of locusts. However, in spite of all this ignorance, superstition and adversity during a stay of six months, José succeeded in distributing more than 3000 copies of the Scriptures. Who can say how far this influence may reach?

Brazil's Need

DR. S. H. CHESTER, in The Regions Beyond, gives sufficient reason for Protestant Christian missionary effort in Brazil, and other Latin American lands. Dr. Chester says that the priesthood is an explanation of all the corruption, degradation and superstition one finds in those countries. The relation many of the priests to the people is similar to that of the Buddhist priesthood in China and Japan. They are considered indispensable in connection with certain functions and occasions. They must be on hand to perform the marriage ceremony for those who are able to afford that luxury, to administer extreme unction to the dying, to bury the dead, to give absolution to those whose consciences trouble them on account of their crimes, and for a consideration to secure the release of souls from purgatory. Apart from these official functions, the people have little use for them, and they are the most disreputable element in the communities in which they re-

Among other illustrations of the pass to which so-called religion has come in Brazil, Dr. Chester relates the following incident:

"A lawyer in the city of Pernam-

buco obtained possession of a human skeleton which he succeeded in persuading the people was that of a person formerly known in that region, St. Severino. He had the skeleton covered with leather and stuffed, and set it up in the church as an object of worship, the church being located on a farm which he owned in the outskirts of the city. St. Severino proved to be a miracle worker. whose benefits were in proportion to the value of the votive offerings made at his shrine. On the income derived from this source the Pernambuco lawyer was able to abandon both his law practice and his farming operations and to maintain a handsome home in the suburbs."

EUROPE

Help for Friendless Women

THE London Female Preventive and Reformatory Institute, founded in 1857, is evangelical and interdenominational. Sixty years ago it was housed in small quarters, with accommodations for only sixteen inmates. It has grown rapidly until at present it has 177 volunteer workers and its activities comprise:

Five Homes for 162 inmates rescued from surroundings dangerous to morality, or from vice.

A Probationary Home for the temporary reception of applicants.

An Open-All-Night Refuge for the succour of young women and girls found homeless in the streets at night.

Some idea of the extent of the work undertaken may be had from the following figures:

45,616 cases have been admitted to the Homes.

1,715 religious services, etc., were conducted in the Homes last year.

2,964 nights' lodgings were given at the Open-all-Night Refuge during 1917.

2,492 midnight and other meetings have been held since 1859, attended by 127,391 young women and girls, thousands of whom have been rescued.

The Christian.

Prayer for Russia

THE Archbishops of York and Canterbury sent out a bulletin to all the Anglican clergy asking that prayers, both private and public, be offered for the Russian Church on February 23, and the following prayer was recommended:

"O God our Refuge and Strength, who art a very present help in trouble; have mercy, we beseech Thee, upon the Russian Church in her hour of need. Deliver her by Thy most mighty protection from the dangers that beset her, and grant her people rest; through Tesus Christ our Lord. Amen."

This is said to be the first time in the history of the Anglican Church that prayers have been asked for another communion.

A Medical Missions Exhibit

THE idea of holding a great medical Missionary Exhibition London has met with hearty approval, and has promise of the co-operation of all the British missionary agencies centering in London.

The definite aim of the exhibition will be not only to serve the best interests of this department of missionary work, but also to secure for the missionary enterprise the support and life service of some of those physicians. surgeons nurses who have been doing such magnificent work throughout the course of the war. The exhibition will open June 23, 1919, and continue for some weeks.

Protestant Neighbors in France

A MONG the loyal defenders of France and of freedom were many Protestants. Native-born pastors or students for the ministry to the number of one hundred gave their lives in the great cause. One hundred and fifty sons of French pastors or missionaries made a like sacrifice. These men, and the soldiers from among the laymen, rep-500,000 French resented nearly Protestants, the successors of the Huguenots. In spite of the havoc of war they now maintain seven mission stations, mostly in Africa.

A Protestant Chaplain in French Army, Pastor Daniel Couve, who spent nine years as a missionary in the Congo, is now presenting their cause in America. Through their Committee of Union for France and Belgium the churches he represents are one body.

Marshal Joffre, himself a Protestant, is especially interested in the plans for rebuilding and re-manning these churches. Recently he said:

"The need is especially great in the devastated regions. Soon the people will return to their demolished homes to start life over again. The shock at what they will find will be very great. They will need not merely material assistance. help will be required, for there is bound to be a tendency to let down morally in the face of so great loss and destruction."

The Executive Committee of the American Presbyterian Church has recently voted \$500,000 for the relief of French Protestant churches. "hands-across-the-sea movement" will give impetus to the plan for a League of Churches to strengthen the work of the League of Nations.

OBITUARY NOTES

Dr. A. F. Schauffler, of New York

N Tuesday, February 19th, the Rev. Adolph Bart Rev. Adolph Frederick Schauffler, D. D., died of heart disease at his home in New York city. This brought to a close a long and useful service on earth. His life goes on, and while Dr. Schauffler rests from his labors, his works follow with him.

Seventy-four years ago he was born in Constantinople, Turkey, where his father, Dr. William G. Schauffler, was a distinguished missionary scholar of the American The son returned to America for his education and was graduated from Williams College in 1867, and

from Andover Theological Seminary in 1870. After pastorates in Brookline, Mass., and New York City he became superintendent of the New York City Mission and Tract Society. Here he rendered noble and far reaching service to the time of his death. He was always keenly alive to every question relating to the Kingdom of God and was a friend to every one in trouble.

Dr. Schauffler was prominently connected with Sunday-school work, was president of the New York City Sunday Association School Treasurer of the State Association. He was a wonderful teacher of teachers, an earnest Bible student, and a firm believer in the inspiration of the Scriptures. He was for many years a member of the International Sunday-school Lesson Committee. Dr. Schauffler also wrote a number of valuable books for Sunday-school workers. His wife, Julia Baker Schauffler, has been almost equally prominent with her husband in Christian work.

Edward Kirk Warren

AS a friend and promoter of world-wide Sunday School work Mr. Edward K. Warren was better known than as president of the

Featherbone Company.

Sixty years of continuous activity in one Sunday-school is a great record in itself. In this school in Three Oaks, Michigan, Edward K. Warren was scholar, teacher, officer, superintendent and finally was superintendent for life. Mr. Warren began his relationship with the Sunday-school work at large when he attended the International Convention in Atlanta in 1878. At once he brought things to pass at home and organized the Berrien County Sunday School Association, in Michigan, and since that time he attended every annual county convention with the single exception of the one in 1916. He was secretary of that association for five years and president for about

twenty-five years. He was a member of the State Executive Committee of the Michigan Sunday School Association for about twenty years and held the offices in turn, of Secretary, Chairman and President. For twenty-five years he was a member of the Executive Committee of the International Sunday School Association and held numerous offices. finally being president of the organization. Mr. Warren died in Three Oaks, Michigan on January 16, 1919 and it will be impossible to fill his place in the Sunday School world.

D. W. McWilliams of Brooklyn

IN financial and business circles Mr. Daniel Wilkins McWilliams of Brooklyn, New York, was known as a banker and treasurer of the Manhattan Railway Co. In missionary circles he was better known as founder of missions in Korea and a member of the Foreign Mission Board of the Presbyterian Church and other religious organizations. He died on Tuesday, January 7, at his residence, 39 South Portland Avenue, Brooklyn in his eighty-second year.

McWilliams was born in Hamptonburg, N. Y., and at the age of 18 he entered the employ of the New York & Erie Railroad. After devoting five years in the banking business with the Chemung Canal Bank at Elmira, N. Y., he was elected Secretary and Treasurer of the Toledo, Peoria & Warsaw Railroad Company, in 1861, here he remained for nearly six years. From there he went to the banking house of Henry Q. Marquand, becoming a partner in the firm. He became a member of the Lafavette Avenue Presbyterian Church in 1866 and was subsequently adeacon, an elder, and Superintendent of the Sunday School. He was alife-long frend of the evangelist, Dwight L. Moody, and had served as trustee and Treasurer of the Arthur T. Pierson Memorial Bible School of Seoul, Korea. Mr. McWilliams was twice President of the Y. M. C. A. in Brooklyn.

THE MISSIONARY LIBRARY

Asia Minor, by Walter A. Hawley.
Maps and Illustrations. 8vo. \$3.50
net. John Lane Company, New
York. 1918.

This description of Asia Minor has a double claim upon our interest. First, it is a good book on a subject of perpetual interest and, second, it is a timely discussion of a subject that has just now assumed Mr. Hawley special significance. justly reminds us that in the Hohenzollern dream of placing under the sway of a single power a wedge of country cleaving Europe and extending from the North and Baltic Seas to the Persian Gulf, Asia Minor became special importance because of its capability, under scientific cultivation, of largely supplementing the agricultural products of the German Empire, and because it lies along the direct road to the fertile Mesopotamian valley. Accordingly, the Germans obtained from the Turkish Government several concessions, and before the outbreak of the great European war had built a railroad from the Bosporus through the heart of Asia Minor, and had constructed an extensive canal for irrigating the central plain. The author outlines the physiognomy and history of Asia Minor, its scenery, its present primitive agricultural and industrial conditions, its peoples and their manners, customs and religious observances, and he describes in an interesting way the classic ruins of this memorable region.

Islamic Africa. By R. Burton Sheppard. 12mo. 127 pp. 75 cents. The Methodist Book Concern, New York, 1914.

The Africa here described is the

Northern and Central part of the Continent brought most under Moslem influence. It is this part of Africa that presents the greatest problem. The author visited the continent during 1910 to 1911 as secretary to Bishop Yartzell and gives here some of the results of his observations and studies. The book is not the work of an expert or an authority, but is rather a popular presentation of collated facts and opinions.

Nigeria—the Unknown. A Missionary Study Text Book pamphlet. 56 pp. 1 shilling net. Church Missionary Society, London, 1918.

The Niger basin is a huge territory in tropical Africa, about 1000 miles long by 500 miles wide. It is under British control, is largely Moslem, and the chief missionary Society at work is the C. M. S. It is almost unoccupied territory, but is extremely important to the future of Africa. This little text book forms an excellent introduction to the study of the subject.

History of the Methodist Episcopal Church in Mexico. By John W. Butler. 12mo. 156 pp. \$1.00 net. Methodist Book Concern, New York, 1918.

Dr. Butler's father, William Butler, founded this mission, and the son was for over forty years a missionary in Mexico. He is therefore especially qualified to write a history of the work from 1872 to 1918. It is a volume of personal reminiscences and facts, gathered from first hand knowledge. The story of each field is taken up separately and in the last chapter Dr. Butler describes briefly the progress in the last half century in Mexico.

The Oregon Missions. By Bishop James W. Bashford. 12mo. 311 pp. \$1.25 net. The Abingdon Press, New York, 1918.

The indebtedness of America to home missions can never be fully described. Here is one item in the credit sheet. Oregon was saved to the United States by missionaries, the Indians were converted, the land was made safe, and education was started by missionaries. Bishop Bashford tells the story graphically and impressively. It should be known by every Christian and every patriot. It is thrilling. This story emphasizes the part Methodists played in the history of the Northwest.

The Faiths of Mankind. By Prof. Edmund D. Soper. 16mo. 165 pp. 60 cents. Abingdon Press, New York, 1918.

Many are not interested in missions because they know nothing of the faith and practice of non-Christians. Professor Soper here gives us a brief study course which outlines some of the main features of Judaism, Christianity, Buddhism, Hinduism and Animism. It is a book for college students, and the method followed is daily topical Bible readings, with twelve weekly studies, each in a different religion, two weeks each being given to Hinduism, Buddhism, Islam and Christianity. They are clear, concise and helpful studies on a new plan.

Your Negro Neighbor. By Benjamin Brawley. 16 mo. 100 pp. 60 cents. The MacMillan Co. 1918.

The Negro in America is a real problem which must receive serious attention. Mr. Brawley views it from a Christian standpoint and presents the facts clearly and forcibly. After an historical review of the Negro in America he reviews his relation to industries, to educa-

tion, to lynching and to Christianity. The hopeful outlook is emphasized and there is much of constructive value in this helpful little study of the American Negro.

Under Coligny's Banner. By Albert Lee, Ph. D. 8vo. 314 pp. 6 shillings. Morgan and Scott, London. 1918.

Under the guise of fiction, we have a most interesting story of Hugenot France of the days of Henry of Navarre. Such a story brings vividly before us the changes that have come since the Jesuit persecutions, when it was a crime to own a Bible and one could not be purchased except at great risk and at a cost of a hundred crowns. Great is the change today when Roman Catholics and Protestants unite in a financial campaign for the Army and Navy, and even in religious services.

Dr. Scofield's Question Box. Compiled by Ella E. Pohle. 12mo. 166 pp. \$1.00 net. Bible Institute, Chicago, Ill. 1918.

Arranged under topics alphabetically the compiler has gathered together many illuminating and practical answers to questions on the Bible doctrines and Christian practice given in connection with Dr. Scofield's Bible Correspondence Course. A full subject index opens up this rich storehouse of one who is an unusually clear and sound Bible teacher.

The Right to Fight. By Sherwood Eddy, L.L. D. 12mo. 87 pp. The Association Press. 1918.

The Christian position in regard to the European war is here clearly stated by one who has seen the causes and effect both in America and in Europe. Dr. Eddy discusses the German views as contrasted to the Biblical principles. This is good material for correcting some mistaken ideas of strict pacifists.



Of all the Protestant missions in Africa over one-fifth of the missionaries, almost one-tenth of the native staff, more than one-fifth of the baptised Christians and nearly one-eighth of the pupils in schools were connected with German missionary societies. The future of the missionary enterprise will be tempered in some measure by the re-adjustment of this work in the Peace Settlement. (See page 251.)

One-fifth of the world's population, more than the combined population of the United States, Canada, South America and Africa live in India. Christian teachings have filled the people with ambition. Their new ethical ideas are derived to a startling degree from the New Testament, although most have not yet been led to the full acceptance of Christ as Saviour. (See page 259.)

India as a field of work among Mohammedans is second to none in promise and accessibility. Many confess that for them the tenets of Islam have little meaning, except as a symbol and reminder of past glory. (See page 259.)

Nearly two thousand American and Kurdish children were gathered by the Turks into an orphanage at 'Antoura, Syria, in 1915 and 1916. Last October after the Franco-British occupation of Beirut, only 669 orphans survived the Turkish methods of conducting an orphanage. This remnant is now cared for under French and American direction. Industrial and educational classes will be formed and a plan of self-government will be introduced. (See page 287.)

Although Meshed, a city in Eastern Persia, on the border of Afghanistan, is the first great sacred city of Islam in which Christian missionary work has been established, two-thirds of the expense of the medical mission work has been paid by the Persian people. (See page 266.)

It is a glorious testimony to the missionary spirit of the French Protestant churches that in spite of the awful sacrifices of the war, their offerings to missions have been only one-sixth or one-seventh less than in pre-war times. (See page 289.)

The American Government is preparing to create Soldier Agricultural Settlements to give an outlet to the virile forces now returning in khaki. This may furnish the key to the whole problem of social reconstruction. There are still 372,000,000 acres of uncultivated land which can be improved. Allowing 100 acres to a farm would mean 370,000 new farms, and allowing 100 families to a church the necessity is seen for 3,700 new churches within the next few years. (See pag 270.)

The Chinese are hungry for education. A school for working boys in Shanghai has grown in two years from 30 to 130 pupils. The teachers are volunteers and the course includes reading and writing Chinese, arithmetic, English, games, Bible Study and religious meetings. (See page 306.)

The first Mormon church building erected in New York State was dedicated in Brooklyn last February. At this service it was announced that there are at present in New York State seven Mormon congregations with more than 750 members. (See page 308.)

Home mission folk take notice: Of the 335,998 American Indians in the United States 260,193 can neither read nor write, and only one-third of the entire Indian population can speak English. (See page 308.)

NEW BOOKS ON MISSIONS

Captain Bickel and the Inland Sea. By C. K. Harrington. 8vo. 301 pp. \$1.75. Fleming H. Revell, New York, 1919.

Japan at First Hand. By Jos. I. C. Clarke. 8vo. 482 pp. \$2.50. Dodd, Mead & Co. New York, 1916.

The Faith of Japan. By H. Tasuku. 12mo. \$1.25. The Macmillan Company. New York, 1919.

China and the World War. By W. Reginald Wheeler, 12mo. 263 pp. \$1.75. The Macmillan Company. New York, 1918

China Mission Year Book. 12mo. 429 pp. China Continuation Committee. Shanghai, 1919.

Foreign Financail Control in China. By T. W. Overlach. 8vo. 295 pp. \$2.00. The Macmillan Company. New York, 1918.

Forty Years in Burma. By J. E. Marks. 8vo. 1917. 307 pp. \$3.50. E. P. Dutton & Co. New York, 1917.

Mexico Today and Tomorrow. By Edward D. Trowbridge. 12mo. 282 pp. \$2.00. The Macmillan Company. New York, 1918.

Dawn in Palestine. By William Canton. 12mo. 99 pp. \$0.40. The Macmillan Company. New York, 1918.

Asia Minor. By W. A. Hawley. 8vo. 329 pp. \$3.50. John Lane & Company. New York, 1918.

The Rage of Islam. By Yonan H. Shahbaz. \$1.50. American Baptist Publication Society. New York, 1918.

The Great Peace. By H. H. Powers. 8vo. 333 pp. \$2.25. The Macmillan Company. New York, 1918.

Christian Internationalism. By William Pierson Merrill. 12mo. 193 pp. \$1.50. The Macmillan Company. New York, 1918.

Charles Chapin Tracy. By George E. White. 12mo. 79 pp. \$1.00. The Pilgrim Press. Boston, 1918.

I Cried, He Answered. Introduced by Charles Gallaudet Trumbull 12mo. 125 pp. \$0.75. Bible Institute Colportage Association. Chicago, 1918.

Ruling Lines of Progressive Revelation. By W. Graham Scroggie. 12mo. 144 pp. 4s, 6d. Morgan & Scott, Ltd. London, 1918.

The Conscience and Concessions. By Alfred Wms. Anthony. 8vo. 270 pp. \$1.50. Fleming H. Revell. New York, 1918.

A Light in the Land of Sinim. By Harriet Newell Noyes. 8vo. 250 pp. \$1.50. Fleming H. Revell. 1919.

John P. Williamson—A Brother to the Sioux. By Winifred W. Barton. 8vo. 269 pp. \$1.75. Fleming H. Revell. 1919.

Six Red Months in Russia. By Louise Bryant. 8vo. 299 pp. \$2.00. Geo. H. Doran Company. New York, 1919.

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India's Silent Revolution. By Fred B. Fisher and Gertrude M. Williams. 12mo. \$1.50. The Macmillan Co. New York, 1919.

Paul's Campaignings. By David James Burrell. \$0.75. American Tract Society. New York, 1919.

The Coming of the Lord. By James H. Snowden. 12mo. \$1.75. The Macmillan Company. New York, 1919.

The New Opportunity of the Church. By Robert E. Speer. 12mo. \$0.60. The Macmillan Company. New York, 1919.

The Church Facing the Future. By William Adams Brown. 12mo. \$0.60. The Macmillan Company. New York, 1919.

Six Thousand Country Churches. By Charles Otis Gill and Gifford Pinchot. 12mo. \$1.50. The Macmillan Company. York, 1919. New

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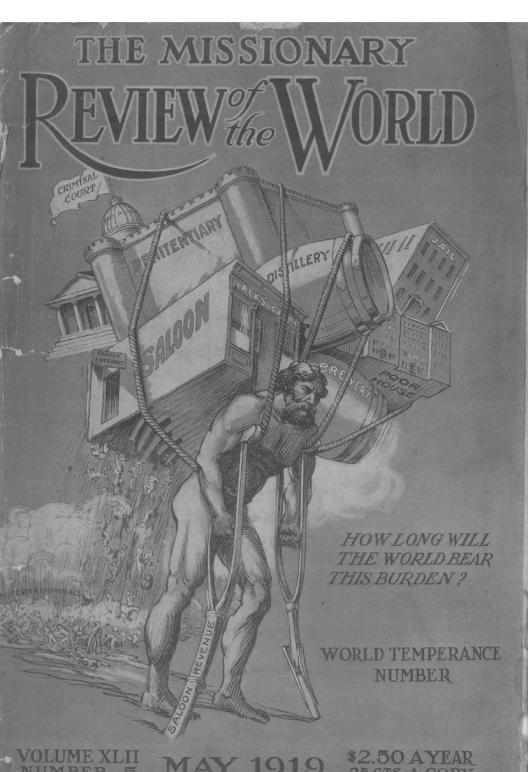
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Review of the World

DELAVAN L. PIERSON, Editor.

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EDITORIAL AND BUSINESS CHAT

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FRENCH MISSIONS DURING THE WAR—A CORRECTION

A correspondent connected with the Societe des Missions Evangeliques de Paris writes, calling attention to an error that appeared in our July number, page 84. The statement is there made that French Protestant missions have become weak and almost lifeless because of the drafting of men and money for the great European struggle." Correspondents in France have written about the necessary drafting of men of military age for service in the army, and of the great, overwhelming demand for money in the heroic struggle of the French people. It is, however, a great satisfaction to be assured by the present correspondent of the French Protestant Missionary Society, Mr. F. A. Ford, that the Society was able to complete the year 1917 without a deficit: and at the same time, by raising over 700,000 francs, cleared up a considerable deficit left over from earlier years of the war. At the close of the year 1918, a Committee of the Paris Society voted a budget of 730,000 francs for the ensuing year, an increase of 230,000 francs over the year preceding.

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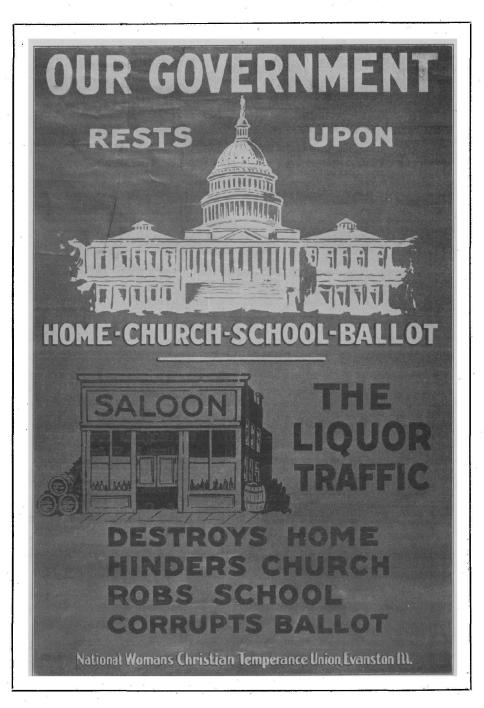
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THE MISSIONARY PEVIEW ORLD

Vol. XLII MAY, 1919 NUMBER FIVE

THE UNCLEAN SPIRITS DRIVEN OUT

OPULAR sentiment in America in regard to intoxicating drink has been revolutionized in the past fifty years. decade ago there were few who believed it possible to persuade the legislatures of even thirty-six states of the Union to accept a prohibition amendment to the Constitution. The prompt action of forty-five states has caused amazement even in temperance circles. The revolution has been helped forward by the war and the beneficial results of prohibition in the army and navy and in the zones around military camps. But the real work has been done by the faithful efforts of temperance organizations, such as the Woman's Christian Temperance Union and the Anti-Saloon league. On the one hand public sentiment has been educated as to the effects of alcohol on the mind and body, and the poverty, laziness, immorality, disease and crime that are due to strong drink. The parents and children have been educated in church and school by religious, historical and scientific facts, until those who have not themselves experienced the curse of drink have recognized its evil effect on individual and community life.

The commercial and industrial sentiment has also become increasingly anti-alcoholic. Commercial drummers no longer are counted efficient in proportion to their ability to drink whiskey or beer. Many manufacturers and merchants in addition to railroads and other enterprises refuse to employ men who drink. Physicians refuse to prescribe alcohol or do so very sparingly and cautiously.

In politics also the drink evil has been recognized and attacked vigorously. The "Saloon in Politics" is a menace to patriotism and good government. The prohibition party enlisted many in its ranks but failed to win their case. The Anti-Saloon League,

by its effective organization and persistent activity, has finally brought about legislative action. The unclean evil spirits are to be cast out, if legal enactment proves effective. This should mean cleaner politics, better health, less temptation to immorality, more efficiency in industry, less poverty and larger savings in money and food products. In a word, boys and girls and weaker men and women should have a better chance to lead true, straight, clean lives.

But that is not enough—the unclean spirits may be cast out, but unless a new Spirit, the Spirit of God, enters into individuals and the nation, seven other evil spirits may enter in and the last state become worse than the first. Regeneration is needed as well as reformation. The work is not completed, but another forward step has been taken.

WORKING FOR WORLD WIDE PROHIBITION

OW that prohibition forces have succeeded in making the manufacture and sale of intoxicating drink illegal in Canada and the United States, they are turning their attention to international prohibition. As the world cannot exist half slave and half free, so it cannot be half "wet" and half "dry" without constant friction and illegal traffic. Already in some lands progress has been made. Mohammedans nominally prohibit intoxicants, Russia has not revoked the law against vodka, France still prohibits absinthe, and Africa has her zones in which it is illegal to sell strong drink to natives. There is however, much to be done and temperance agencies are busily at work.

The International Prohibition Confederation has recently sent representatives to Europe, the Anti-Saloon League is proposing to introduce its work into foreign lands and the Woman's Christian Temperance Union is already at work in Japan, China and Europe; the International Reform Bureau and the Native Races Anti-Liquor Traffic Committee are also busy. Foreign mission agencies are energetically cooperating. They know the language, people, customs, climate and general situation in non-Christian lands as perhaps no other class of people know them. Their intelligent, sympathetic study of conditions gives them a wealth of information and an approach which it is impossible to secure in any reasonable time from other sources. The lines of work agreed upon for the carrying on of a temperance campaign abroad will include:

- 1. Literature, books, periodicals, posters, etc., in the language of the several countries. All this to be prepared by competent authorities and translated by linguists of approved experience.
- 2. Foreign missionary conferences at home and abroad to instruct, inspire and interest missionaries so as to stimulate zeal for

this cause and an intelligent knowledge of the best weapons and methods for promoting temperance.

3. United States and foreign countries will interchange delegates so as to bring to America, representative business men, scientists, educators and government officials from other lands and send to other countries persons to study conditions there.

Many of the distinctively religious organizations are cooperating through the International Prohibition Confederation, which is working to extend the benefits of prohibition throughout the world. An International Congress against Alcoholism is to be held September 14-20, 1919.

This Congress not only has the official recognition of the Government, indicated by an appropriation of \$50,000, but the Department of State issues the invitations to the several governments. The first regular session of the Congress was held in 1883 and sessions have been held biennially since that time until the war. The Conference at Milan, Italy was attended by eleven hundred delegates, representing forty-four nations. Among these delegates were eminent jurists, scientists, educators, sociologists, army and navy officers, government officials, high ecclesiastics and other representative men and women.

The coming of the Congress to America, following the ratification and establishment of prohibition as a war measure, will afford a striking object lesson, and should make an impression on the world.

A NEW CRISIS IN CHOSEN

A REVOLUTION is reported in Korea, the land which has been one of the most encouraging of the Asiatic mission fields. Here the Presbyterian Mission began work in 1884 and gradually developed by Apostolic methods a truly Apostolic Church. The Methodists have also had unusual success in their various missions. The whole nation gave promise of becoming Christian. There was little in the national existence that was promising. The government was weak and corrupt and there was little material prosperity, but the Christian missionaries founded schools, churches and hospitals, and taught the people to believe in God and to follow the teachings of the Bible. The Kingdom of Heaven was progressing rapidly in Korea.

Then came the Russo-Japanese war and at its close the Japanese army backed into Korea. Advantage was taken of the weak government to proclaim a Japanese protectorate, then the King was forced to abdicate and Korea was annexed to Japan. The Koreans were disarmed and the Japanese took over the legislative, administrative, educational and judicial functions of the government.

This control has been held for nine years. The Japanese have made many material improvements in Korea and in its judicial and educational program. But the Koreans are not content, for they have been ruled with an iron hand and without their consent. Efficiency has not compensated them for loss of independence. Moreover, Japan has not sought to educate the Koreans for self-government, but has taken measures to absorb them—a people seventeen or eighteen million strong, distinct in race, language, religion and history from the Japanese. The name of the country has been changed, the use of the Korean language is forbidden in schools, the people are compelled to do homage to the Japanese Emperor's pictures and in every way the country is being Japanized as rapidly as possible.

Naturally the Koreans are humiliated and embittered at the loss of independence and of their national individuality and are endeavoring to call the attention of the Paris Peace Conference to the disregard of their rights as one of the smaller nations. Reports in the public press state that there is a concerted uprising against Japan among all classes. A daily is secretly published by the Independence Union of Korea. The Japanese authorities have sought to put down the uprising by force. The country is under martial law and it is reported that many Koreans have been put to death—including some members of Christian churches. The American mission schools and hospitals have been searched, but no evidence of conspiracy has been found in them.

This is a sad day for Korea and the Korean Church. The missionaries have earnestly endeavored to keep political questions out of the Church and have taught obedience to the existing government. But the Korean Christians are human and their characters and ideals have been strengthened by their education, so that it is not surprising if many of them are active in the nationalistic movement, and many may suffer for their loyalty to their country.

All this is deeply influencing the progress of Christianity in Korea. On the one hand the incoming tide of commercialism and materialism has swept along many church members. The non-Christian population is harder to reach than it was a few years ago. The Gospel is not so much "news" and there are more distractions and allurements. Missionary educational work has been hindered by Japan and political and worldly interests are absorbing more attention, so that Christianity is making less progress than was the case a few years ago.

On the other hand, in spite of all hindrances, the Korean Christian Church is growing and the leaders are faithfully praying and working. The attendance at the Pyeng Yang General Bible Study class last February was 2000, the largest in the history of

the station. Altogether over 76,000 men and women attended the Presbyterian Bible class conferences for at least a week last year in Chosen. The baptized membership of the Church has steadily increased and the giving of Korean Christians has been remarkable, in spite of the fact that the cost of living has increased 100 per cent in the last five years. This is the time to pray for Korean Christians and for the missionaries in Chosen.

NEW ALIGNMENTS IN CHRISTIAN CIRCLES

HOULD churches holding substantially the same beliefs and ideals unite so as to form a compact and unified force, economizing in money and labor, or is it better that they conserve their ideals and peculiarities by continuing their separate existence? This is the question that is being discussed in Presbyterian and Reformed Churches of North America. The United Presbyterians, the Reformed Presbyterians, the Presbyterians U.S.A., (north), the Presbyterian Church in the U.S. (south), the Reformed Church in America and the Reformed Church in the United States are intersted in this union movement. The suggestion is that the missionary administration of these bodies be united and that ultimately the ecclesiastical bodies themselves should become amalgamated.

The prospect for Christianity in North America seems more and more to point to a re-division in doctrine and practice even as the races, classes and nations of the world are facing a new alignment. Formerly the divisions were racial and national; then alliances were made to unite those with similar ideals of government and common interests. Today the peoples of the earth are dividing again and uniting according to class interests and occupations—along the lines of a new internationalism. old church divisions formed on the basis of geographical, historical grounds, or because of church government and ritual, are being gradually obliterated. There are unmistakable signs that large denominational bodies are coming together either on the basis of cooperation or corporate union and that other groups within these bodies are separating from them to unite with each other on the basis of the fundamentals of Christian faith and practice. These new "Protestants" are placing emphasis on the absolute necessity of maintaining belief in the infallibility of the Bible, the deity of Jesus Christ and salvation through His atonement, the need of regeneration and separation from worldliness, a life of holiness and of service through the indwelling of the Holy Spirit. This movement is finding expression through a number of the Bible Institutes in North America and in conferences on Fundamentals.



RELATION OF TEMPERANCE TO MISSIONS

NE of the greatest obstacles to missions in every land and time has been the drink evil. From the money side alone, the amount spent in America for strong drink in one year is estimated at over two billion dollars—or more than has been spent in evangelizing the heathen world in the nineteen hundred years of the Christian era. Not only so, but drink has filled our jails, our brothels and our poorhouses. It has sought to undo the work of the city missionary and the evangelist. Brewers and distillers have combated the work of the missionaries. "The rum traffic in West Africa," says Mrs. Menkel of Batanga, "is the curse of the country. It both hinders and counteracts our missionary efforts. As a rule our native Christians cannot find employment with white traders unless they are willing to accept rum in part payment for their services."

Too often the same vessel that sails from Christian lands carries missionaries in the cabin and rum in the hold; the one to convert and the other to debauch the natives of Africa and Asia. Even the war did not stop the exportation of liquor to heathen lands. Three-fourths of the intoxicants shipped from Boston during the last four years were sent to West Africa, and ten or twelve other countries received a share of these liquid evil spirits.

Missionary work is being seriously threatened by the liquor demon in mission fields, even as our Lord's work was opposed by evil spirits in His days on earth. Jerusalem now has a brewery, and there is a distillery on Mount Lebanon. American saloons have been opened in Damascus, but no new Christian missionary work is allowed to open in these lands at present. Brewers and distillers that have been ousted from Canada, and soon will be banished from the United States, are seeking locations in Mexico, China, Japan and elsewhere. If they succeed in fastening themselves on these countries missionary work will become vastly more

Another hindrance to missionary work from the liquor traffic is due to the inability of many people in foreign lands to differentiate between the white men who have brought the Gospel to them and those from the same countries who have brought them strong drink. Dr. William Jessup, a missionary to Syria, writes: "One great argument used against Christians when we preach righteousness, temperance and purity is 'you must have more saloons in

difficult.

America than there are in any other country. Divorce is easier than in Syria, and thousands of your people practice polygamy.' Physician, heal thyself," It is true that most of these non-Christian lands already had some form of mild intoxicant. Japan has had her $sak\acute{e}$, China her rice wine, India has her palm wine, and Africa and the Pacific Islands their native drinks, but there was no rum, gin or whiskey. The first explorers saw comparatively little intoxication among the natives. Some religions, like Islam, forbid the use of intoxicants, and in other lands there was little temptation to drink native liquor to excess.

Those interested in the evangelization of the world, and the redemption of men and women, cannot contend too strenuously and prayerfully against the traffic in strong drink and habit-forming drugs.

WHY A WORLD TEMPERANCE NUMBER?

HY should one whole number of the Review be devoted to World Wide Temperance? Not because the subject is timely or popular; not because America has voted to go dry or because of the pressure of temperance organizations; not even because of the recognized importance of the theme and the manifest social evils of intemperance. The reason is that the drink traffic has been one of the greatest obstacles in history to the progress of Christianity and to the attainment of God's ideal for man.

The first mention of strong drink in the Bible is followed by moral shame, disrespect for parents and a curse. Drink has ever caused men and women to become beastly and devilish instead of Godlike; it has led them to blaspheme their Creator, to mar His image and to injure their fellow men. Homes are destroyed, happiness wrecked, children demoralized through intoxicants. Every work that God seeks to do is undone through indulgence in alcoholic drinks. Men know this but they have refused to deal summarily with the evil.

In writing to the Church at Ephesus the Apostle Paul says: "Be not drunk with wine, wherein is excess, but be filled with the Spirit." He seems to recognize the similarity and the contrasts between the two forms of inspiration—devilish and divine. Both are fillings which result in intoxication—one, spirituous, with degrading results; and the other spiritual, with exaltation.

Both bring exhilaration with a brightening of the eye, the loosening of the tongue, and a quickening of the energies; but while the former leads to decay and demoralization, the other leads to rejuvenation and edification. Intoxicating spirits seem to represent more nearly than anything else the demon possession which opposed the work of Christ. The filling with the Spirit of God is the

antidote which makes impossible the possession by the spirit of evil and brings men to experience the power and fellowship of God.

"Be filled with the Spirit" and overcome the domination of the flesh, "Be filled with the Spirit" and glorify God and His Son Jesus Christ. "Be filled with the Spirit" and testify to the work of Christ. "Be filled with the Spirit" and go unto all the world to preach the gospel with power. "Be filled with the Spirit" and overcome the world.

THE SURE REMEDY

H. HADLEY, the late Superintendent of Water Street Mission, New York, used to say: "Men have tried the Keely Cure and every other kind of remedy for the drink habit without success. We believe in the "Blood Cure" by the blood of Jesus Christ, God's Son that cleanses us from all sin."

Prove to a man scientifically that alcohol injures mental and physical powers and he may assent to the facts, but if his will is weakened he will yield to an overpowering appetite. Prove to him that it brings poverty, disease and death and he will still drink if he has the money and the desire. Make the manufacture and sale of alcoholic drinks illegal and punishable by fines and imprisonment and "moonshiners" and "blind pigs" will still be found in mountains, cities and towns. Self-will, self-indulgence and selfish commercialism will dominate where self reigns.

The remedy for this state of things is surrender to God and a new nature received through a living faith in Jesus Christ. The "Blood cure" does cure. When a man has passed out of the realm of death into the realm of life, God takes control in place of self or the devil. The power to overcome is present as well as the will. It is therefore the missionary, the Christian witness, who is conducting the most effective campaign for the overthrow of the drink traffic. If the desire for intoxicants could be rooted out of humanity and the love of God could reign there instead, there would be no strength in the anti-prohibition movement. When men "seek first the Kingdom of God and His righteousness" they will no longer seek riches at the cost of the honor and welfare of their fellow men.

FIGHTING STRONG DRINK WITH COLD TYPE

HEN there is a prairie fire the entire countryside turns out to extinguish it. When there is an epidemic, the state and the nation will go to any expense in order to halt its ravages. When a flood sweeps through the lowlands, it is a matter which concerns everybody. So it is with the saloon. When it is shown that the saloon destroys life, wrecks manhood and womanhood and

degrades childhood, we do not stop to parley about giving the saloon "a square deal;" we put it out of business.

If a foe were to invade our native land, strong men would rise up and fight to defend their homes, in response to that instinct which is born in the hearts of all true men and women. It is this instinct which makes us fight the saloon. It is still necessary to educate people regarding the evils of intoxicants and the way you can best do this is to use the right kind of literature.

Underscore certain words or sentences to call attention to the most important parts of the leaflet. It catches the eye of the casual reader.

Map out a district which you determine to cover, and then work it. A house to house canvass is effective.

To win the men in a workingmen's community, secure their names and addresses from election sheets or from employers or from the city directory. Mail them leaflets.

Plan your series of leaflets so that they will have a cumulative value. If such a campaign is continued for a month, sending the leaflets weekly, so that they will be received each Saturday morning, an impression is sure to be made. It is the steady, rhythmic, repeated blow in the same place that counts.

A trade-unionist may agree to put out the leaflets among his associates at the regular meeting of his union, at the period designated "The good and welfare of the order."

Enlist a workingman in a shop who will distribute the printed matter. It is passed from man to man and is usually thoroughly discussed at the noon hour.

Crisp, up-to-date leaflets, especially those dealing with the economic aspects of the liquor problem, will be printed by local papers and will thus get into the homes of the people every day and it is not looked upon with suspicion.

Back of every advertising campaign there should be certain elements which will permeate the entire task—enthusiasm, optimism, expectancy, persuasiveness, sincerity, definiteness. It should always have a positive note. Never was there a successful advertising campaign built upon negatives.

What is needed in the fight against the liquor traffic is a man in each community who will make himself responsible for seeing to it that the people get the facts—and who will put into the entire task the warmth and vigor that will take it out of the realm of mere routine and formality.

CHARLES STELZLE.

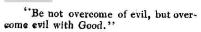
WHICH SHALL RULE



The Bible

or





-Romans, 12:21.

THE VERDICT OF THE BIBLE

The Lord spake unto Aaron saying: "Do not drink wine or strong drink, nor thy sons with thee." Leviticus, 10:9.

"He that loveth wine . . . shall not be rich." Proverbs, 21:17.

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." King Solomon, Proverbs 20:1.

"Look not upon wine when it is red. at the last it biteth like a serpent and stingeth like an adder." Proverbs 23:20-35.

"Woe to them that rise up early in the morning to follow strong drink woe to them that are mighty to drink wine." The Prophet Isaiah 5:11.

"The priest and the prophet have erred through strong drink; they err in vision, they stumble in judgment." Isaiah 28:7.

"Wine and new wine take away the heart" (understanding). The Prophet Hosea 4:11.

"While they are drunken they shall be devoured as stubble fully dry." The Prophet Nahum, 1:10.

"Woe to him that giveth his neighbor drink . . . that makest him drunken also." The Prophet Habakkuk, 2:15.

"Daniel purposed in his heart that he would not defile himself with the portion of the King's . . . wine." Daniel, 1:8.

"No drunkard shall inherit the Kingdom of God." The Apostle Paul, 1 Cor. 6:10.

"Be not drunk with wine, wherein is excess, but be filled with the Spirit." Ephesians, 5:18.

"Let us who are of the day be sober." 1st Thessalonians, 5:8.

Temperance One Hundred Years Ago and Now

BY HARRY S. WARNER, CHICAGO, ILL.

General Secretary of the Intercollegiate Prohibition Association, Chicago. Author of "Socal Welfare and the Liquor Problem."

N January 16th, 1919, the day that the thirty-sixth state ratified the eighteenth amendment to the Constitution of the United States, thereby insuring the early banishment of intoxicating drinks from American life, a great New York newspaper said:

"The country has never witnessed a political phenomenon as strange as the swift, uninterrupted progress of the prohibition amendment toward final passage. It is as if a sailing ship on a windless ocean were sweeping ahead, propelled by some invisible force. Perhaps our legislators are right and there is a strong, unseen popular current to account for this phenomenon."

Whatever else may be said of the prohibition reform of today it can hardly be called sudden. The forces bringing it about, if invisible, are so only because they have been acting everywhere, in social, economic, industrial, scientific, educational and religious life, for a century. The movement is of such long standing, so big, so all-pervasive that, like the atmosphere, it has long been taken for granted—though ignored by newspaper men as not having "news value."

The amendment is not a "war measure," nor the "putting across" of something on a people absorbed in war interests; nor is it the work of a decade. It is the final objective of a 100 years' campaign; and every foot of "No-man Land," up to the final drive that hurled the enemy out of his last trenches and placed prohibition in the constitution has been fought over, time and again; first, in public debate lasting a half-century, or more; then in local village, township, city, county and state elections, forward and backward, affording referendum after referendum for fifty years past. This overwhelming change has come, slowly and sanely and steadily. This may be shown by a comparison of social conditions connected with the drink problem in America at three different periods—a hundred years ago, when the first temperance society was established; fifty years ago, just after the movement had met its first heavy set-back, and when the political power of the drink traffic was first developed; and at the present time, when complete national prohibition has just been adopted as the future policy of the nation.

In 1808 when the first temperance society was formed, the use of liquor was recognized as a practical necessity in social life. Its place was not questioned. Almost everybody "took a little something," occasionally, if not regularly. Strong drink was used in the home, at the tavern and at work. Farmers had it at barnraisings, and log-rollings; people of the towns had it whenever they met; employers furnished it wherever a force of men were engaged; gentlemen caroused openly in the tavern; college commencements were usually the occasion for drunkenness by students and teachers alike; weddings, christenings and funerals were incomplete without it; the clergy took it to inspire their sermons; the church sanctioned its everyday use; social occasions could not be sociable in its absence: it was recommended by the doctor and. in his absence, was the family cure-all of the pioneer. And it was respectable, not merely to drink, but to get "gloriously drunk."

While nearly everybody drank, the amount consumed by each user was less than in recent years. It was not constantly accessible; there were long periods in the lives of most when they were relatively abstinent; drinking was not so heavy, so steady dayby-day, so systematic, as among drinking classes at the present time and in the immediate past. Communities were not kept saturated to the limit, as they have been under the highly organized business competition of the modern liquor traffic. The saloon of today did not exist; liquor was sold at the grocery store, or tavern. Manufacturing was by means of many small stills, not great modern wholesale establishments. There was no "organized trade," no "saloon in politics," no effort to control legislation or defeat lawenforcement. Science had not turned its attention to the problem. and religious leaders were just beginning to speak out against some of the more obvious results of drink.

THE DRINK QUESTION FIFTY YEARS AGO

A little over fifty years ago the anti-liquor movement first became fully recognized. A large non-drinking class had developed from preceding moral sussion campaigns. A larger element in society seriously questioned the value of both the drink custom and "Temperance" had ceased to mean merely moderation and had become abstinence, first, from distilled liquors, then, after further experience, from wine and beer, as well. Hundreds of thousands signed rigid temperance pledges; great pledge-signing movements swept over the country, and were followed by demands for legislation so far-reaching that eleven states adopted prohibition of all liquor selling, and national prohibition was proposed.

This was just previous to the civil war. Then this great temperance movement, not founded as deeply on scientific facts

and industrial demands as our present-day movement, met its darkest hour. The war came on and the whole trend was changed. The temperance movement was forgotten; the great societies lost membership and support; the states, one by one, neglected or repealed their prohibition acts; restrictive laws were ignored; the soldiers in the armics took to drink as they had never done before, and when they returned were less favorable to abstinence and prohibition than when they enlisted in 1861. The war tax on intoxicants brought in two factors that have marked the whole issue ever since—that became, indeed, the points of hardest conflict between the contending forces in recent years. These were, the unifying of the scattered liquor makers and retailers into one consolidated, fighting, commercial force, constantly seeking and creating new markets, and the bringing of this organized liquor trade into politics, local, state and national. The most corrupt period in the government of American cities and states coincides with that of the greatest political influence of the organized liquor traffic.

THE PRESENT DAY ATTITUDE TOWARD STRONG DRINK

In the last fifteen years, social, scientific and moral forces, as in no previous period, have combined in the struggle against Business demands have been added to educational and moral motives requiring total abstinence; salesmen no longer found it necessary, or desirable, to offer a drink to finish a sale; the desire for "efficiency" and "safety-first" have raised the totalabstinence requirements in many industries, and in transportation and commerce, higher and higher; many large manufacturers, such as steel and iron mills, place this as a requisite in the advancement of men: life insurance and almost all large business establishments take this factor into account. The railroads have passed strong regulations against its use. Hundreds of towns have "gone dry" in order to remove this source of trouble from both employee and employer. Thousands of small communities and whole states have taken on a more prosperous appearance when the saloon has been banished.

Workingmen themselves, in many central and western states, have fought "booze" as the enemy that tends to keep his fellows weak, hurts wages, injures him as a man, and prevents good home life. Labor unions in communities that have banished the saloon, as in Colorado, take a strong stand for prohibition. The contrast in the sentiment of one hundred years ago and today is indeed marvelous.

THE VERDICT OF PHILANTHROPISTS

"Liquor is unnecessary and bad. It is a help only to thieves and robbers. I have seen men robbed in many ways, but they have been able by the help of God to wipe out any lasting results of such transient losses. But the robberies of alcohol are irremediable." Dr. Wilfred T. Grenfell, The Apostle to Labrador.

"A great weight of evidence indicates strong drink as the most potent and and universal factor in bringing about pauperism." Report of the Royal Commission the Poor Law, England, 1909.

"It is, in my opinion, one of the most important questions of the day, whether the millions of the eastern tropics are to be received as helpless wards by civilized nations and elevated in civilization and enlightment, or debauched and crushed by a drink traffic which recognizes no conscience, shows no mercy, and is amenable only to a gospel of financial greed." BISHOP J. M. THOBURN, India.

"A careful scientist has called alcohol the indispensable vehicle of the business transacted by the white-slave traders and has asserted that without its use this trade could not long continue." JANE ADDAMS, McClure's Magazine, March, 1911.

"The ethics and religion which will tolerate alcoholism is the ethics and religion of death. For not only is alcoholism the cause of numerous diseases, it leads directly and indirectly to ruin. The cost of alcohol in human life far exceeds that of war and the victims of alcoholism do not die out. They drag miserably through a sick life and transmit their decay to following generations." Prof. T. G. Masaryk, President of the Czecho-Slovak Republic.

"A calm and critical commission reported 5,000 hungry and 10,000 underfed children attending the public schools of Chicago. It was easily demonstrated that a painful number of these children were hungry because their bread-money had been converted into beer-money. The brewers and distillers of Chicago had deposited in the banks the money that should have nourished the pale pathetic school children." Jenkin Liloyd Jones." On the Firing Lins in the Battle for Sobriety."

A Prohibition Trial Balance

RICHARD SPILLANE, a financial authority, casting up a balance sheet of the gains and losses which the nation will experience as a result of prohibition, says: "If prohibition increases the production of American workers 2 per cent, it will on our present basis more than pay all the revenue received by federal, state and city governments last year from the liquor traffic—and last year's revenue was more than double the normal. If it increases production 5 per cent, it will put America far, far ahead of any nation on earth. And incidentally, it will raise the human standard higher than ever before—make for better men, better women, better children. All these factors in prohibition are from a business viewpoint."

Intoxicants and the Social Evil

WINFIELD SCOTT HALL, M. D., BERWYN, ILLINOIS Member of Medical Faculty, Northwestern University, Chicago

O one who has studied the subject can deny that there is a relationship between the drink evil and the social evil. Grain alcohol is an intoxicant, if taken in quantities, but it is a harmful narcotic when taken even in very small quantities. The intoxicating effect of alcohol manifests itself in a sort of exhiliration in which the individual is more talkative and more active. This effect was in times past wholly misunderstood and was assumed to be a stimulation such as is produced by strong coffee.

It was not until trained and skilled psychologists and pharmacologists made searching investigation of the brain activities with coffee and with alcohol, that the really fundamental distinction between the action of the two drugs was demonstrated. Coffee is a real stimulant and the increased physical and mental activity is in direct proportion to the amount of coffee (caffein) taken and, what is a most essential difference, the increased physical and mental activity is always under control. Alcohol, on the contrary, is a narcotic which in small doses produces increased activity but as the amount imbibed increases, the activity and exhilaration decreases until the individual so drugged becomes duller, and finally loses all control of both mental and physical activity.

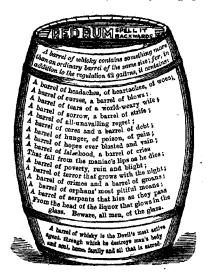
Alcohol dulls the reason and judgment even when taken in quantities much too small to cause a noticeable intoxication. The result of this dulling of judgment and reason is a freeing of actions and words from that self-control which marks the highest mental development. Under the influence of alcohol, even so small a dose as would be contained in a glass of wine or a cocktail, a man talks more glibly and freely, but under such conditions he does not speak wisely or judiciously, and may say very foolish and shameful things. There is no real stimulation at all, but from the first there is a narcosis of judgment and reason which puts to sleep the self-control.

What has all this to do with the social evil? Everything. The social evil grows out of wrong social relationships which were not controlled by reason and judgment.

Anything that interferes with the free and full play of reason and self-control opens the way for impulse to control action. The animal instincts gain control, and, ignoring social laws, break over social barriers and commit wrong.

As a result the close relationship between the drink evil and prostitution is seen everywhere. In cities where the drink evil is

under control, prostitution is largely under control, while in the cities in which the drink evil is rampant the social evil is at its worst. The saloon and the public dance hall flourish side by side, and many a girl dates her downfall from the evening when she mixed her wine and her dancing. The cabaret is another device of Satan in which strong drink, erotic music, suggestive songs and sensuous dances, lead young people at an ever excelerating rate



down the slanting road which has as its various stations: ignorance, misinformation, low ideals, error, vice, disease, degeneration, death, damnation. Throughout the whole extent of this downward road, drink is a most important factor.

A study of the psychology of temptation to vice leads to the sure and unavoidable conclusion that one of the strongest factors leading to a life of vice is the narcotizing or putting to sleep of all higher impulses, idealism, judgment and reason by alcohol.

Almost every saloon and wine room, particularly in the downtown districts of our great

cities, display voluptuous and suggestive oil paintings of women in the nude. The purpose of this is evident without discussion. As a man takes his alcoholic beverage, erotic passions are excited and inhibition is put to sleep. He knows that he has only to step back into an inner room to find seated at tables women who have entered by a side door, the "Ladies' Entrance." These women are naturally of the underworld and are there to induce men to order drinks freely. The outcome of his idle "curiosity to see what is going on in the back room" is easy to picture and alcohol is one of the strongest factors leading to final destruction.

When nation-wide prohibition, effectively enforced, becomes a reality, there will follow rapidly and easily a profound regeneration and rehabilitation of society, especially as concerns social relationships of man to woman in society. With the passing of alcohol there will surely follow the passing of much of the social evil. Widespread, wholesome information; carefully instilled high ideals; trained, alert reason and judgment will lead to that deference, consideration and chivalry in the man's attitude and acts toward womankind that without a doubt was a part of the Creator's plan for humanity.

Verdict of Science on Intoxicating Drink

BY CORA FRANCES STODDARD, BOSTON, MASS.

Secretary of the Scientific Temperance Federation

If there was ever a darling of fortune it was alcohol. Hidden within the drinks to which it gave a mysterious charm it enabled them to pass for centuries as promoters of merry fellowship, strengtheners of the arm in toil, comforts in hardship, life savers in disease.

But alcohol deceives the senses while it undermines the powers of mind and body. The narcotic quality enslaves and destroys. Formerly the evils of intemperance were charged to the weakness of the drinker rather than to the nature of the drink. The "moderate" use of alcoholic beverages appeared harmless if the user were able "to control his appetite."

So alcohol strode down through the centuries, deceiving men and escaping blame as the chief culprit unless used immoderately. One day the inquiring scientist began to investigate the real nature of alcohol and the real effect on the user, his health, his working ability, his endurance, his mental powers, his parenthood. The net result of this scientific research, extending now over half a century, is that alcohol is stripped of its glamour and is thoroughly discredited as a beverage, while its use in medicine is fast being relegated to the status of bleeding and other outgrown medical practices. Other drugs or methods are substituted with better results. In 1917 the following resolutions were adopted by the Health Council of the American Medical Association, the largest organization of physicians in the United States:

Whereas, We believe that the use of alcohol is detrimental to the human economy, and its use in therapeutics as a tonic or a stimulant or a food has no scientific value; therefore

"Be it resolved, That the American Medical Association is opposed to

the use of alcohol as a beverage; and

"Be it further resolved, That the use of alcohol as a therapeutic

agent should be further discouraged."

Certain old illusions were dissipated scientifically by experimental work. Unfortunately they still persist to some extent where popular education on the subject has not reached the illusion's victim. The longshoreman or teamster who still drinks to "warm him up" has not learned what science discovered long ago that under conditions of cold and exposure alcohol reduces body heat instead of increasing or protecting it. The narcotic alcohol by its effect on the nerves fools the user into feeling warmer, while actually it disorders the natural mechanism for maintaining or increasing body heat.

The laborer who clamors "no beer, no work" is either a victim of the old delusion that beer is an aid to hard work or he is singularly inattentive to his own interests. Science has proved that the alcohol even in small quantities in beer impairs working ability and endurance, and increases fatigue; that it reduces the ability to do fine hand work which requires careful coordination of eye and hand, and lessens the ability for perception and attention to duty required of engineers, miners or machinists exposed to accidents. The Carnegie Nutrition Laboratory found by the most precise experiments that quantities of alcohol equivalent to only three or four glasses of beer or ten to fifteen ounces of wine definitely lower the combined activity of nerves and muscles and, in the terms of the experimenters, give "clear indication of decreased organic efficiency as a result of moderate doses of alcohol." Note the term "moderate." The worker who declares that he will not work unless he can have beer is advertising his willingness to put himself in the less capable and therefore less desirable class of workers at a time when industrial advancement is keenly sought.

Experiments have shown that alcohol dulls the perceptive faculties needed to recognize danger, slows the powers of judgment required for quick action in avoiding danger and so increases liability to industrial accident. The drinker when injured requires a longer time for recovery than the abstainer and makes a less satisfactory recovery. Body tissues injured by alcohol are slower in completing the work of repair, while the body defences against infection are materially weakened. Alcohol lowers the resistance of the drinker to the disease-causing bacilli such as those of pneumonia, typhoid, tuberculosis, or the diseases of vice.

When this fact is coupled with the known tendency of alcohol to cause organic disorders, it is logical that the life insurance companies should report a higher death rate among those of their policy holders who were classed as moderate drinkers on taking out their insurance than among abstainers. The experience of forty-three American life insurance companies with who taking million lives shows that those on out their accustomed to drink policies were no more than glasses of beer a day had a mortality 18 per cent higher than the average; while those accepted as risks who indulged more freely, had a mortality 86 per cent above the average, or nearly double the average rate.

Science has a warning also for parenthood. Drink is often the first link in the chain of drink, vice and disease that makes a man's wife or children his terrible and innocent victims. The drinker's home in all lands where investigations have been made loses more children in childhood. Experiments with animals produce marked-

ly inferior young from parents apparently healthy in whom nothing but the alcohol administered can explain why their young are few and degenerate. These defects have been traced to the fourth generation.

Alcohol as a beverage is no longer the darling of fortune. Stripped of its mask by science, the enlightened intelligence and conscience of the world are making good headway in depriving it of its long kingship over man's destinies. For alcohol as servant there is still an honorable career. As a source of heat, light, and power, as a useful agent in a multitude of scientific and mechanical operations it will eventually become a blessing instead of a blight to human progress.

THE TESTIMONY OF SCIENTISTS

"The tradition that alcohol is a stimulant and tonic and possesses some power to give new force and vigor to the cells and functional activity is a thing of the past. Studies of exact science in the laboratory show that alcohol is a depressant anaesthetic and a narcotic; also the first effect on the sensory centers is to diminish their acuteness and pervert their activity." Dr. T. D. Crothers, Walnut Lodge Hospital, Hartford, Conn.

"The idea that alcohol stimulates mental effort and produces facility of expression is rapidly disappearing. It is doubtful whether any single brilliant thought or poetic or elegant expression has ever owed its origin to alcohol in any form." Dr. HARVEY W. WILEY, formerly Chief of U. S. Bureau of

Chemistry.

"Alcoholic indulgence stands almost, if not altogether, in the front rank of the enemies to be combated in the battle for health." Prof. W. T. Sepg-

WICK, Mass. Institute of Technology.

Through the long experience of my father and grandfather, extending over a period of more than one hundred years, I have reached the conviction that no other cause has brought so much suffering, so much disease and misery, as the use of intoxicating liquors." CHARLES DARWIN.

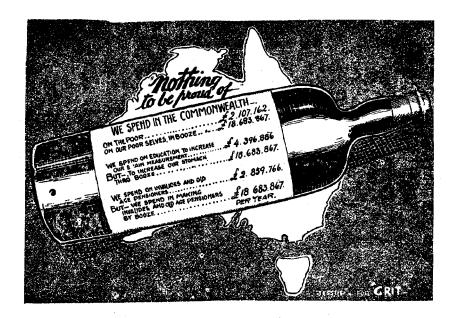
"Are you fighting tuberculosis? Alcohol appears to be the most deadly cause of the weakening of the organism in preparation for tuberculosis. It is the master cause. All other causes disappear in comparison." Dr. JACQUES

BERTILLON, France.

"A large proportion of men and a still larger proportion of women owe their initial debauch to the influence of alcohol. Perhaps more than any other agency, alcohol relaxes the morals while it stimulates the sexual impulse." Dr. Prince A. Morrow, Bellevue Hospital Medical College.

"Alcohol paralyzes the imagination, renders the connection of ideas more difficult, weakens and falsifies the memory, and produces a very marked derangement of the powers of apprehension and of judgment." Prof. Emil Kraepelin, *University of Munich, Bavaria*.

"The use of intoxicating drinks of any kind in the tropics conduces effectively to attacks from disease. It is believed by this department that absolute prohibition is imperative. In almost every case of yellow fever developed thus far among the American troops in Cuba, it has been found that the patient was in the habit of drinking." MAJ. GEN. G. M. LUDLOW, U. S. Army.



THE VERDICT OF INDUSTRY

"Don't build ships with beer; build them with elbow grease. The nation needs ships to win the war; if we're to win quickly we must build them quickly." Charles M. Schwab, Chairman of the Ship Building Industry.

"Prohibition has added to the number of working days of employees, increased their efficiency, and has resulted in greatly increased production and fewer accidents. With saloons, large numbers of tools stood idle after pay days; assemblers could not proceed on account of shortage of finished parts, caused by the absence of employees. As soon as employees had an opportunity to make a comparison of conditions a great majority of them joined with their employers in favoring the elimination of saloons." R. E. Olds, President of the Reo Motor Co.

"If the money spent for intoxicating liquor had been spent for bread and clothing, it would have employed about seven times as many workers as are engaged in the liquor business." CHARLES STELZLE.

"Whoever first brewed beer prepared a pest for Germany. I have prayed to God that he would destroy the whole brewing industry. I have often pronounced a curse on the brewer. All Germany could live on the barley that is spoiled and turned into a curse by the brewer." MARTIN LUTHER.

"The happiness, the security, and the progress of the nation depend more upon the solution of the liquor problem than upon the disposition of any other question confronting the people of our country." JOHN MITCHELL, The Champion of Labor.

"Return to the beer path? Not on your life! Many a man in this neck of the woods now sports a bank account who of yore blew the foam from too much beer." F. H. BASSETT, Secretary of the Carpenters' Union, Washington.

"Alcohol is the great purveyor of human misery. It is one of the supreme factors in the world's suffering." Dr. Lucien Jacquet, St. Antoine Hospital, Paris, France.



From a photograph by S. R. McCoy

A BREWERY IN WHEELING, VA., CONVERTED INTO A PACKING PLANT

Economic Aspects of the Liquor Problem

BY THE REV. CHARLES STELZLE, NEW YORK CITY

Author of "Why Prohibition"

A "NO BEER, no work" propaganda is being pushed by the brewing and allied industries. The liquor men declare that, added to the unemployment already existing, two million soldiers will be returning during the next couple of months, and if the breweries and saloons are closed, an additional million workingmen will be thrown on the labor market. This, they say, will make a total of at least six million workingmen without jobs. And the average workingman fears being out of work more than he does eternal punishment. The liquor men are capitalizing upon this fear and are presenting an array of figures which tend to prove that a "labor panie" will follow the abolition of the liquor traffic on July first.

This argument is based upon the absurdity that the money now spent for liquor, cannot be spent for anything else. But when men no longer spend their money for "drink" they will use it to buy something which will do good instead of harm, which will have permanent value, and which will give workingmen more work, more wages, and greater prosperity.

WHAT WILL HAPPEN AFTER JULY FIRST.

Here, roughly, is what will happen when the money now invested in the manufacture of liquor is transferred to other industries, according to the United States census figures: Four times as many workers will be employed; four times as much wages will be earned; and four times as much raw material will be required.

How can more workers employed, more wages earned, and more raw materials required, create a labor panic? The fact is, the liquor industry is robbing men of jobs, because it furnishes so little work in comparison with other industries for the same amount of capital invested. Also the liquor interests have greatly exaggerated the number of workingmen who will lose their jobs. According to the last census returns 6,616,046 wage-earners were employed in all manufacturing industries, of whom 62,920 or just about one per cent of the total were employed by the liquor industry, not including bartenders. But of these 62,920 wage-earners less than one-fourth were brewers, malsters, distillers and rectifiers. More teamsters than brewers were employed by breweries.

Of the 62,920 wage-earners employed in the manufacture of liquor, fully three-fourths were engaged in occupations which are not at all peculiar to the production of liquor. There were 7,000 bottlers, 15,000 laborers and nearly 3,000 stationary engineers. The remainder were blacksmiths, carpenters, coopers, electricians, machinists, painters, plumbers, firemen and other mechanics. Any of these mechanics would feel just as much at home on any other kind of a job in which their services were required as skilled workmen, as they would in a brewery or a distillery. The only wage-earners in the liquor industry who will be compelled to change their jobs are the 15,000 or so brewers, maltsters, distillers and rectifiers.

According to the same census figures, 10,000 mechanics of various kinds are compelled every year to shift from one occupation to another on account of changes in our industrial operations, or because of the invention of labor saving machinery.

The liquor men also say that if saloons are abolished, the city and the country will lose all the money now being paid by the saloons in the form of taxes. If it could be said that the liquor business resulted only in good, first to those who are engaged in it, and second, to those who are consumers of liquor, the money received through the taxation of the liquor business might be regarded as a blessing to the community. But we are compelled to pay out in return many times more than the taxes received, because of the evils which follow the consumption of intoxicating liquor.

Intoxicating liquor is responsible for 19 per cent of the divorces, 25 per cent of the poverty, 25 per cent of the insanity, 37 per cent of the pauperism, 45 per cent of the child desertion, and 50 per cent of the crime in this country. And this is a very conservative statement. If you add the expense of maintaining the police departments, the cost of penitentiaries and asylums of various kinds that the state is compelled to support to take care of the wreckage of the liquor business, the comparatively small amount obtained from the liquor tax would seem very slight indeed.

In their desire to secure the recall of the war prohibition bill



A REFOMED SALOON IN NEW YORK

the liquor interests are securing as many endorsements of the "no-beer, no-work" program by central labor bodies as is possible, and they will then state that millions of workingmen represented by those central labor bodies have declared that they are opposed to national prohibition. Now determine the way to whether or not organized labor should stand for the saloon is to find out what organized labor itself stands for and then see how the saloon measures up to its standards.

Organized labor believes in better jobs for workingmen. saloon and its influences take away a man's job.

Organized labor stands for greater efficiency. The saloon makes a working man less skillful and drives him into lower grades of employment.

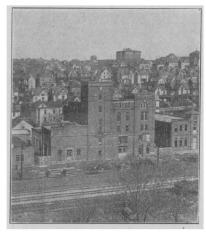
Organized labor agitates for higher wages. The saloon and its influences tend to lower wages. There never yet was a saloon that helped a workingman increase his pay because that workingman patronized the saloon.

Organized labor is fighting to keep children out of the factory and in the schools. The saloon because of its influence upon drunken fathers who are the natural supporters of the children.

sends children into the factory at an early age. It deprives them of the best things of life; they are forever robbed of the rightful heritages of childhood.

Organized labor stands for the dignity and elevation of womankind. It demands equal pay to men and women for equal work. The saloon has a tendency to degrade womanhood and frequently sends women down to the gutter.

Organized labor is fighting for the preservation of the home. The saloon disintegrates the home, scatters its members and leaves it but a memory. There is A CONVERTED BREWERY IN PENNSYLno agency that is doing more to



Now the Capital Paint and Varnish Works

destroy the home than the saloon. It is the chief contributing cause of poverty. It does more to bring about unemployment than any other single factor.

A study of the constitutions of over one hundred international labor unions of the United States revealed the fact that fully one-half of them have taken some action regarding the liquor question. Many will not pay sick or death benefits if the member was killed or injured while intoxicated. Others have adopted resolutions forbidding all local unions from holding their meetings in places controlled by saloons. A very considerable number suspend or expel members who enter a lodge in a state of intoxication. In many cases they will not admit to membership a man who is known to be a habitual drinker of intoxicants, and in most cases no intoxicating drinks may be served when holding a business meeting. Others will not admit to membership men who are engaged in the sale of intoxicating liquors, which means that if a member of a particular union gives up his trade and enters the saloon business, he is not permitted to retain his membership in the organization. Some unions have a clause in their contracts with employers permitting them to discharge instantly a man for drunkenness.

Following are some typical organizations and their rules regarding the use of liquor:

Grand International Brotherhood of Locomotive Engineers.

"This organization is on record as favoring state and nation-wide prohibition. The following resolution was adopted by our Convention in Cleveland, Ohio, in May, 1915. "That this B. of L. E. go on record as favoring state and nation wide prohibition of intoxicating liquors as a beverage: Our laws also forbid members using intoxicating liquors as a beverage, either on or off duty. No claim for the principal sum of any policy-holder will be recognized when loss of life has been incurred because of intemperance."

International Association of Machinists.

"Any member entering the lodge while under the influence of intoxicating drinks, or who has been guilty of using indecent or profane language, shall be reprimanded, fined, suspended or expelled at the option of the lodge. Habitual drunkenness or conduct disgraceful to himself or associates, shall be punished by expulsion."

International Brotherhood of Teamsters, Chauffeurs, Stablemen and Helpers. "The majority of our local unions pay a sick and death benefit, and it is specifically stated in their rules, that if sickness is caused from the use of liquor or is the result of intoxication, that the individual will not be entitled to sick benefits."

International Seamen's Union of America.

"Any member who through bad conduct aboard ship brings the union into ill repute or through drink may cause the delay of any vessel, shall upon proper trial and conviction, be fined \$5.00 for the first offense; for the second offense he shall be liable to be expelled. No member under the influence of liquor shall be admitted to any meeting and the Chairman shall strictly enforce this rule."

What a farce it is for trade unionists to vote in favor of the liquor business—just because some beer-barrels and beer-bottles contain union labels. Organized labor is prepared to say that goods containing the union label are made under circumstances which free the worker from the curse of bad economic conditions. Why should it not also guarantee that the user of these union labelled goods will not be afflicted by the very curse from which labor itself seeks freedom?

We are informed that all men should demand union label goods, because, among other things, it means the prevention of tuberculosis. But every scientist, and every physician who is perfectly honest, will tell you that booze is responsible for tuberculosis. The fact that the brewery workers' union label is on the barrel or on the bottle doesn't make a man or woman immune from the effects of the booze which they contain!

We are informed that the union label stands for living wages and a shorter working day. But all the tendencies of union labelled booze are to lower a man's wages and lengthen his hours of labor. We are informed that the union label stands for the prevention \mathbf{But} child union labelled booze labor. sends children into the factory and deprives them \mathbf{of} things in human life. We are informed that label represents sanitary workshops. But union labelled booze never helped a man get a job in a high-grade shop where the best standards are maintained.

Some of us still hark back to the "property rights" period and the question of "personal liberty" when we discuss the saloon and the liquor business. We forget that the bigger thing in this discussion is duty and sacrifice—for the sake of the weaker members of society—that we should be ready to give up our "rights" when the well-being of mankind as a whole is concerned.

The man who is ready to do this proves that he's a BIG man—the little man always stands out for his "rights," no matter what happens. The Big man is the kind of a man who is ready to go to war "to make the world safe for democracy"—so that others may be blessed. That's why we are asking men to surrender their "personal liberty" in regard to the liquor question. We want them to consider this matter from the standpoint of the citizen whose chief concern is for the welfare of all the people.

THE VERDICT OF STATESMEN

"Any man who studies the social condition of the poor knows that alcoholic liquor works more ruin than any other one cause. The liquor business does not stand on the same footing with other occupations. It always tends to produce criminality in the population at large and lawbreaking among the saloonkeepers themselves." Theodore Roosevelt.

"Turn now to the temperance revolution. In it we shall find a stronger bondage broken, a vile slavery manumitted, a greater tyrant deposed; in it more of want supplied, more disease healed, more sorrow assuaged. And what a noble ally this to the cause of political freedom." ABRAHAM LINCOLN.

"If a loss of revenue should accrue to the United States from a diminished consumption of ardent spirits she will be the gainer a thousand fold in health, wealth and happiness of her people." The Supreme Court of the United States.

"We are fighting Germany, Austria and drink, and so far as I can see, the greatest of these is drink. I have a growing conviction, based on accumulating evidence, that nothing but root and branch methods can be of the slightest avail in dealing with the evil. I believe that it is the general feeling that if we are to settle with German militarism, we must first of all settle with drink." David Lloyd George, British Premier.

"When intoxicants have been sold and consumed, there is nothing to show for the expenditure except a crop of trouble, poverty, crime and disease. It is more than sheer waste. It would have been better for everybody concerned if all the money had been expended in digging holes and filling them up again." SIR THOMAS P. WHITTAKER, M. P.,

"The indictment against alcohol has long since been drawn. The sentence has been pronounced with such sharpness and so loudly in all the territories of civilization and savagery, that it is unnecessary to reopen discussion concerning the results of experience so dearly purchased. The destiny of that people which is unable to react against the moral and physical degeneration, accepted in exchange for a degrading pleasure, is sealed." How Georges Clemenceau, Premier of France.

"Without alcohol, the rural population of France would be practically untouched by tuberculosis. As it is, alcoholism is destroying the peasantry of the healthiest and most beautiful regions by inducing tuberculosis. Joseph Reinach, Member of the French Parliament.

"Alcohol is an ever-present menace until it is finally done away with the world over." H. B. ISHII, Japanese Ambassador.

"I hold, as a matter of deep conviction, that the liquor traffic in West Africa among native races is not only discreditable to the British name, not only derogatory to true imperialism, but it is also disastrous to British trade. JOSEPH CHAMBERLAIN, Great Britain.

"You need not give yourselves any trouble about the revenue. The question of revenue must never stand in the way of needed reforms. Besides, with a sober population, not wasting their earnings, we shall know where to obtain the revenue." Rt. Hon. William E. Gladstone.

Some Practical Results of Prohibition

HARRY M. CHALFANT, PHILADELPHIA, PA.

Editor of the Pennsylvannia Edition of the American Issue

T the beginning of the twentieth century prohibition of the sale of intoxicating drinks had long been a live issue in America. There were however only three prohibition states—Maine, Kansas and North Dakota and in none of them had the policy had a fair and reasonable test. They were surrounded on all sides by states busily engaged in the manufacture and sale of liquor and had no protection from the Federal Government against inter-state shipment of intoxicants.

In the last ten years a rapid and radical change has taken place. More than twenty states have tested the prohibition policy and are protected by Federal inter-state shipment restrictions. In consequence a large percentage of the American people are able to speak from actual experience on the practical results of prohibition.

Twenty years ago leading temperance advocates expressed their belief in the beneficial results of prohibition and in some respects the outcome has surpassed their most sanguine expectations. Twenty years ago liquor men bewailed the conditions that would follow the adoption of prohibition. To-day, in the light of actual experience, these predictions read like a huge joke. attitude of thoughtful people toward prohibition, after once they have seen its effects, is conclusive evidence that it is the only wise The recent rapid advance of "dry" sentiment in the more populous "wet" states is due in large measure to influences emanating from those states where prohibition has been thoroughly tested. Up to January 1, 1919, there were twenty-two states in which prohibition had been in force a sufficient length of time for their people to satisfy themselves as to its merits or demerits. When the legislatures of these states came to vote on the national amendment, 95 per cent of the state senators and 87 per cent of the representatives voted for ratification. No elaboration of statistics, no quotations from noted men, no scientific proofs could be more convincing than this vote, representing as it does the experience of the people on this question.

The following practical results of prohibition are indisputable

proof of the value of such legislation:

1. Prohibition lessens crime by destroying the greatest of crime-producers. This has been a universal experience of prohibition states and cities. Detroit is the largest city in the world which has as yet tried prohibition. A detailed analysis of the

police commissioner's report showing arrests in Detroit during the last eight months of license as compared with the first eight months of prohibition reveals the following comparisons:

	Under	Under	Percent
Offense	License	Prohibition	Reduction
Petty Larceny	2,090	1,053	50%
Burglary, robbery, etc	1,836	1,137	38%
Assault	927	702	30%
Murder	· 97	46	53%
Keeping house of ill-fame	215	126	42%
Disorderly	10, <i>77</i> 9	4.209	61%
Drunk		2,237	78%
Begging and vagrancy	338	48	86%
Prostitution	<i>77</i> 1	433	44%
Gaming	503	30 <i>7</i>	39%
Non support	469	245	48%
	00.156	10 510	
	28,156	10,543	64%

The testimony of high authorities in the prohibition states is well-nigh unanimous. We call as a sample witness, Hon. Everett Smith, Judge of the Superior Court in the State of Washington. He says:

"My observation in court was that during the year 1916 criminal informations and prosecutions dropped off fifty per cent and the same proportion has held good ever since."

He visited the state penitentiary after prohibition had been in force two years and found the number of prisoners reduced from 1,300 to 700.

2. Prohibition has destroyed the most fruitful source of political crime and debauchery. In the wet cities and towns the saloon men and their money constitute a powerful and often irresistible political machine. Seeking to control elections in their own interests, they have not hesitated to resort to all manner of graft and corruption. These facts have been laid bare by numerous court trials, and by investigations conducted before Congress in recent years. The change in states and cities where the political power of the liquor interests has been broken and destroyed, has been so marked as to create enthusiasm in the hearts of all believers in civic righteousness.

3. There is widespread discussion on the question of substitutes for the saloon. The testimony that comes, however, from the larger cities which have tested prohibition is to the effect that no substitutes are demanded. Miss Edith M. Wills, associate editor of the "Scientific Temperance Journal," has conducted extensive investigations on this subject and has had reports from the dry cities which are very significant. One from Denver says:

"The time of the men who frequented the saloons has been absorbed by other agencies. We believe that the home and family life has taken up the larger part. A great majority of these men loved their home and families and when temptation was removed, immediately devoted their time to them."

The report from Richmond shows the same trend, saying:

"Hundreds of men are taking the pay envelope home now and spending their evenings there—men who have not done so before for twenty years."

The saloon has relentlessly encroached upon the rights of the home and its members. When the saloon is destroyed, the home, with its wife and children, are permitted to come again into their own. One of the practical results of prohibition, which has made the most profound impression upon those who have witnessed it, is the restoration of homes that have been wrecked.

4. The drinking of intoxicants has constituted the most extensive waste that America has ever experienced. Inconceivable sums of money, representing toil and sacrifice on the part of millions of people have gone over the bar of the saloon in a constant stream. In return there has come back vice, poverty, insanity, disease and suffering in a thousand



PAY DAY (PROVERBS 23:29-32)

different forms. In the prohibition states that stream of money is now going into the savings banks, grocery stores, butcher shops, moving picture shows and churches. This change has created a powerful public sentiment for the complete annihilation of the deadly traffic in all its forms. The grain formerly used for strong drink is now available for bread to feed the hungry.

5. Prohibition profits industry in many ways. It reduces accidents. The Superintendent of a concern in Berwick, Pa., which employs 5,500 men, testified in court, that during the first year under no-license their accidents had decreased 73 per cent. Under license this concern always found itself badly crippled after holidays and some departments had to close because of the large number of men failing to appear for work. Frequently, as high as one-third the force was absent for one or two days. After the town was made dry, 90% of this trouble disappeared. This is typical of industry's experience throughout the country.

VERDICT OF THE ARMY AND NAVY

"As regards straight shooting it is everyone's experience that abstinence is necessary for efficiency. By careful and prolonged tests, the shooting efficiency of the men was proven to be 30 per cent worse after the rum ration than before." Admiral Sir J. R. Jellico, British Navy.

"Thirteen thousand abstainers are equal to fifteen thousand non-abstainers. Give me a teetotal army and I will lead it anywhere." LORD ROBERTS, British Army.

"The remarkable showing for cleanliness, health and quick results is largely due to the dry environment of Camp Funston. Aside from the disorders, leaves of absence, failures of duty which come from alcohol, at least 75 to 80 per cent of the vice diseases are traceable to the use of alcohol.

"I find that Kansas boys and men grade far higher in morals, obedience and stamina than the men of other camps. We attribute this to the dry zone order and to Kansas prohibition which prevents the sale of liquor." General Leonard Wood, U.S. Army.

"Temperance is the only sure method to efficiency. And my ambition is that the navy, whether it be large or whether it be small, shall be the most efficient and most powerful navy afloat." Secretary Josephus Daniels. United States Navy.

"Abstinence and self-control make a man more serviceable. If men want to see regiments, battalions, squadrons, and batteries smart and efficient, they must practice these great qualities of self control and self-sacrifice." Sir John French, British Army.

"Ninety per cent of our troubles in Fort McArthur are caused by liquor." Colonel Blake, U. S. Army.

"Banish the entire liquor industry from the United States; close every saloon, every brewery; suppress drinking by severe punishment to the drinker, and if necessary, death to the seller, or maker, or both, as traitors, and the Nation will suddenly find itself amazed at its efficiency, and startled at the increase in its labor supply. I shall not go slow on prohibition, for I know what is the greatest foe to my men, greater even than the bullets of the enemy." General Pershing, U. S. Army in France.

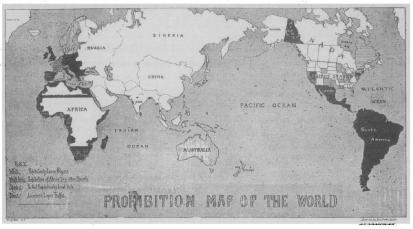
"I regard the sale of beer as demoralizing to the men, besides impairing their efficiency seriously. I have absolutely prohibited the sale of liquor, or the opening of saloons in the city of Santiago." Maj. Gen. Wm. H. Shafter, U. S. Army.

"I think there is but one opinion among officers of the navy about grog, and it is that alcoholic liquors have no place in the navy of the United States except as a medicine. Intoxicating liquors ought to be abolished." REAR ADMIRAL WM. T. SAMPSON, U. S. Navy.

"If there is one curse more than another to which our people are subject and which seems to have fallen upon us from time immemorial, it is the curse of drink. I believe it to be the source of all crime, not only in the army, but in civil life. Lord Wolseley, Field Marshal, British Army.

"As an officer, I support temperance because I know that officers and men who avoid drink are physically and mentally efficient, their nerves are stronger, they march better, there is far less sickness and crime, and their power of resistance is strengthened." Lieut. Gen. Sir Reginald Hart, British Army.

The ALCOHOL MAP OF THE WORLD at December, 1916.



WHITE (PROHIBITION-AT LEAST NORMAL); GREY (LOCAL OPTION); BLACK LICENSE

This reveals the fact that millions of people can and do live without alcholic drink. Moslems and Buddhists are supposed, according to their religion, to be total abstainers. Into these lands Western dealers are trying to introduce strong drink

The World Wide Progress of Prohibition

BY GUY HAYLER ESQ., LONDON, ENGLAND

President of the International Prohibition Confederation

OCIETY is in the stage of being rebuilt. The carefully laid plans of the world's best brains are finding expression in a thousand and one ways. It is heartily recognized that only such labor must go into the new building as will make for the permanency of the structure, and no greater spirit was ever abroad than that which today is seeking the best that is to be.

War has left its fearful legacy to this and succeeding generations and tomorrow will be but a reflex of today with all its shame and wrong, unless we are prepared to reject and do reject, those forces which have a detrimental influence upon the present. Among such influences which can offer society no good—rather definitely the reverse—is the traffic in intoxicating liquors. It is more horrible in its far-reaching effects than war, pestilence and famine; and before the tribunal of common sense and justice the liquor traffic stands condemned. Had it been a helping agency we should have seen by now its healing brotherhood, whereas we only see the damaged bodies and blunted intelligences of its adherents. It has crushed the dreamer, dried-up the imagination of our best poets and writers, and made ridiculous the hopes of millions. The cen-

turies are crammed with men to whom it has denied the vision, and the world's record of its machinations is no testimony to its value as a force making for good.

Since 1851, when Neal Dow raised the prohibition standard in Maine, the demand for prohibition has been continuous. The press has never been awake to the growth of the movement which in every part of the world has been so wonderfully interesting. This has kept the mass of people ignorant, and it accounts for the great enthusiasm shown when a right understanding of the question has been brought home. But no longer can the press ignore this world movement towards prohibition, the activities of which are being registered at the pulse of the universe. In the commercial world the fate of vast accumulations of wealth is having curiously serious consideration.

In 1905 the International Order of Good Templars, at its International Lodge Session at Belfast, Ireland, recognized the supreme importance of some chronicle of the work of the International Prohibition Movement, and the writer of this article had the honor of being elected the first Honorary International Electoral Superintendent.

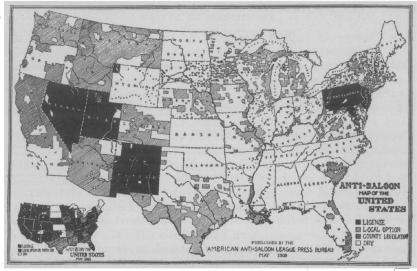
A second great step towards the *International* idea was the formation, in 1909, of the International Prohibition Confederatio, which seeks to unite the various national temperance organizations into a world-wide Confederation. Three International Conferences have been held—London, 1909; the Hague, 1911 and Milan, 1913.*

A most determined fight, lasting over fifty years, has been carried on throughout the great Dominion of Canada. The initial stage towards Dominion Prohibition was the adoption of Local Veto. The results following the closing of the liquor saloons were so satisfactory that the Prince Edward Island Legislature in 1907 was the first to pass a Provincial Prohibition law. The Prime Minister of that province later declared, "Prohibition is far ahead of any other law that I have known. We have practically no crime and our jails are almost empty." The action of Prince Edward Island has now been followed by all the Canadian Provinces, with equally satisfactory results.

PROHIBITION IN UNITED STATES AND EUROPE

At the opening of the 20th century there were only three prohibition States—Maine, Kansas and North Dakota. Eight years later 32 states had adopted State-wide Prohibition, and Congress had passed laws which secured prohibition for the District of

^{*}A volume of 340 pages, bearing the title "Prohibition Advance in All Lands," together with other literature printed in a number of languages, was quickly despatched to all parts of the globe. "The International Record," laden with tidings of good news has each quarter been crossing the seas, finding ready readers in all lands. Members of Parliament, ministers, writers, editors, commercial men and others have in this way been supplied with the "last word" on the march of Prohibition.



SITUATION IN THE UNITED STATES TWENTY-FIVE YEARS AGO AND TEN YEARS AGO

Columbia (including the Capitol City of Washington), Alaska, Porto Rico, the Panama Canal Zone, Hawaii, the Island of Guam, and the Virgin Islands. Congress also passed war-time measures as follows—prohibition of the manufacture of spirits from September, 1917; beer and wine from December, 1918, and the sale of all intoxicating liquors from July 1st, 1919, until the completion of demobilization.

In the forty-eight states of the Union there are 2,989 counties, many of which are important industrial centers. Of this number 2,546—with a population of over 71,000,000—have voted out the saloons. This shows what working-classes of the States think of the "advantages" derived from the liquor traffic.

The first step in the final fight for constitutional prohibition was the adoption of the amendment by Congress, in December, 1917, by a vote in the Senate of 47 to 8 and in the House of 232 to 128. The second step secured the three-fourth majority—thirty-six of the State Legislatures. At the November (1918) elections the main question was ratification, and there was hardly a State where a majority of senators and representatives was not elected pledged to support constitutional prohibition. Forty-five states out of forty-eight have ratified the Amendment which becomes operative on January 16th, 1920. The liquor men insisted upon a clause in the bill, that if the Amendment were not ratified within seven years, it should be null and void. It was actually ratified in thirteen months. While it took thirty-six states to ratify the amendment, thirteen states can prevent its repeal.

PROHIBITION IN EUROPE

Europe is feeling the force of the prohibition wave in the United States and Canada, and there has been a steady volume of opinion growing up in favor of prohibition. Legislation prohibiting certain classes of spirits was adopted before the war but under war conditions belligerent and neutral countries alike have found it necessary to legislate along lines of prohibition. Even beer and wine were prohibited in some countries, and in others such liquors were greatly restricted. Russia, Roumania, Finland, Iceland, Greenland and the Faroe Islands have gone "dry," and total prohibition is in force among the North Sea Fisheries. Absinthe and similar spirits have been prohibited in France. Switzerland, Italy, Holland and Belgium have also prohibited absinthe. parts of Norway, and throughout the rural districts and in some of the cities of Sweden, branyin is under the ban of prohibition. The use of home-grown corn and potatoes for the manufacture of intoxicating liquors has been prohibited in Denmark and other countries. These facts show that prohibition is fast being recognized as the true remedy for the world's drink problem. Prohibition was adopted in Russia at the outbreak of the war and the benefits of this action have been fully established by unimpeachable evidence.

Prohibition is one of the most pressing questions before the National Parliament of Sweden. In the Second Chamber the motion in favor of prohibition was adopted in 1918 by a majority of 50. This, however, was rejected by the Upper House. In the past, the First Chamber has been elected by voters who have had from one to forty votes (according to income). This is now altered. In March, 1919, a new First Chamber will be elected on a popular democratic basis, each elector having only one vote. It is anticipated that national prohibition will be speedily adopted.

At the general election in Denmark in 1918, 65 per cent of the elected members pledged themselves to support a national plebiscite on prohibition. At an early date a measure will be passed and the people called upon to give their verdict concerning the continuance of the liquor traffic.

In Norway, France, Switzerland and other European countries the demand for prohibition, or more drastic restrictions than hitherto, grows more and more persistent.

THE LIQUOR TRAFFIC IN AFRICA

In December, 1918, the Rt. Hon. Walter H. Long, M. P., (Colonial Secretary) stated, "Some time ago I made up my mind that it would be my duty to advise the representatives of the British Government at the Peace Conference to press for the abolition of

the liquor traffic in West Africa. We ought to put an end to this traffic, for it certainly has been conducive to great evil and great misfortune."

This is in keeping with a statement made in 1890—a year before the passing of the Brussels General Act—by Sir George Goldie, P. C., K. C. M. G., (Governor of Nigeria) that unless immediate steps are taken to stop the liquor traffic—not by putting on higher duties but by absolute prohibition—a state of things will soon be brought about that must ultimately lead to the entire abandonment of the country.

In South Africa and other parts of this great continent, there is a growing opposition to the liquor traffic and a demand for its prohibition. The great mining magnate of Johannesburg, Mr. Raymond Schumacher, in 1914 said: "If the communities wish to deal effectively with the liquor question they must go to the root of the matter and strike there. The evil that alcohol has wrought throughout South Africa, from one end to the other, among the whites, let alone the blacks, is immeasurable."

Prohibition is in force in the British West African possessions, such as Sierra Leone, the vast regions of Northern Nigeria, the Proctectorates of Somaliland, British East Africa, Uganda, Nyasaland, Northern Rhodesia, British Bechuanaland, and to some extent in Basutoland. Other European nations with colonies in Africa have prohibited the introduction of alcoholic liquors into their territories.

AUSTRALASIA AND ASIA

Australia continues the struggle towards sobriety. Six-o'clock closing of saloons and other restrictions have been secured after persistent efforts. Various forms of local option are in force throughout the Commonwealth. Efforts are being made to obtain a *clear* referendum on the question of national and state prohibition.

In New Zealand the prohibition issue is nearing final solution. The National Efficiency Board, appointed by the government in 1916, reported in 1918 in favor of a national prohibition plebiscite. This was adopted by Parliament and the plebiscite is to be taken on April 10th, 1919. A bare majority decides the issue. If prohibition is carried it goes into effect on June 30th, 1919, and compensation, not exceeding four and a half million pounds sterling will be paid to the liquor interests. If prohibition is rejected, then a vote will be taken at all general elections, on (1) No change. (2) Reduction. (3) No License. (4) Public Ownership. At present 12 electorates have suppressed the liquor traffic.

The faith and convictions of the Asiatic make him an ardent supporter of all efforts toward sobriety. The great curse of China has been opium which, after long years of persistent toil, is now prohibited and the stocks destroyed. The liquor traffic has never obtained any appreciable foothold in that country, so that the invasion of the American liquor interests (due to the adoption of prohibition in the United States) is meeting with strong opposition.

In India the reigning princes and governmental authorities have in several places adopted prohibition. In Calcutta, a prohibition experiment is now being tried in the four central wards of the city and all liquor saloons have been closed for twelve months.

In 1918 the poll tax-payers of Ceylon had the power conferred upon them to vote on the question of the prohibition of the sale of foreign liquors, but because 75 per cent of the total number of poll tax-payers was required to vote in favor of prohibition the concession was made rather worthless. The poll resulted in many places in an unanimous vote for prohibition, and yet not one tavern could be closed because of the high percentage necessary. Efforts are being made to alter the law so that with fuller power total prohibition is sure to become operative.

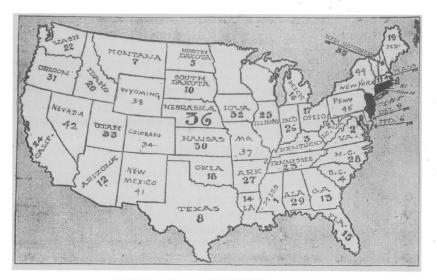
The forces of truth are on the track of the world's wrong, and there are signs of great activity. Prohibition is pointing the way to the removal of the greatest social evil of our day, and the reclamation of society's derelicts. Better conditions of labor, higher wages, ownership of homes, and a cleaner citizenship, morally and spiritually keener, are the assets accruing to the nations using this master method of dealing with the liquor traffic. The world view of the prohibition cause is helpful and inspiring. Each hemisphere hums with progress, and through the clearing mists of war looms the large and certain hope of a glorious future. Today's toil is shaping the destiny of nations.

A Forecast of the 18th Amendment to the Constitution of the United States

A CCORDING to figures widely circulated in the press, the bone-dry amendment will wipe out 992 breweries, 236 distilleries, and 300,000 saloons; upset capital invested in the brewing and liquor business to the extent of \$1,294,000,000; and throw out of work 749, 418 employees drawing

annual compensation to the amount of \$453,872,553.

The other side of this somber picture gives reasons for optimism. The Eighteenth Amendment will mean a conservation of national wealth which within ten years will equal the colossal costs of the war. By ending a wasted expenditure of \$2,000,000,000 a year, it will divert that sum to satisfying the demands for necessities and comforts of life. It will multiply the man-power of the nation and enhance the skill of its workers. It will conserve vast stores of foodstuffs and other raw materials, ease the strain upon transportation, end a tremendous waste of fuel, and release scores of thousands of workers for productive employment. It will relieve industry and labor of a heavy load due to inefficiency, costly accidents, and lost working time.



THE VOTE ON THE PROHIBITION AMENDMENT

Numbers indicate the order in which the States voted for the Amendment. Only New Jersey, Connecticut and Rhode Island rejected it

Why America Adopted Prohibition

BY CHARLES SCANLON, LL. D., PITTSBURGH, PA.

Secretary of the Presbyterian Board of Temperance, U.S.A.

HE ratification of the National Prohibition Amendment inaugurates a new era in the prohibition reform. For the first time the people of a great nation, of their own free will, have written into their fundamental law the prohibition of the manufacture, sale, transportation, importation and exportation of all kinds of alcoholic beverages. The struggle has been a protracted one, but the reform has constantly gained in momentum with only an occasional recession, which was always followed by renewed and stronger effort, until finally the consummation came with a rush which surprised even many of its friends.

About a century and a quarter ago, Benjamin Rush, a signer of the Declaration of Independence and a professor in the Medical Department of the University of Pennsylvania, wrote a pamphlet entitled, "An Inquiry into the Evil Effects of Ardent Spirits upon the Mind and Body." This pamphlet was later translated into many languages and exerted a powerful influence both by reason of its own merit and because of the position and standing of its author. Dr. Daniel Dorchester, the historian, says, "All later temperance movements may be clearly traced, link by link, to the movement of Dr. Rush."

The first temperance society was organized by Dr. Billy Clark in 1808 and a monument was unveiled to him at Saratoga Springs in New York in 1908. Dr. Lyman Beecher, Dr. Justin Edwards, Dr. John Marsh, Rev. John Pierpont, Rev. Thos. P. Hunt, Lucius M. Sargeant, E. C. Delavan, Dr. Charles Jewett, Father Theobald Mathew, John B. Gough, Neal Dow and Frances Willard are a few of the leaders in the early history of the reform who cannot be forgotten.

SOME CAUSES AND RESULTS

Some of the causes that led the United States to vote for national prohibition, may be summed up as follows:

1. A century of persistent, self-sacrificing effort based upon

deep conviction and sound reason.

2. The increasing support and influence of the Church. When the Bible was so interpreted as to define not only drunkenness, but the traffic in strong drink as sinful, a foundation was laid for a revolution which nothing could arrest.

3. Social customs changed, and habits that were common and approved have become less frequent and now are considered dis-

graceful.

4. The testimony of science has become increasingly strong and finally irresistible. It is definitely established that the use of liquor impairs all of the faculties, lessens endurance and reduces longevity.

5. Business and industry have become convinced by demonstrations without number that abstaining men do more and better

work than drinking men. It pays to employ sober men.

6. The National Prohibition Amendment is the crystallization of the combined testimony of experience, religion, science, business and observation.

As to results: morally, socially, industrially, financially, the abolition of the liquor traffic is proved to be wholesome and beneficial. Men thrown out of employment by the establishment of prohibition speedily find respectable and more productive employment. Buildings and property used for the manufacture or sale of liquor are even more profitable when used for other things. A nation which can raise billions of dollars by voluntary subscription in a few days does not need to live from the vices of the people.

As war prohibition goes into effect in America on July 1st, 1919, and continues until the President proclaims the complete demobilization of the army, the National Amendment will be in effect before war prohibition ceases. The manufacture of distilled spirits has been prohibited since September 8, 1917. The manufacture of beer has been prohibited since November 30, 1918.

The manufacture of wine must cease April 30, 1919.

How Prohibition Works in Canada*

BY REV. W. H. GRIFFITH THOMAS, D. D., TORONTO, CANADA

Professor in Wycliffe College

Hard Provinces of Canada have enacted prohibition laws to the full extent of their constitutional powers and these laws are now in operation. The Province of Quebec has 90 municipalities under license and 1,097 under local option. The Legislature has passed a prohibitory law which will come into force on May 1, 1919. In every Province in Canada, except British Columbia and Ontario, the legislation is permanent, not merely a war measure. In Ontario the Act contains a provision for taking a vote on June 2nd on the question of sustaining or repealing the measure.

The Dominion Government under power conferred by the War Measures Act has passed an Order-in-Council prohibiting the manufacture and importation of intoxicating liquors, and the shipment of such liquors into any area in which the sale is prohibited. This Order becomes fully operative when Quebec goes dry on May 1 next, but automatically expires twelve months after the declaration of peace. The present session of Parliament will be asked to embody in permanent statutory form this temporary wartime regulation.

The results of prohibition in Canada are beyond all question favorable, and evidence to this effect is forthcoming from all sides. Business men, industrial leaders, working men, working women, mothers, wives, farmers, soldiers—all bear testimony to its practical value. Every church and religious organization has officially pronounced in favor of it; practically all school teachers, doctors, public health officers, city relief officers and social workers support it, while the Provincial Governments, the courts, and police have learned that prohibition reduces crime and disorder and promotes real prosperity. Toronto had not had prohibition two months when the Chief of Police spoke in the strongest terms of its value to the community.

In Manitoba the same result is evident. When the Act was passed and submitted to a referendum vote, there was an overwhelming decision in favor of prohibition, without the aid of the women's vote. After two and one-half years of operation innumerable benefits are noticed, including better health, better morals, better business and better homes, while figures show a marked decrease in drunkenness and crime. Two of the jails have been closed and

^{*} From an article by the Rev. B. H. Spence, Secretary of the Dominion Alliance, and from other information supplied by the Dominion Prohibition Committee the following considerations are presented with thankfulness and confidence.—W. H. G. T.

commitments to the three remaining jails have been reduced by forty-six per cent. The attitude of the general public may be gauged by the expressions given in assemblies from time to time. The Manitoba Grain Growers' Association has recounted the benefits of prohibition and urged Dominion action still further to improve conditions. On every hand there is evidence of the good effect prohibition has had on the life of Winnipeg. Possibly for the first time in the history of the city, on Saturday evening, June 17th, there was not a single person under arrest, all the cells at the three police stations being empty. The Chief of Police inadvertently referred to another interesting fact when he said: "Owing to the general good behavior and the resultant lack of arrests, there has not been sufficient help, that is, people under arrest for short terms, to keep the buildings clean, and for the first time I have found it necessary to engage women and men from outside to do this necessary work." Mr. Veitch. for two years Chairman of the Winnipeg Trades and Labor Council and now Chairman of the Winnipeg Labor Party, bears testimony as follows:

"Prior to prohibition going into effect in Manitoba, I was rather doubtful as to the economic results it might have. After watching its effects for two years, I am convinced that prohibition has proved a blessing to the Labor movement. We no longer have to compete with the bar-room for attendance at union meetings, and the improvement in conditions is readily seen."

One point of very serious importance is now occupying the attention of many among us. It would be nothing short of a national calamity if there should be a reaction, because in such a case Canada would at once become the dumping-ground for those in the United States who still desire liquor, and the traffic in the United States would do its utmost to smuggle liquor across the international boundary. As Mr. Spence well says, "Canada would become the Mecca for the lowest and poorest class of immigrant, the inebriate asylum of the Continent, a beer-garden of America, a reproach among the nations."

The liquor people are already on the war-path and are doing their best to get inter-provincial traffic restored and the percentage of alcohol in beer increased.

The temperance forces are on the alert, and in a large advertisement, covering almost a page in the daily papers, the Dominion Prohibition Committee is putting before the whole of Canada facts, figures and other considerations which tell their own story. In a very telling way some significant contrasts are being placed before the people of Canada in order that they may see wherein the truest, highest and best interests of the nation lie. The liquor people are looking for immense profits, while the prohibition party has no selfish interests to serve.

Temperance Movements in Latin America

REV. WEBSTER E. BROWNING, PH.D., MONTEVIDEO, URUGUAY

O such movement exists! Sporadic attempts have been made, here and there, in different countries, and some local advantages have been gained, but there has been no concerted national, or international movement looking toward the prohibition, or even limitation, of the manufacture and sale of intoxicating liquors in Latin America.

The few attempts that have been made to regulate the use of alcoholic beverages have had as their goal the exercise of temperance, rather than of total abstinence or prohibition. The leading promoters of this reform have not favored abstinence, and their efforts have been largely directed against the use of brandies and other strongly alcoholic drinks, rather than against wines and beers.

There is, however, need of a concerted movement in favor of total abstinence in all Latin America. Public sentiment is in need of education as to the evils of the use of strong drink, for Latin America is one of the greatest alcoholic centers of the world. In the tropical countries, in particular, the use of strong drink has contributed largely to make the average death rate appalling, exceeded by no other group of countries.

Several reasons explain the consumption of alcoholic drinks in such excess. In the *first* place, there is a strong infusion of Indian blood, especially among the lower classes, and consequently there is a craving for firewater. It has been stated that, in Bolivia, ninety per cent of the crimes committed by Indians are due to the use of alcohol. In Chile, the virile Araucanian Indians, whose boast it is that they were never conquered by Spain, are being exterminated by the use of strong drink, and the fusion of their blood with the descendants of the Spanish settlers has created a race of drinkers that has seldom, if eyer, been equalled.

The second influence employed against temperance legislation is that of the great land barons who, in many cases, have given over a large part of their ancestral acres to the cultivation of the vine. These men practically control legislation in many Latin American countries, and the product of their estates goes to the debauching of the working classes. A Chilean writer declares that, "with few exceptions, the laborer gambles or drinks away the greater part of his wages." Few of the men, after receiving their wages on Saturday, are able to report for work on Monday or Tuesday. This prolonged absence from labor throws the support

of the family on the mother and brings in its train other distressing conditions.

In the *third* place, the influence of the Roman Catholic Church must be taken into account. Many of the Orders have great vinevards, and the members set an example in the consumption of the products. Estates are willed to certain saints and thus continue their nefarious influence long after the death of the testator.

In the fourth place we must mention, with shame, the influence and example of the foreign population. The Spaniard or his descendant, as a rule, is not given to strong drink, though he will use his wine or beer. But, under the influence of the foreign resident, the men of the upper class, in particular, develop into worthy emulators of their guests. Among the foreigners who set the pace of drinking in Latin America, North Americans are not the least influential, and the "American Bar" is one of the best known exponents of our boasted civilization. This was illustrated by the publication, recently, in one of the great Buenos Aires dailies, of the notice that our Secretary of State, Mr. Lansing, had come to New York to make an address before the "American Association of Barkeepers!" For the average citizen of Latin America, the "American Bar" has but one meaning.

In a few cities legislation has been secured which prohibits the sale of liquors within a certain distance of churches and schools, but such laws are more generally ineffective, through non-enforcement by the authorities. A number of cities also have antialcoholic organizations, but, with scant exceptions, they have exercised but little or no influence on legislation and have awakened but slight interest in the mind of the public.

The one exception to the above general rule might be found in the very progressive republic of Uruguay. In the capital city, Montevideo, the ladies of the upper class, irrespective of church affiliations, have formed an "Anti-Alcoholic League," and a number of the most influential men of the city and government have lent their aid in securing legislation that will limit the sale of ardent spirits. The majority of the members of this League are interested especially in securing the temperate use of liquors, rather than total abstinence or the prohibition of the sale of intoxicants. But considerable interest has been awakened in the city and country, and temperance is opening the way for abstinence. In May, 1917, a "National Anti-Alcoholic Congress" was held in The organizing committee was composed of repre-Montevideo. sentatives from both the Protestant and Catholic communities, and members of the Cabinet and Congress took part on the opening programme which was given in the Assembly Hall of the State University. Before this national Congress adjourned it was voted to call an international Congress,—that is, international for South

American countries,—which is to meet in Montevideo in 1920. The writer was appointed as a sort of international scout, to discover other similar organizations in the various countries of the continent, and to invite them to send delegates to the proposed international meeting in 1920. Such organizations have been found in Brazil, Peru, Chili, Colombia, and Paraguay, and in other countries, there are individuals who are interested in the movement.

HOW PROMOTE PROHIBITION IN LATIN AMERICA

Now that the United States of America has secured the ratification of the prohibitory amendment, there is a unique oppor-



HOW THE W. C. T. U. PROMOTES TEMPERANCE EDUCATION IN SOUTH AMERICA

At an annual festival in a game of "Fisherman"—all rejoice in the gift of aqua—cold water. These are Loyal Temperance Legion boys and girls of a prominent school in a South American city

tunity to turn the attention and the energies of the temperance forces toward the South, in benefit of our fellow Americans who live on the other side of the Rio Grande, under the gleam of the Southern Cross. A campaign to bring the Latin American nations into line with the United States in the matter of temperance legislation, might be carried out along the following lines:

First, the introduction of pertinent popular literature. Practically nothing has been done in this line and the field is virgin. The literature should be written for the Latin Americans—not translated—and by Latin Americans, rather than by foreigners. It should be well printed, well illustrated, on good paper, and presented in an altogether attractive manner. Some strong

weekly periodical should be issued, in Spanish and Portuguese, sanely edited, which could also serve other purposes in the general social uplift as well as in the presentation of the temperance cause. Text-books, showing the injurious effects of the use of alcoholic drinks, should be introduced into the schools. This has been done only in the Argentine. All such literature should be absolutely non-sectarian though there is no reason why it should not be Christian.

Second, strong speakers, men and women of tact and ability, preferably those who use Spanish or Portuguese, should be sent to help inaugurate campaigns in the large centers. Latin America is critical, and a few tactless or inefficient speakers would spell disaster. They should be Christian, but not sectarian, and should prepare their campaigns through consultation with, and largely under the guidance of, the local representatives. The movement, in other words, should be national and not foreign.

Finally, there has never been a more opportune time for the launching of such a campaign, in connection with representatives of our North American civilization. The fact that the states of our republic have, with practical unanimity, voted in favor of the prohibitory amendment, will have a tremendous influence in Latin America. Coming simultaneously with our altruistic entrance into the world war, this step will arrest the attention of South Americans as no other event in history has done. The minds of the people will be open to conviction as never before, and we should lose no time in taking advantage of this unique opportunity. The idealistic utterances of President Wilson have fired the imagination of our Latin brothers, and we shall now be able to secure a respectful and interested hearing in many centers where, formerly, we would have found but closed doors. This opportunity is now ours, but will soon pass, and, as the Latin himself graphically puts it, "Opportunity is bald behind!"

President of Mexico Considers Anti-Alcohol Measure

PRESIDENT CARRANZA has signed a decree increasing from 25% to 50% the tax on pulque and other alcoholic drinks in Mexico City. The Mexican National Health Board has worked out a plan of health regulations for enactment by the legislature, which will result in the eventual abolition of the liquor traffic in Mexico. President Carranza now has this plan under consideration. High tax, early closing hours for saloons, temperance regulations, organization of temperance scieties, and various other means would be resorted to before the prohibitory regulations became fully effective. Three large Mexican states, Yucatan, Sonora and Chihuahua, have already adopted prohibition.

Mohammedans and the Drink Question

BY REV. SAMUEL M. ZWEMER, D. D., F. R. G. S., CAIRO, EGYPT

Author of "Arabia, The Cradle of Islam"

SLAM, more than any other religion, contains in its sacred book definite regulations and prohibitions regarding wine and strong drink. Therefore one-seventh of the human race, the two hundred million Mohammedans of the world, are in duty bound by their sacred law to personal total abstinence from intoxicants and to international prohibition if they observe the commandment and the example of their prophet Mohammed. Before his mission he doubtless indulged in wine as did all the Arabs of his day. In fact there is one tradition that Mohammed and Khadijah only secured the consent of her father to his marriage when they had brought him under the influence of liquor (Insan-ul-Ayun, Vol. I).

Before Mohammed's day, wine drinking was common among the Arabs as is clear from the pre-Islamic poetry and the number of words in the Arabic dictionary that are synonyms for wine in all its forms.

Mohammed's utterances include the following references to the subject. Some of these frankly admit the pleasant properties of wine, but the later revelations do not leave the question in doubt.

"They will ask thee concerning wine and games of chance. Say: In both is great sin, and advantage also, to men; but their sin is greater than their advantage." (Surah 2:216.)

"O believers! surely wine and games of chance, and statues, and the

divining arrows, are an abomination of Satan's work! Avoid them, that ye may prosper. Only would Satan sow hatred and strife among you, by wine, and games of chance, and turn you aside from the remembrance of God, and from prayer: will ye not, therefore, abstain from them? Obey God and obey the Apostle, and be on your guard: but if ye turn back, know that our Apostle is only bound to deliver a plain announcement." (Surah 5:92.)

The reasons for the prohibition are variously given by the commentators. Some say the occasion was an entertainment where so much wine was drunk that when the hour of evening prayer arrived very few of the guests were in a fit state to attend to their Some attempted to recite a passage from the Koran, but made such shameful blunders that when Mohammed heard of the incident the revelation was given prohibiting the use of wine.

"Whoever drinks wine let him suffer correction by scourging as often as he drinks thereof. The punishment for a free man is eighty lashes and for a slave forty."—Abu Hanifah.

"No distinction is made in Moslem law in the punishment of a wine drinker and a drunkard. If a Moslem drink wine and two witnesses testify to his having done so, or if his breath smell of wine,

or even if he shall himself confess to having taken wine, although not intoxicated, he is to be beaten." (Al-Hidayah, Vol. II, page 57.)

Although the term for wine used in the Koran "Khamr" literally means something fermented, it is generally held to include all alcoholic drinks, opium and other narcotics. Some strict sects even include tobacco, and to this day there are important sections of the Moslem world where smoking is considered no less impious than wine drinking.

MOHAMMEDAN PRACTICE

However strong the law of Mohammed may have been interpreted by jurisprudence, from the earliest times this legislation was not effective. In his own day many of the tribes refused to accept this law of Islam. It is remarkable in this particular how nominal conversion to Islam made little difference in this practice.

Sir Charles J. Lyle, in a recent paper on ancient Arabic poetry, says that At-Tabib in the fifteenth year of the Hejirah, five years after he had become a believer, wrote a minute description of a Moslem wine party apparently with zest and enjoyment. The "Arabian Nights" reflect the life and times of medieval Islam as in a clear mirror and the most casual reader knows how large a place wine, women and song occupied at the court of Haroun Al-Rashid and other rulers.

In no part of the Moslem world except under the strict rule of the Wahabis was total abstinence ever universal. The Moghul princes of India were addicted to the unlawful practice and it is a matter of history that the eldest son of Akbar died at the age of thirty a drunkard's death. Intemperance among Moslems is especially common in Persia and in Turkey as well as in parts of India. The prohibition against wine and spirits in these countries has become much of a dead letter. A traveler in Turkey gives this testimony:

"Drunkenness is almost as common among the Turks as it is with us, and they have apparently got over thinking it a sin and disgrace, for it is both openly indulged in and openly talked of. Few of the upper classes abstain, and many make it a rule to go to bed drunk every night."

One of the habits of the West which the Egyptians have adopted since the days of Napoleon and the British occupation is the indulgence in strong drink. Everywhere on walls and fences and billboards and in every newspaper of the polyglot city of Cairo you may see conspicuous advertisements of English and Scotch whiskey, French cognac, German beer and Greek wines.

No stone is left unturned by the liquor interests to stimulate their trade, and to extend the devastating influence of their traffic. Alcoholic sweetmeats are sold to women and children who thus form the habit. Whiskey advertisements are found at every railway station from Alexandria to Khartum, and strong drink is on sale at every railway restaurant. Except during the war and for protection to the army, no restrictions whatever seem to have been put upon liquor traffic by the British government. Even during the war, when tonnage was scarce and at one period the British and Foreign Bible Society could not obtain shipment for cases of Bibles, the wharves in Alexandria and in Port Said were piled high with cases of whiskey. The port of Jiddah, only thirty-five miles from Mecca, had at least two public saloons at the time of my visit in 1914. But I was told by an official representing a European government that it was not permitted to open a Bible depot because of Moslem prejudices!

From the last report (1918) of the Egyptian Ministry of Finance, we learn how wide-spread and colossal is the consumption of liquor in a country where ninety-five per cent of the people are Mohammedan. The amount of brandy and whiskey imported has doubled since 1914 and now amounts to £261,558 in value annually (or over a million dollars worth!) "Brandy is also manufactured in Egypt from imported wines which before the war were chiefly from Turkey, but which now come from Cyprus and Spain. This brandy is partly consumed locally and partly exported. The amount exported has risen from 12,398 kilogs. of a value of £E 407 in 1914, to 30,305 kilogs. of a value of £E 1,744 in 1917. The brandy industry is of many years' standing, but has recently increased considerably."

"Whiskey has also been recently manufactured in Egypt, the malt required being made on the distillery premises. Rum is made locally either from molasses or directly from the sugar cane. Gin has recently been made on a small scale. Plain spirits are made on a very large scale from sugar cane residues. There is no tax or government control of any sort. The trade is practically in the hands of one man. Recently the distiller, in agreement with the government, has denatured that part of his production which is sold by retail for domestic purposes. This was done principally in order to prevent the small retailers from diluting the spirit before sale. The amount of plain spirits made in 1916-17 was about 8,500,000 kilogs. of which a large part was a specially refined quality of export.

Beer is made in Egypt in considerable quantities, and in 1914 the value of the beer imported into Egypt was £E 67,709." ("The Near East," Feb. 7, 1919.)

What testimony could have stronger authority than a government report and where could we find a stronger indictment of such a policy! "There is no tax or government control of any sort." This surely is not making our democracy safe for Moslems, nor

does it awaken respect in them for those who control the destiny of the Nile Valley and yet, by introducing the worst of our civilization we are corrupting the future leaders of the people. For it is true of Egypt as of Turkey that drink habits are most common among the official classes, who mingle with the British.

FIGHTING STRONG DRINK . .

In pagan Africa, alas, it is the Christian trader who represents the damnable traffic in alcohol, while the Moslem trader represents the principles of prohibition. It may not be true altogether, as is stated by Dr. Blyden, that Islam has established throughout Central Africa a vast total abstinence society and that even in pagan towns where there are Moslem inhabitants it is rare to see persons intoxicated; but there is no doubt that Mohammedanism has been a real force against the liquor trade, especially among the pagans. Mungo Park, in his travels seventy years ago, everywhere remarked the contrast between the pagan and Mohammedan tribes of interior Africa. One very important improvement noticed by him was abstinence from intoxicating drinks. "The beverage of the pagan Negroes" he says, "is beer and mead, of which they often drink to excess; the Mohammedan converts drink nothing but water."

In any efforts made to stem the tide of drink in Africa and among the Moslems of Asia we may rejoice that we can appeal to what Moslems consider the highest authority, namely, the command of Allah in the Koran. This argument, however, would best be used by the Moslems themselves. Missions can plead for temperance and prohibition on higher and more effective grounds than the pseudo-revelations. The Beirut Press and the Nile Mission Press have published a number of effective tracts and books on temperance showing the peril of drink. What we need is a much larger literature dealing with the entire subject, not only from the standpoint of ethics but from that of health and economic development.

All Mohammedans would welcome absolute prohibition of alcoholic liquors in all the sacred cities of their faith. We need not create a strong sentiment in favor of abstinence—it already exists.

The great nations combined during the nineteenth century and suppressed the slave trade along all the coasts of Africa and Arabia. Is it too much to ask that in the twentieth century they shall combine to prevent the sale of spirits to the less favored nations and the backward peoples of the Near East, protecting them against the dreadful horrors which have already shown their effects?

(An additional statement by Prof. McClenahan will be published in the June Review.)



THE DRINK EVIL IS GROWING IN INDIA

An old man presents his lota (brass vessel) at city liquor shop to be filled. Bottles on shelf contain "Scotch" and other foreign whiskeys

Total Abstinence-India's Goal

BY REV. BRENTON THOBURN BADLEY, INDIA

"ISS Sahiba, our town is being ruined by drink!" The words were spoken by a devout Mohammedan, the Secretary of the municipality of a town in the north of India who had come to plead with the missionary lady to organize a temperance movement in the town.

"Ruined by drink! Surely it is not so bad as that!" ejacu-

lated the missionary.

"What can I say?" he replied. "Your work does not take you near the drink shop, but here is one fact. Ten years ago our one liquor shop paid three hundred rupees (100 dollars) for license: this year it paid twelve thousand rupees (4,000 dollars.)"

This town is in a region where the prohibition of the Moslem's Koran is widely known and acknowledged. But listen to him as

he adds:

"Not only is our town being ruined, but all over the Punjab the habit is laying hold of our young men, and, if reports are true, it is worse down country than here." This Mohammedan had been outspoken in his antagonism to the Christian religion, but he was willing to join forces with us in fighting the growing liquor traffic. His fears are well founded, for in his town of 7,000 people the sales of liquor multiplied approximately forty times in ten years! Between the years 1905-1915 another town in the Punjab increased the amount paid in license for the privilege of selling liquor from twenty rupees to two thousand rupees a year!

The Koran is not keeping the Mohammedans of India from drinking, the Hindu Scriptures are not keeping their devotees from intemperance, nor is the Bible keeping Christians from strong drink. This is the appalling fact that all statistics, revenue returns and investigations show. Consider what the excise department's figures reveal. The revenue derived by the British government from the sale of intoxicants in India has risen from £1,561,000 in 1874-1875 to £8,353,000 in 1913-1914. In less than forty years the sale of intoxicants in the land has been multiplied by more than five. This way lies India's ruin! Has any nation—least of all a Christian nation—a right to endanger the prospects of a land like India, that must look only to Christian lands for the help that she needs in these great days? What will, what can, England's forty millions say to India's three hundred and fifteen millions, if the ravages of strong drink are not stayed?

INDIAN TEMPERANCE MOVEMENTS

India's native leaders, both Hindu and Mohammedan, are opposed to the drink traffic. If they could have their way in municipal, provincial and imperial councils, the legalized business would soon be abolished. This has been tested by vote on various occasions, in several areas. Thus far the Government's concern as to revenues has operated against any marked change of policy.

Meantime, some of the native states have taken up the question in a vigorous fashion. The Begum of Bhopal, the enlightened Mohammedan lady who rules over that Moslem state, has issued a proclamation that any Mohammedan in her territories, found intoxicated, carrying liquor or sitting in a liquor shop shall be sentenced to rigorous imprisonment. As her realm includes many subjects who are Hindus, she has requested the Kayastha Central Sabha (a Hindu communal organization) to take action in the matter. Surely such a step must be recognized as a distinct rebuke to the great British government that has refused to take the drastic measures called for because of the income from the liquor traffic.

The Nizam of Hyderabad, the premier native prince of India, has introduced prohibition in his capital, showing that such a thing is possible. The important State of Mysore has just de-

clared its entire sympathy with the plan of local option, proposing total prohibition in special areas. The government has declared its intention to be "the final extinction of the liquor traffic and the traffic in opium and other intoxicating drugs."

It is not too much to hope that at some forthcoming conference of the ruling princes of India there will take shape a policy that will prohibit the manufacture and sale of alcoholic beverages in the native states of the land.

At the recent annual meeting in London of the Anglo-Indian Temperance Association, the Secretary referred to "the strength of Indian opinion in regard to prohibition as the ideal of state policy." The president of the association said that the "resolutions moved in the legislative councils (of India) and supported by practically all



A COUNTRY SALOON IN INDIA

A shack in a rural area for the sale of country spirits. The price list at the entrance shows that the stuff can be had at six annas (12 cts.) a gallon

the non-official Indian members were an indication of the feeling in India on this subject."

In the light of this it is perfectly clear that Indian sentiment is ready to assert itself in behalf of the most vigorous temperance policy. The opinion may be ventured that the British government will find itself unable to withstand the growing public sentiment in the land and will have to forego the revenue that it now draws from the sale of alcoholic beverages.

THE BRITISH GOVERNMENT CONCESSIONS

The British government has already made concessions in view of the strong demands of temperance leaders representing the various communities, Hindu, Moslem and Christian. Duties on various kinds of beverages have recently been increased, the monopoly system has been abolished in some regions, larger local option powers have been granted in many cases, liquor shops have been closed on various national holidays of the Hindus and Mohammedans, and encouragement is being given to the opening of tea shops as counteracting the consumption of liquor.

A far-reaching step has recently been taken by the educational department of the Bombay Presidency, whereby scientific temperance teaching has been introduced in Anglo-vernacular schools. If this could be extended to schools of all grades throughout the

various provinces of India, there can be no question but that it would be one of the greatest temperance movements of the land.

Recently in the Punjab the residents of a village submitted a request to the government, saying: "The drinkers are lazy and not good to any societies; their whole system of bodies is wrecked." They prayed the government to save them "from the strong and cruel clutches of liquor" that they might "make their lives sublime and save their health, wealth and morals," and begged that the rum shop might be "closed once for all," pledging themselves to "see with their careful eyes that there was no illicit distillation in the town or neighboring villages."

When the magistrate next held court there, he sent word that he would hear their petition in person. A middle-aged Hindu, speaking for the community, said:

"We desire only one thing. We want the liquor shop removed from this village. It has done nothing but harm since it came. Our boys, alas, instead of working all day in the fields and resting at night in their homes, as they used to do, now haunt the liquor shops, drink, smoke cigarettes and listen to unclean talk." One might think he had had experience of American saloons! He concluded by pleading that the "house of Satan" might be closed.

Forty-five signed the pledge that day in the village, through the influence of Miss Mary J. Campbell, and a temperance society was organized by her. A few months later the government closed the one liquor shop that the village had.

INDIA'S MOVEMENT WELL ORGANIZED

Probably nowhere in the Orient is the temperance movement larger or better organized than in India. The Anglo-Indian Temperance Association has two hundred and eighty temperance societies affiliated with it. In addition there are various caste and village organizations in the land. There are seven city temperance federations that exercise great influence in the chief cities of the empire. It supports several temperance lecturers who give their whole time to the work.

The Woman's Christian Temperance Union has done a notable work, through public meetings, medal contests, suitable literature and efforts to bring about better legislation. The Union is fully organized with national, provincial and local bodies, guided mostly by capable and enthusiastic American women who are not afraid to take a long look ahead and stand for conditions that cannot be expected except by winning great victories against tremendous odds. They have set themselves to do a work through education that will make great transformations in due time. The Union has recently secured the appointment of Miss Mary J.

Campbell of Pathankot fame to work under its auspices throughout India.

The All-India Temperance Conference at its annual meetings brings together on a common platform some of the strongest representatives of all three religions, Hindu, Moslem and Christian, which makes not only for the best possible interests of the cause of temperance, but also for the wider influence of Christian leaders throughout the great non-Christian communities.

Now that the war is over, and almost a million men who went overseas have come back with new ideas, and new hopes for their native land, all reform movements are receiving a wonderful impetus. We have a new India, and, unless all signs fail, the larger share in the affairs of the government that is now to come into the hands of Indian leaders will make for definite advance in the direction of prohibition.

Listen to the president (a Hindu) of one of the recent All-India temperance conferences as he says in his presidential address:

"The time has come when the government and temperance reformers should place total abstinence in India as the ultimate goal to be reached in the not distant future."

The All-India Temperance Conference

COME years ago it was considered among upper class Indians a mark of Western enlightenment to use intoxicating drink. Under the influence of Keshub Chunder Sen, founder of the Brahma Samaj, this idea has happily become obsolete. However, there has been in recent years an increase in drunkenness among the working classes, especially the coolies. The policy of the Government is in favor of temperance, but only restricts the consumption of liquor where results indicate excess in drinking.

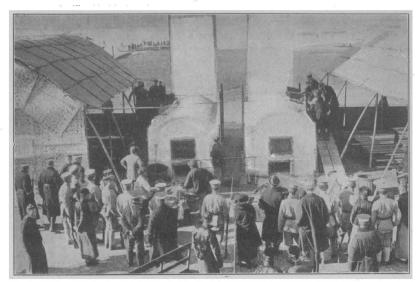
The All-India Temperance Conference met in Calcutta early in 1918

and passed the following resolution:

'That this Conference, representing temperance delegates from all parts of the Indian Empire, calls the attention of the Government of India once again to the fact that if India were in a position to decide her own Excise Policy, it would be in the direction of prohibition. Recognizing the difficulties of the Government in dealing with Excise Administration, this Conference will not press for reforms other than are practicable under present circumstances, but respectfully submits to the Government of India the adoption of a policy, the ultimate object of which shall be the total prohibition of the liquor and drug traffic in India."

Thus absolute prohibition becomes the aim of this All-India Confer-Public sentiment against intemperance is developing and experimental reforms are being made. In Calcutta the Licensing Board has abolished a number of liquor shops and refused new licenses to others. From April 1, 1918, to April 1, 1919, Calcutta was to have an experimental "dry area," to include the University, all the large colleges, a number of hospitals, churches and mosques. In other parts of India, drink shops are being removed from prominent streets, hours of sale are restricted and recreation is being offered as a counter attraction.

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BURNING \$14,000,000 WORTH OF OPIUM IN SHANGHAI, JANUARY, 1919

Intoxicants and Drugs in China

BY E. W. THWING, PEKING, CHINA

Oriental Secretary of the International Reform Bureau

HE Chinese, from very ancient times, have realized the evils of intoxicating liquors. One of their oldest emperors said: "Wine will ruin a nation." This knowledge of the danger has led the Chinese, more than many other people, to use wine with moderation, and very few drunken Chinese are seen. Their wine is strong but their cups are very small.

During the past few years, however, with the advent of foreign customs and foreign liquors things are changing fast, and the temperance question is becoming a vital issue in China. Both Chinese and foreigners are strongly protesting against the proposal of American brewers to exploit China for the sale of beer and other foreign liquors.

Opium has been the great curse to China. For over one hundred years it has done much to ruin the nation. The story of China's wonderful fight against this drug during the past ten years is well known.

During January, 1919, at the very time when China was showing to the world her sincerity in the fight against opium by burning \$14,000,000 worth of the opium stocks, many of the papers in China were exposing the awful conditions of the growing morphia

trade. This trade is largely carried on by the Japanese drug men. Large fields of opium have been planted in Korea, and foreign opium has also been bought to manufacture into morphia, and a large part of this is brought into China by the Japanese postoffice. Reliable reports that have been placed before the Chinese government, and recently considered in the Parliament at Peking, show that some eighteen tons of morphia have been imported by the Japanese into China. Through Tsingtau it floods over Shantung, from Taiven and Autong it circulates through Manchuria. Wherever there are Japanese there we find the morphia, speeding in its steady, cruel way to poison millions of China's people.

In South China, Chinese peddlers from Formosa sell the stuff. They have a pass certifying that they are natives of Formosa, and therefore entitled to Japanese protection. Japanese drug stores in many parts of China carry large stocks of morphia from which they make great profits. This one trade flourishes, but a great injury is done to other Japanese business.

Seldom in the world's history can one find such an example of earnest desire to overcome a great national evil and peril as has been found in China's fight against opium. The people and the government have been of one mind in their desire to free China from these chains that have held her fast through so many years.

But during the past year or two China has been slipping backward in her fight. Because of the fine work of prohibition in China, the price of the drug increased more than fourfold, and even tenfold in some places. The temptation was too strong to make money before a full end of the trade. The disgraceful deal of buying the opium stocks, and the plan to sell "Opium Medicine" has been telegraphed to all the nations of the world. The people sent out their petitions against the deal, the governments of Great Britain and the United States lodged protests, and at last the Chinese government realized the awful blunder and disgrace from such an illegal deal. Now that China is represented at the International Peace Congress, she feels that this disgrace must be wiped out, or she would have no standing before the nations. There seemed but one way and that was by drastic action. The result was the burning in January, at Shanghai, of some \$14,000,000 worth of Indian opium; perhaps the largest, or most costly, intentional bonfire, that ever took place in the world.

This will give new strength in the present fight against morphia, which depends so much on the spirit of the people, and upon publicity. It will also help in the beginning of the new campaign against intemperance and the use of foreign liquors.

(An additional statement by Mr. Amos P. Wilder will appear in the June Review.)

Invasion of China by Brewing Interests

BY WANCHIN J. WEN, NEW YORK

General Secretary of the Chinese Student Christian Association in North America

HE report of the effort of American brewing interests to establish a \$6,000,000 plant in China for the manufacture and sale of beer has taken all of us by alarm. Hitherto, we have regarded Americans as friends, and never as exploiters, of China. The action of the American brewers has necessarily placed before us a dilemma in which we are wondering if material interests are paramount in the individual life and to be pursued even at the risk of moral condemnation.

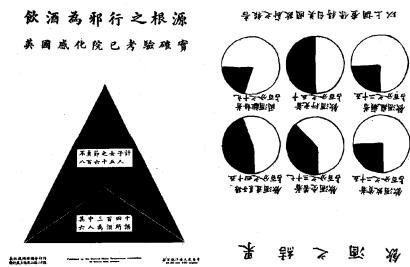
The crusade against the curse of opium has been going on both in China and in Great Britian until at last the traffic between British India and China has been terminated. With the destruction of the last hundred cases of the terrible habit-forming drug, China is free from her long-time curse and can develop her national manhood without obstruction. China has thus proved her power of self-determination and her firm stand on the side of righteousness.

Now the Chinese people are registering their protest against the proposed transference of America brewing interests to China. The student body in China expressed its sentiment to the *China Press* at Shanghai, on January 1st, 1919, as follows:

"The news of the transfer of the American Brewers' Association to China has filled our hearts with the deepest concern. Allow us to express our strong hope that American breweries will stay out of China. We think that all western friends have fully appreciated what we have suffered from opium, which we have long fought to exclude. We believe that the introduction of the American brewing industry into China would result in filling the country with drunkards instead of opium smokers. Since England realized the great danger of opium injuring the manhood of the Chinese people, she has helped China to prohibit the opium trade. America is now regarded everywhere as the moral vindicator. We hope that she will prevent the transfer of the American Brewers' Association activities to China right at the beginning. America in this respect would beat England a mile, if she would do so."

A mass meeting, composed of missionaries and Chinese, was called at Nanking, China, for the purpose of drafting a petition to Minister Reinsch at Peking, voicing the sentiment of the people against the action of the American brewers and urging him to use his influence in effecting governmental measures to prevent the exportation of the brewing interests to China.

Almost at the same time, the Hanchow branch of the American Red Cross society adopted by a unanimous vote a resolution against the proposed transference of certain American brewing interests



ANTI-ALCOHOL POSTERS MADE IN CHINA FROM THE CHARTS SENT BY THE NATIVE RACES ANTI-LIQUOR TRAFFIC COMMITTEE

Immorality caused by drink. Large pyramid represents number of immoral women investigated. Smaller pyramid represents the proportion whose fall was due to drink

The circles show the percentage of the great curses of humanity that is due to drink in each case.—poverty, pauperism, child misery, insanity. crime, divorce

to China on the ground that it "would work incalculable harm to American prestige and American interests in China; that it would do much to nullify the results of the altruism of American diplomacy, education and missionary endeavor in China and that it would represent rank injustice to foist on the weakness of China a business which has been outlawed in America."

The above resolutions are sufficient to show the strength of the general opposition to brewing interests in China which is not less strong among the 1400 Chinese students in America. Already the anti-beer movement has become a popular topic for discussion in the local club meetings. Standing committees have been formed for the purpose of investigating the conditions of the liquor traffic and of framing public opinion against the action of the brewers. The Chinese Student Christian Association has repeatedly made official protest against the exportation of brewing interests to China to the representatives of the Anti-Saloon League of America and has also secured the good-will of the "Native Races Anti-Liquor Traffic Committee" in supplying more than a hundred missionaries and teachers in China with literature concerning the physiological and mental effects of alcoholic drinks on the victims and their pos-Missionaries and Chinese educators are planning for a movement in China, which is to be educational and legislative, to combat the brewers and to give them the same fate that opium has suffered.

The Temperance Movement in Japan

BY REV. SIDNEY L. GULICK, D. D., NEW YORK CITY

Advisory Secretary of the Commission on Relations with the Orient, Federal Council of Churches of Christ in America

IKE every other country Japan is a sufferer from alcoholic drink. Saké, the native name for the fermented drink made from rice, has been manufactured for many hundreds of years. Among the "Five Commandments" of Buddhism has been one enjoining absolute abstinence from intoxicating drinks. The evils arising from alcoholic drink have thus long been known in the Orient. It is significant, however, of the decay of Buddhism in Japan that the vast majority not only of the people but also of the priests make no pretense of observing this commandment. The drinking carousals of priests have been objects of wide-spread popular condemnation. Among the people at large heavy drinking is less common than in the United States. Even in the large cities, save on festivals, one rarely sees an intoxicated person. Yet the use of alcoholic drink is much more general in Japan than in the United There is good reason to believe that one-half to threequarters of the adult male population of Japan goes to sleep each night under the influence of saké.

With the advent of occidental "civilization" western alcoholic drinks have been imported in increasing amounts,—wine, champagne, whiskey and beer. Large beer manufacturies introduced from Germany have grown up, which supply not only Japan but increasingly the entire Orient. The war has given a great boom to

Japanese breweries.

The amount of saké brewed in Japan in 1917 was 189,000,000 gallons on which the Government tax was \$46,000,000, the tax on all other liquors amounting to \$4,000,000. The significance of these figures will be better appreciated if we note that the total income tax for that year amounted to \$17,000,000 and the entire tax on land produced only \$37,500,000. The entire budget for the Japanese army amounted for 1917 to \$39,000,000 and for the Japanese navy to \$23,000,000, so that the important place of the liquor tax in providing income for the government is apparent, and also the bearing of these facts on the prohibition movement.

The temperance movement in Japan is the direct outcome of Protestant missions. In the earlier days no one was counted a Christian who did not give up saké-drinking, but in recent years this standard has not been so rigidly enforced. In nearly all the churches, however, one of the evidences most commonly relied on of the



JAPANESE POSTER SHOWING A GRAND PROCESSION OF THE EVILS OF ALCOHOL— CRIME, POVERTY, INSANITY, DISEASE, IMMORALITY, ETC.

reality of a man's conversion and of his fitness for church membership is his changed attitude toward strong drink. Even the Japanese "world" looks askance on a professed Christian who drinks.

In addition to the church temperance movement there has been for many years a distinct Japanese temperance enterprise, with local temperance societies and a National Temperance League founded in 1898. Its primary aim is to induce men and women to take the total abstinence pledge and to aid in the propagation of temperance education. Many of the members make no profession of being Christian. The number of local societies is somewhat over 100, the total membership exceeding 12,000. The League has published for many years a monthly magazine entitled "Light of our Land" (Kuni no Hikari). It has also issued and distributed by the ten thousand popular tracts on the temperance question.

Of the national leaders of the movement four may be specially mentioned. Hon. Taro Ando started public life as a Government official in the Foreign Office. He was Consul at Hongkong and Shanghai before going to Honolulu, where he was converted and became in 1888 an enthusiastic Christian and a convincing advocate of total abstinence. For thirty years he has been a mighty temperance leader and a power for national righteousness. On July 27, 1916, he resented a petition to the Government urging on behalf of

temperance that one of the chief causes of the high death rate of children in Japan is drinking on the part of parents.

Another temperance leader is Hon. Sho Nemoto, a member since 1902 of the House of Representatives. Beginning in 1907 he has introduced annually a Juvenile Temperance Bill. In February, 1918, this bill passed the Lower House for the tenth time but was thrown out as on many previous occasions by the House of Peers. It has, however, passed the Committee and been voted on by the House of Peers on three different occasions, on one of which as many as one-third of Peers voted for it.

Col. Gumpei Yamamuro, head of the Salvation Army in Japan, is another temperance leader of national influence. His impassioned eloquence on sin and salvation has placed him among the foremost men in the Empire as a reforming force. Recently one of his leaflets "How to become a Total Abstainer"—was given wide circulation by prison authorities.

One more temperance leader will be mentioned, the remarkable woman Madam Yajima, President of the Woman's Christian Temperance Union. Although 86 years of age Mrs. Yajima keeps vigorously at work traveling and speaking.

Among recent events of significance in the temperance movement in Japan the following may be mentioned. In 1916 a serious railroad accident was caused by the intoxicated condition of an assistant stationmaster while on duty. It led to a memorial to the Government asking that a strict temperance order be enforced among all railroad employees. The temperance movement is spreading among those employed on railroads. It is reported that over half of the railroad men in Kyushu (the southern Island) have joined the temperance society.

The war prosperity of Japan has resulted in heavier drinking than ever before. While other countries have put alcoholic drink more or less completely under the ban, Japan has indulged in the poison more liberally than ever.

There are nevertheless signs of hope for Japan. Some of her most able leaders begin to see that if Japan is to hold her place among the nations of power, "saké must go." Such men as Viscount Kaneko and Dr. Miyake, a privy counselor and a member of the House of Peers respectively have come out against intoxicating liquor. In the commercial competition ahead of the nations the drink habit and practice will count for much in determining a nation's world status—for these habits and practices produce not only useless expense—but more especially ill-health, economic and industrial inefficiency and race degeneracy.



A NATIVE DRINK SHOP IN SOUTH AFRICA

The Liquor Question in South Africa

BY REV. JAMES DEXTER TAYLOR, D.D.

Missionary of the American Board

THE Liquor problem in South Africa presents three distinct elements, each in itself a problem of considerable magnitude.

1. The ordinary licensed traffic for the manufacture and sale of European liquors (as distinguished from native African brews) to the white population. Licenses are limited in number in proportion to population. Johannesburg, licenses for 1916, 187 to a population of 253,274 or one to 1354, compare favorably with Boston's record last year of 928 to a population of 745,439, or one to 814, but the advantage to Johannesburg is modified considerably when we remember that only the white population of Johannesburg should be considered, 134,000, so that the figure for Johannesburg is one license to every 711 persons as against Boston's one to every 814.

The total number of convictions for drunkenness among Europeans, 2998 in a total European population of a million and a quar-

ter, is not perhaps very startling, but such convictions represent only a very small proportion of the actual drunkenness. More significant is the fact that 63.7 per cent of all convictions of European males were convictions under the liquor laws, and 64.5 per cent in the case of European women. Unquestionably at least 25% of the rest of the crime for which convictions were secured could be traced directly to the use of liquor, so that we should have to put down about 77% of all the crime of the country to the liquor traffic. If we divide the \$25,293,000 at which the liquor consumed in 1916 was valued, by the million and a quarter of white population we get about \$20.23 per capita as compared with \$19.50 per capita in England in a year when drinking there showed a great increase. owing to high wages in munition factories and other war causes. If we admit into the calculation for South Africa the thousands who obtained liquor illegally we must also add the enormous percentage of increased profits in that illicit traffic which would doubtless bring the per capita expenditure higher still.

No effective measures looking toward restriction of this traffic have been undertaken. There is a Local Option Act but little use is made of it. The most radically restrictive measure, judging by the Blue-book of Magistrate's reports, is the blacklisting of habitual

inebriates.

No instruction is given in the schools on the harmfulness of the use of alcohol. The temperance forces, the Church, the Woman's Christian Temperance Union and the Good Templars do some valuable propaganda work, but there is no vigorous Anti-Canteen League to disturb the complacency of the trade. British sentiment is accustomed to the trade so strongly entrenched at home, Dutch sentiment is influenced by the grape farmers of the Cape and public opinion is too much pre-occupied with the growing menace of the liquor problem among the natives to give much attention to the fact that the core of the cancer is in the trade itself. Perhaps, however, the best hope of ultimately securing prohibition for the country lies in the impossibility of keeping liquor from the natives where it works rapid demoralization and endangers the white race through the ruin of the black.

The saddest side of the legalized traffic is to be found in the Western Province, the great grape-growing district of South Africa. The conditions there have been engaging the attention of a Government commission. Grape farmers are allowed to sell without license the wine made from their own grapes to the colored people (not natives) of the neighborhood. Here are some samples of the official testimony: "On Saturday evenings on the roads going out of Montagu one could find them drunk, lying all over the place, as many as a dozen lying drunk around a Standard Oil tin of wine pur-

chased from wine farmers." "Those who could be dragged within the plantation were left in drunken sleep; those somewhat less intoxicated would have to be lashed and driven to the carriages at the railway station like cattle amid indescribable scenes of disorder, fighting, and obscenity." Here wine, two quart bottles a day, is given as a labor ration and boys of ten are becoming drunkards. In spite of these things, the Commission refused to condemn even this rationing system.

2. The Illicit Liquor Traffic. By the laws of the Provinces the sale of liquors other than those of native brew to the aboriginal inhabitants is forbidden under severe penalties. Liquor dealers are not notoriously scrupulous about law observance, and any traveler through the country districts knows that practically everywhere a good deal of illicit sale to natives is going on. If the police send a native into a store empty handed and sober, and he comes out drunk and with a bottle in his pocket that is not sufficient evidence to secure a conviction. (He might have stolen the liquor or become intoxicated on the smell of the place!) But the Rand is the happy hunting ground of the illicit native population in the The massed mines, crowded slum conditions in the city, the presence of a large poorwhite population ready for easy money, and the huge profits to be made when a bottle of dope purchased for 75 cents may be adulterated into two bottles which will bring from \$1.50 to \$2.50 each all this contributes to the building up of a traffic that is ruining black and white alike. Already a class of young white men of the unemployed type has made a profession of liquor "running." Low class white women are in the game. There were 1410 convictions for illicit sale to natives in 1916. Natives imprisoned for illicit possession numbered 4055, and 12511 natives were convicted of drunkenness.

Thus far, more concern is being shown over the "filling of the jails" with illicit sellers and the "creating of crimes" by such prohibitive laws than over the demoralization of the natives. Consequently the remedy proposed by the Rooth committee, which reported early in 1918, is to legalize the sale of Kaffir and malt beers up to 10% proof spirit, and of Cape wines, driving out the illicit by a legalized traffic and in the words of the Commissioner of Police of Johannesburg, "educate the native, and instead of giving him the vile concoction which he gets nowadays give him the stuff which will not do him much harm, and he will not go to the illicit dealer." So it is proposed to set up Government canteens for this "education" in the face of the history of legalized sale, abolished in 1896 for its evils by the old Republican government, and in the face of the report of the Native Affairs Commission of 1902-04 that "the

weight of evidence has been overwhelmingly in favor of total prohibition for natives." The opposition developing in quarters where conscience has weight as against commercial interests gives some hope that so disastrous a step will not be taken.

3. The third element in the problem is the Native Beer Traffic. Up to fifteen years or so ago native beer, brewed from kaffir corn, was of domestic manufacture only. Native women began bringing in pots of it to the towns at the week-end. Low-class foreigners saw the profit in the business and a great unregulated business sprung up, the "shebeens" becoming hotbeds of vice and illicit traffic in spirits. To control this trade the Durban municipality about ten years ago erected breweries and established under legislative sanction a municipal monopoly of the native beer trade on a modified Gothenburg system. The system is controlled by a conscientious municipal Secretary for Native Affairs; the beer is tested daily and must not exceed 2% alcohol by weight. The number of arrests for drunkenness shows a decided decrease; the intolerable "shebeen" has been abolished and fair progress has been made in the betterment of native social conditions through the profits of the monopoly. But the enormous and steady increase in sales indicates that the amount of drinking has been largely increased. Sales now reach \$12,000 a month for a native population of 27,500 on a monthly wage averaging not over \$10. (It is now proposed to establish this system in the Rand, with the addition of malt liquors up to 10% proof spirits and "pure natural wine."

Enough has been said to show that South Africa deserves the characterization "one of the most liquor-ridden countries in the world"; that vested interests are so strong as to make abortive every honest attempt at amelioration; that the traffic is rapidly demoralizing the natives, the colored and the poor-white classes of the community, and that the temperance forces, while by no means quiescent are making but little headway against the evil. The world wide prohibition drive should establish one of its strongest branches in South Africa. It should have a live director to mobilize and unify the temperance forces of the country and, say \$25,000 a year for the next five years. A campaign of education through schools, churches and temperance organizations, arousing of public opinion for the enforcement of present laws and the securing of further restrictions, campaigns for no license under the local option provisions, and when the time is ripe a drive for country-wide prohibition—such should be the program. There will never be a better time to start than in the days of reconstruction right after the war.

(A Paper by Sir Harry Johnston, on "Africa and the Drink" will be published in the June Review.)

What Some Organizations are Doing

THE INTERNATIONAL PROHIBITION CONFEDERATION

By Rev. Charles Scanlon, LL.D., Treasurer, Pittsburgh, Pa.

THE International Congress Against Alcoholism is an organization which meets bi-ennially, in normal times, and is recognized by most of the governments of the world to the extent that delegates are appointed on invitation of the governments, and some of the representative governments pay the expenses of their delegate in attending the meeting. The last meeting of this Congress was held in 1913, at Milan, Italy, which was the 14th session. On authority of the American Government, the 15th session was invited to meet in the United States in 1915, but the World War prevented. However, the date of the next meeting, to be held in the United States, is September 14th

to 20th of the present year.

The International Congress maintains no salaried agents, it is for conference only, and does not even pass resolutions. It was felt, however, by many of the official delegates that there ought to be an international agency of such flexibility as would enable them to undertake definite work and give expression to accepted ideas, based upon experience and observation. To meet this situation the International Prohibition Confederation was established and vice-presidents, representing more than forty countries, were elected. The Confederation has issued large quantities of literature, conducted an extensive correspondence, published "Prohibition Advance in All Lands," a volume of several hundred pages, reviewing the situation throughout the world.

Recently many large religious organizations in America have agreed to cooperate in other countries under the name of the Confederation. Among these organizations are the Federal Council of the Churches of Christ in America, the International and World's Sunday School Associations, the United Society of Christian Endeavor, the several denominational temperance agencies and the Conference of Foreign Mission Boards of North America.

Four lines of effort have been agreed upon, the methods approved and the financial plans arranged. No funds whatever will be asked of the foreign missionary agencies, but the temperance forces will have the cooperation of the foreign missionaries and foreign mission boards. It has been agreed to syndicate the literature and have it translated and printed in the several coun-This will apply to books, tracts, periodicals, posters, cartoons, etc. syndicate the literature and have it translated and printed in the several couninterest, instruct and inspire them. An exchange of the delegates between this and other countries will be useful in understanding each other's problems and suggesting methods of work.

The basis of the Confederation is sociological rather than theological. It will conduct its work without reference to creed, party, race, sex or other distinction. It will try to understand rather than judge, to counsel rather than to criticise. It offers its help in the most fraternal spirit, and asks only an opportunity to serve. So far as it is at all practicable, the Confederation will work through existing agencies in the several countries, thus avoiding duplication and confusion.

Arrangements have been made to begin work in Japan, China, India, Guatemala, Siam, Cuba, Korea, Africa and other countries.*

^{*} Further information may be had of the President, Mr. Guy Hayler, South Norwood Park, London, S. E. 25, or Captain Edward Page Gaston, 222 Madison Avenue, New York, N. Y., U. S. A., or the Treasurer, Rev. Charles Scanlon, Columbia Bank Building, Pittsburgh, Pa., U. S. A.

THE NATIVE RACES ANTI-LIQUOR TRAFFIC COMMITTEE

By Rev. Hervey Wood, Secretary; New York City

WITH a desire to prevent the demoralization of native races abroad and the destruction of foreign missionary work by the liquor traffic among the primitive peoples, a non-partisan and non-sectarian organization was formed in New York City in 1916 at a meeting which included delegates from missionary societies of the largest evangelical churches. Its mode of operation has been along two lines, viz.: educational and legislative where possible.

In conjunction with the Native Races Anti-Liquor Traffic United Committee of London, England (organized in May, 1887), the American Committee has been able to prevent the opening of distilleries in Liberia. The American Committee is sending Temperance Literature to the Congo Valley, to the colleges in Monrovia, and to Bishop Tugwell, of Southern and Northern Ni-

geria.

In conjunction with the Anglo-Indian Alliance the same Committee is sending to missionaries in India a strong pronouncement signed by fifty-seven of the leading physicians and scientists in India, fourteen in Great Britain and

ten American physicians and scientists.

All kinds of temperance literature is being sent missionaries, including Horsley's "Alcohol and the Human Body," and Rev. J. H. Crookes' book, "Shall I Drink?", which has been introduced into the Public Schools of China as a text-book. There are also scientific temperance charts showing how the organs of the human body are injured by alcohol. Text-books have been introduced in St. Johns University, Shanghai, and into the Soochow University. A Chinese Temperance organization of 600 members, has been formed. Missionaries have translated the charts and text-books and are putting them out as posters. They have just printed 10,000 of these in two-three and four colors. These are designed to counteract the work of the German-American brewers, who are spending millions erecting breweries in the principal cities of China.

THE NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION

By Mrs. Ella A. Boole, Vice-President, Brooklyn, N. Y.

WOMAN'S faith and woman's work have made a distinct contribution to the winning of prohibition in the United States. With a deep conviction that alcoholic liquors are an enemy to the home, in the presence of which they have long been suffering, the women of the nation have been relentless in their efforts for its destruction. The Woman's Crusade in the winter of 1873 and 1874 was recognized as the call of God to service. This was followed by the organization of the National Woman's Christian Temperance Union in November, 1874. Mrs. Anna Wittenmeyer, who received her training in the United States Christian and Sanitary Commission, was the first president, and Miss Frances E. Willard, the college woman, was elected president in 1879. To her great organizing ability, her large vision, her platform presence, and her deep consecration to the temperance reform, is due in large measure the success of the organization. She too was responsible for the Do Everything policy under which the forty departments were organized including: Preventive, Evangelistic, Educational, Legal and Social work.

The next president, Mrs. Lillian M. N. Stevens of Maine, a woman of business ability, had the conviction that prohibition must win; and in 1911 issued the famous proclamation calling upon friends to unite in a campaign for national constitutional prohibition. Her successor, Miss Anna Adams

Gordon, was closely associated with both Miss Willard and Mrs. Stevens. It was she who assembled the monster petition signed by millions of women,

asking President Wilson for war prohibition.

Woman's work has been an essential factor in the final victory. The women have trained the children, taking for their motto—"Tremble, King Alcohol, we shall grow up." Under the leadership of Mrs. Mary H. Hunt, the National Superintendent of the Department of Scientific Temperance Instruction, the W. C. T. U. secured the laws requiring the teaching of physiology and hygiene in Public Schools, with special emphasis on the effect of alcohol and other narcotics on the human body. Frances E. Willard went before the International Sunday School Association and asked that one Sunday of each quarter be devoted to a temperance lesson in the Sunday-schools. Mrs. Martha M. Allen issued the first leaflet showing the danger and harmfulness of patent medicines, and how in many of them the chief ingredient was alcohol.

The campaign for National Constitutional Prohibition began with a day of earnest prayer for God's blessing, and throughout all the years prayer has been interwoven in all the work. The meetings of local unions, public temperance meetings and thousands of pages of literature have helped to forward

the great cause.

Women are also organized for prohibition in China and Japan, in India, in Africa, and in every nation on the globe. The National W. C. T. U. in America is inaugurating a Jubilee Fund of a million dollars as a thank offering for the great victory for National Prohibition. One-third of this amount has been set aside to help promote prohibition sentiment in mission lands, and trained workers have been sent to China to visit the schools and colleges and present to the young people the scientific facts of the effect of alcohol and other narcotics. Win the women and children of a nation and you lay a foundation upon which law can rest.

THE ANTI-SALOON LEAGUE

THIS League was organized in Oberlin, Ohio, in 1893, under the leadership of Rev. Howard Russell, D. D. Since that time its work has spread to every state in the Union. Its general offices are in Westerville, Ohio. The League has worked with the support of the church people of all denominations, and its activities have been generally along legislative and law enforcement lines. It maintains a large prohibition press and publishes a weekly paper, The American Issue. It has state organizations which have done effective work in the national prohibition movement. The Anti-Saloon League has made plans to carry its educational and law enforcement program into other lands, for whatever may be done to free the world from the liquor curse is distinctly a missionary enterprise. Branch offices will be opened in many world capitals. Already London has an office; three leading organizers are in France, and as rapidly as possible offices will be opened in Singapore, Bombay, Petrograd, Rome, Peking, Tokyo, Melbourne, Mexico City and probably even in Berlin.

THE INTERNATIONAL REFORM BUREAU

HIS Bureau, which was founded by Dr. Wilber F. Crafts, was incorporated in 1896, with its object "to promote those moral reforms on which the churches sociologically unite"—especially prohibition of intoxicating drinks, suppression of prostitution, polygamy and gambling and the maintenance of the American Sabbath in place of a holiday Sunday. These reforms are promoted by education, substitution, legislation and law enforcement. The bureau has been very active in its fights against the liquor traffic among Africans and other primitive races. It has also an Oriental secretary in China, Rev. E. W. Thwing, who has been active in the Anti-Opium Campaign. There are advisory Councils in the Southern, New England and Middle States. The Headquarters are in Washington, D. C.

ADRESSES OF SOME LEADING TEMPERANCE ORGANIZATIONS

INTERNATIONAL PROHIBITION CONFEDERATION

Organized in London, 1909, now in 41 countries.

Edward Page Gaston, Secretary, 222 Madison Ave., New York.

INTERNATIONAL REFORM BUREAU

206 Pennsylvania Avenue, S. E., Washington, D. C.

Dr. Wilbur F. Crafts, Ph. D., Superintendent.

THE NATIVE RACES ANTI-LIQUOR TRAFFIC COMMITTEE Mornay Williams, President.

Rev. Hervey Wood, Secretary, 49 Claremont Ave., New York.

Anti-Saloon League

Rev. P. A. Baker, Superintendent, Westerville, Ohio.

Each state has its cooperating organization.

THE FEDERAL COUNCIL OF CHURCHES

Strengthen America Campaign.

Rev. Charles Stelzle, Manager, 105 East 22nd St., New York.

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION

Miss Anna A. Gordon, President, Evanston, Illinois.

Many local Unions are working in America and other lands.

NATIONAL DRY FEDERATION

Rev. Charles Scanlon, LL. D., Secretary.

Columbia Bank Building, Pittsburgh, Pa.

Scientific Temperance Federation Miss Cora Frances Stoddard, Secretary, 36 Bromfield St., Boston, Mass. Publishes textbooks and other literature.

SAFETY FIRST CAMPAIGN FOR JAPAN

Hon. K. Uchida, Japan.

BOARD OF TEMPERANCE, Presbyterian Church, U.S.A. Rev. Charles Scanlon, LL. D., Secretary, Pittsburgh, Pa.

BOARD OF TEMPERANCE AND PUBLIC MORALS Of M. E. Church

Rev. Clarence True Wilson, D. D., Secretary, 204 Pennsylvania Ave., Washington, D. C.

United Committee on War Temperance Activities

Harry S. Warner, Secretary, 289 Fourth Ave., New York City.

THE NATIVE RACES ANTI-LIQUOR TRAFFIC UNITED COMMITTEE

116 Victoria Street, Westminister, London.

Mr. John Newton, Secretary.

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

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

BUT HOW?

This number of the REVIEW is a veritable gold mine for program builders. Its appearance should be the signal for missionary-temperance meetings that shall sweep across the land. Here are facts from the highest authorities. Here is fuel for red hot eloquence. Do not keep this to yourself. Plan a mass meeting for your community or city and help to usher in the day when the whole wide world shall be freed from the gripping curse of strong drink.

"BUT how?" is the query that comes from thousands of missionary organizations and missionary workers who long to aid in the great fight for prohibition and temperance. Every Christian is convinced of the "why,"

but the "how" is the staggering question. A number of leaders have submitted the following answers:

"The signing of the prohibition amendment, even were it done by a thousand pens, is not the declaration of final victory. Unless public sentiment stands back of the signatures they are of little worth. We must continue to make right sentiment. Ours is the danger of the fatal relaxation that overtakes the victorious army when success seems assured. Public meetings should be held now even more than formerly-meetings of praise for what has been done and of prayer for what is yet to be done, with strong speakers to present telling facts in addresses. A continued wide and effective distribution of literature showing the relation of temperance to both home and foreign missions should be part of our plan."

"Why not have a 'Prohibition Side Light' follow-up meeting of our mission study classes, giving temperance sidelights on the mission

study books?

The "Path of Labor" could be taken chapter by chapter showing how prohibition will affect the problems of the women workers, the children who work, the negro laborers, the toilers in mountains and mills, in lumber camps and in mines. One person to present the plea for each class of workers could make a strong case. The "Gospel for a Working World," "Women Workers of the Orient" and other books would lend themselves well to a similar presentation.'

"One answer to the question 'How' is to have one member of each congregation, or of each missionary society, appointed as legislative secretary to keep in close touch with pending legislation, both state and national, and to see that letters or telegrams or resolutions are sent

as occasion requires."

"We simply must address ourselves now to making the amendment effective. Churches, men's or-. ganizations, women's societies, and clubs can do it. The agencies through which we can work are the pulpit, the platform, the press, our law makers and our law enforcers, our schools and our Sunday-schools."

WOMAN'S MISSIONARY SOCIETIES AND PROHIBITION

By Mrs. HENRY W. PEABODY

The prohibition amendment, ratified January 21, 1919, was signed n the office of the Secretary of State and became a part of the Constitution of the United States.

While the sympathy of Christian people has always been, with few exceptions, with the temperance forces, it was difficult to mass their opinion until all realized that the last great struggle was on and every force that makes for righteousness must be brought to bear on the question. So the Women's Missionary organizations brought their influence and effort to supplement the fine, untiring, long continued effort and education of the W. C. T. U. They tell us that it did help-all the thousands of telegrams, letters, petitions, meetings and committees.

The question arises now that victory is won, may we relax our efforts? Along what lines shall we help to make effective the new order? Liquor men and their hireiings in press and in politics are threatening dire calamities. tell us that Bolshevism will stalk through the land. Judging from the history of Russia we would prefer a sober Bolshevist to one who is drunk. The "Red" reign is by no means under prohibition auspices. They raise the question of unemployment and the loss of the saloon to the working man.

Many have questioned whether the Church ought to undertake the establishment of popular clubs. This seems to be not primarily a charitable proposition. The saloon has never depended on charity. The shrewd business men in New York

who offered to replace every saloon with a club where men could meet socially and find good, cheap refreshment, will not lose money. States that have made the readjustment and great cities like Seattle and Detroit have not found it difficult. It is interesting to read the list of industries undertaken by the discontinued brewing and distilling plants: Malted milk, grape juice, preserves, cereals, etc., are put in place of rum and whiskey and beer, and provide far more opportunities for the unemployed than the former industries. We need not at present give up our foreign missionary interests to finance the reformed saloon. There may be towns and villages where we can help make pleasant places for men who need such recreation. We believe our great home missionary organizations with their splendid plans for Americanization are going to help.

Perhaps the best work women can do is to create public opinion at the present time. Where people are not convinced or have been deceived by specious arguments and lies, it is well for us to be informed as to facts. Charles Stelzle's book, "Why Prohibition?" ought to be in every Sunday-school library and every public library. We should subscribe in our homes for temperance papers, such as The Union Signal and the American Issue. Other temperance publications are full of significant facts.

Perhaps the greatest service we can render at present is along foreign missionary lines. There is a possibility of the fulfilment of the threat of liquor men to take their distilleries and breweries into China, Mexico and South America. We know the awful ruin wrought in Africa. With the present idealism of the leaders of Government regarding international response in the commissions of the Peace Table. We recall our hot indignation over the invasion of Belgium and North-

ern France. Surely we shall not tolerate a movement to inflict on sister nations that "traffic which has become a crime!" A League of Nations by all means, but one founded on the principles of righteousness which would prevent one nation from exploiting another through such discredited commercial interests as these. China has nobly risen from the oppression of the opium traffic inflicted upon her by a great nation. Even now in her dire need for funds she is burning \$14,000,000 worth of opium forced upon her, rather than have it distributed at great financial profit among her people. China is doing her utmost to prevent the entrance of great stores of morphine through Japan. Let us stand by the sister nations and help them to resist this enemy invasion. "More things are wrought by prayer than this world

dreams of. When the New York Tribune published an editorial on the ratification of the amendment in the state legislature it described the movement as a "mystery" which no one could explain. It used the figure of a great ship on a windless ocean with no apparent propelling power, moving steadily and resistlessly toward a desired goal. None of the New York papers, which have so consistently fought the prohibition movement, could understand what had happened. Various explanations have been given. None is sufficient without consideration of the great Divine power which has accomplished through the efforts of Godly men and women that which seemed impossible. The New York papers have no wireless communication with the Heavenly Power. We who believe in prayer should come with great faith and earnestness at this time to ask for guidance and preparation for the reconstruction of our own social life, now that this major evil has been removed. We should pray for courage to help enforce the law. In the states where women vote they may yield a tangible power, but in every state where women live and believe in God they may help through His leading to accomplish the work which He has begun.

Surely it is the work of the Women's Missionary Societies to keep in touch with the situation and to use every atom of influence that God has put into their hands to prevent the frightful thing which is being urged by evil men with regard to this transportation. They will be supported by those who consider politics before principle and commercial rights rather than righteousness. We will be supenlightened public ported by opinion, by the moral sense of our people and by the Lord of Hosts.

FROM GENERATION UNTO GENERA-TION

Unquestionably the temperance sentiment of today is largely the result of the temperance teaching begun in the schools and the Sunday-schools of a generation ago. Just as unquestionably, if the next generation is to be possessed of temperance sentiment we must have temperance teaching continued. Miss Pearl L. Weaver, who has done signally successful work as Temperance Superintendent of the Indiana Sunday School Union, furnishes this outline of the opportunities before the Temperance Committee:

"The chairman of the Committee should have general charge of the work, and should assign each member some definite work to do, and see that it is done.

"Each member of the committee should be responsible for the temperance life of one department (or

two as the case may be).

"Each member should study the needs of the particular department or departments under his care; be prepared to make suggestions to the teachers and department superintendents; gather helpful material to put into the hands of these teachers and superintendents; see that the pledge signing is properly observed and at the proper time, etc.

"The chairman of the committee or some member should be responsible for the following items:

"Providing and putting up timely temperance charts. Entering interesting facts on the bulletin board. Making and securing suitable temperance posters and seeing that they are put up."

TEMPERANCE PODICY FOR CHIEDREN

Mrs. Maud Junkin Baldwin, Children's Division Superintendent for the International Sunday School Association, has prepared the following temperance policy for primary and junior departments and the suggested temperance five-minute periods:

1. To furnish constructive temperance education in the lesson and in the program through the use of Bible stories, stories which arouse the desire to care for the body, Scripture passages, temperance songs and prayers for help and guidance in the care of the body.

2. To furnish opportunities for self-expression by learning or signing a temperance pledge; by making choice of certain right actions, such as keeping the body clean and pure, going to bed early, eating the right food, refusing to use impure language or listen to unclean stories.

3. To furnish examples of pure, clean, abstemious living in the lives of the teachers and officers of the

department.

4. To do what it is possible to do to have the children associate with good, clean companions at

school and at play.

5. To so live and work as to help create public sentiment in favor of right habits of self-control and self-denial, and not in favor of self indulgences which destroy the body

and impair the faculties of the brain.

Suggested Temperance Five-Minute Periods

1. Let children sing a temperance song.

2. Ask some teacher to pray for the temperance cause.

3. Speak of the evils of the use of tobacco.

(Purchase "Tobacco as a Physician Sees it." (3 cts.), Sunday School Times Co., Philadelphia, Pa.; also "Tobacco," by Fink, 50 cts., Association Press, New York. Purchase tobacco charts from National W. C. T. U., Evanston, Ill.)

4. Distribute and explain the value of leaflets furnished free of charge to older pupils.

Such leaflets as the following are good: Why We Boys Don't Smoke Cigarettes, 5 cts., Sunday School Times Co., Philadelphia. A set of five for two cents from the National Temperance Society, New York. Clean Hands: \$25,000 for a Boy: Three Manly Boys; You're a Brick; Kept Clean.

5. Show and read a temperance

poster.

6. Relate some of the famous deeds of such persons as Frances Willard, John B. Gough, Neal Dow, Father Matthew, Francis Murphy and Anthony Comstock.

(Write to the National W. C. T. U., Evanston, Ill., for information in regard to these temperance heroes and heroines.)

- 7. Have a memory drill on Bible temperance texts. See a Junior Temperance Service (10 cts.), W. H. Dietz, 20 E. Randolph St., Chicago, Ill.
- 8. Narrate briefly a striking instance of temperance or intemperance read in the newspaper or seen on the street.

9. Report current temperance events as seen in the newspapers.

10. Hang a picture of a temperance hero or heroine on the wall for the day.

11. Tell an incident from a book in the temperance library. (Such books as The Broadening Path, Forbush; The King and His Wonderful Castle, Brown; A Song of Life, Morley.)

12. Give an opportunity to sign the pledge.

13. Have the junior choir sing a

temperance song.

14. Have a temperance recitation.

15. Have a temperance speaker outside the school present the temperance cause.

16. Have all those who have signed the pledge repeat it in concert

17. Have a talk by a policeman in uniform or other officer of the law, such as a Juvenile Court Judge, detective, etc.

18. Celebrate the birthday of one of the temperance reformers. (Write National W. C. T. U., Evanston, Ill.)
19. Salute the United States or

19. Salute the United States or Canadian Temperance and Christian flag. The Temperance flag is pure white.

Salute for the United States flag: "I pledge allegiance to my flag and to the Republic for which it stands; one nation, indivisible, with liberty and justice for all."

Salute for Canadian flag: "I pledge allegiance to my flag and to the Empire for which it stands, one nation, indivisible, with liberty and justice for all."

Salute for the Temperance flag: "I pledge allegiance to my flag, emblem of temperance, self-control, pure thoughts and clean habits; the white flag that surrenders to nothing but purity and truth, and to none but God, Whose temples we are."

Salute for the Christian flag: "I pledge allegiance to my flag and to my Saviour for Whose Kingdom it stands; one brotherhood uniting all mankind in service and love."

A MISSIONARY MEETING THAT WAS DIFFERENT

THE STORY OF WHAT HAPPENED ONE WEDNESDAY NIGHT

To begin with, the deacons started it. They, the deacons of the First Baptist Church of Montclair, N. J., asked the women of the Missionary Society to conduct the Wednesday

evening meeting on January 22nd. The program was prepared in the shape of a newspaper "The World News and Observer." The skill of the headline writer was shown in the many attractive titles given news items on important events at home and abroad. One of the members was "swing" appointed to the first page, the newspaper being fastened to a blackboard and set on a low The short articles, strikplatform. ing headlines of which appeared before the audience, had been previously typed for the reader who delivered them tellingly to the audience.

Then sheet number two- was turned and disclosed brief overseas letters from the front. One member read a letter which was written by her daughter in Japan. The second was from a missionary in India who was supported by the congregation. A third member read extracts from a letter written by Mrs. W. R. Stewart of China and printed in January "Missions." The fourth letter was from a Home Mission worker in New York City, who is partly supported by the congregation, telling of successful efforts to reach the foreigners among whom she is working at Mariner's Temple.

The Reviewing Stand was conducted by Mrs. Thomas Gladding and was a bright and breezy but brief presentation of the "Missionary Review", the "World Outlook" and "Missions" as indispensable equipment for up-to-date-people.

The editorial was an able paper based on Mr. Murray's new book, "The Call of a World Task," with a bit from Women Workers of the Orient, which had just been studied by a class led by Mrs. W. H. Farmer.

"Clippings from Contemporaries" consisted of quotable paragraphs from recent magazines and books.

Then came the following "Help Wanted" and "Business Opportunities," which called forth some

smiles and a great deal of serious thought with personal application.

World News and Observer Business Opportunities

Address all replies to the care of the World News and Observer Correspondence strictly confidential

B-147. Party desiring to store windmill or gasoline engine driven pump can be accommodated at the Clough Memorial Hospital where, for the privilege of using it, the apparatus will receive the best of care.

B-148. Foreign correspondent would like to write a letter to a well bred lady or gentleman who will furnish the necessary typewriter to Mrs. Stedman, Morioba, Japan. B-149. Unusual opportunity for a

for a business woman to secure a position as secretary to the Secretary of South China Conference at Swatow, China. Not necessary to learn the language.

B-150. Big bargains in happiness for

Baptists. Bring or buy books to boost the Boy's Club begun by the BYPU to brighten the brains of boys of the big burgh

Employment for discharged war knitters making woolen sweaters and stockings for missionaries in North China where it is "six coats cold."

B-152. Best quality brass name plates lettered according to your own specifi-cations and attached to beds in Clough Memorial Hospital for \$250 each.

A well established hospital in South India needs additional capital to open a traveling branch. No competi-tion in the field and big business as-sured. Party with good reference wishing to invest about \$2,000 may admitted to firm as a silent or active partner.

B-154. Best investment in the world—BRAINS. Scholarship for their development can be had in all parts of the world in all sizes at costs ranging from \$20 to \$1,200 per year. Especially attractive offerings for Bible school classes. Satisfaction guaranteed to the most particular persons.

World News and Observer Help Wanted

Women-Steady work all the year Pleasant surroundings. round. Make all the overtime you want. Apply at the office of the World News and Ob-

Men and Women—Essential Industry. Permanent Employment. Help the Government. Train small ideas—and large ones also. Apply at the plant, ready for work, before 9:45 Sunday morning. Paul J. Hudson, Employment Agent, Unity end of Trinity Street. Women—Opportunity for a few more

women to become vertebrae in the "Backbone of the Church." Ideal working conditions. Easy hours, chance to meet the members of the First (Baptist) Church families and to Do your bit. Apply to Woman's Guild, Trinity Street entrance, First Baptist Church.

Representative—Unexcelled opportunity

for travel and adventure. None should apply unless physically, mentally and temperamentally qualified for the most strenuous activity, combined with exacting requirements of sagacity and tact. Apply to Candidate Secretary, Foreign Mission Society.

Mrs. George Whitfield, who has furnished us the facts about this striking meeting writes of it:

"The literature chairman had a table full of free literature. Also of books, magazines and leaflets for sale. The wall behind was hung with striking pages and sample copies of missionary magazines. We began the meeting with the salutes to the Christian flag and the American flag, which stood at either end of the platform. The whole meeting took from 8:15 to 9:25, which was ten minutes over the usual closing hour. The variety of topics which was made possible by the newspaper form of the program and the brevity of all except the editorial, which was necessarily more extended (about 20 minutes) seemed to please the congregation, we hope that the central thought which was in the minds of those who arranged the programthat the aims of the Allies in the world war have inspired the missionary enterprise for many yearsmade a real impression on the minds of some, at least, who have been greatly absorbed in war work, while not fully realizing the claims of missions to the devotion of the lives of Christians.

"Any society could have as successful and interesting a meeting as was ours if someone would put the time and thought in it that the lettering and the gathering of ma-

terial really require."

The Woman's Home Mission Bulletin

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

COUNCIL OF WOMEN FOR HOME MISSIONS

President—Mrs. Fred S. Bennett, 149 Dwight Place, Englewood, N. J. (Presbyterian). Vice-President-at-Large—Mrs. May Leonard Woodruff, Allendale, N. J. (Methodist). Recording Secretary—Mrs. Philip M. Rossman, 203 West 85th St., New York (Lutheran). Corresponding Secretary—Mrs. F. W. Wilcox, 287 Fourth Ave., New York (Congregational).

gational).

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ciple), Mrs. Chas. L. Fry (Lutheran).

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WORKING TOGETHER

In Utah

BY HERBERT W. REHERD, D. D.

President Westminster College, Salt Lake City

GOOD illustration of the tendency toward cooperation in religious work is found in Utah. years ago a federation of Protestant mission workers in the state was formed under the leadership of secretaries from various denominational boards located in the east. this federation most of the denominations at work in Utah entered. By means of the Council and Commission, on which the various local mission agencies had representation, the work of the entire state was studied and effort was made to remove duplication in small fields and to open work in needy sections.

Commendable progress has been made in reducing duplication. many fields one denomination or another has withdrawn upon the recommendation of the Council. There are four cities of 8,000 or over where more than one denomination can work to advantage. Beside these, there are but three towns in the state where more than one denomination is at work and in two of these places a union of forces is likely to be consummated within a year.

A second illustration of cooperation is found in the Intermountain Christian Workers' Institute, which has held its sessions on the campus of Westminster College in Salt Lake City during the last week of August each of the past four years. organically connected Institute is with the mission federation and is thoroughly interdenominational. draws its speakers from coast to coast and its attendance from several intermountain states. nomination brings all its missionaries to this yearly feast, where the problems peculiar to this section are thoroughly discussed, and at least

two denominations hold their annual gathering in connection with or following the Institute. The attendance and interest have grown; the last session, in spite of the war, was the best of all in attendance and

strength of program.

Another illustration of cooperation is found in Christian education. Five academies conducted by three denominations at strategic points in the state head up in one Christian college-Westminster of Salt Lake Westminster is technically Presbyterian but practically inter-Ιt positively denominational. is Christian on an evangelical basis, and is the only institution in Utah where one can stand up and ask a college student to come to the Christ in whom the evangelical churches believe. The trustees and faculty represent the various denominations, Very naturally the several Protestant peoples of the state call Westminster "Our Christian College." The Boards of Education of three great denominations have agreed that so far as they are concerned Westminster shall be the only Protestant Christian col-This means colege in the state. operation in the upbuilding of higher Christian education in Utah. A campaign for \$500,000 to expand Westminster's work has just been announced.

Cooperation in Utah as represented in these three lines of effort should commend to thoughtful people the Christian work in this, the most difficult Home Mission field in America. This work calls for the cooperation and hearty support of Christian America.

In Alaska

By S. HALL YOUNG, D. D.

Alaska Office, Presbyterian Board of Home Missions

Of all the states and territories of the United States, Alaska is perhaps better situated than any other to afford a great object lesson

to the world, in Christian union. I have long felt that the solution of our church problems in Alaska depended upon the formation of the Evangelical Church of Alaska.

Those of us who have been actively engaged in founding missions in Alaska have often had to deplore the over-churching of small towns and the multiplication of denominations in "boom towns," resulting in struggling rival churches when the boom "burst" and in the neglect by all denominations of large tracts with considerable population.

I have organized many Presbyterian churches in the Northwest, and in each case the charter membership represented from five to eleven different denominations. When we had to elect Boards of elders and trustees in those churches, we did not ask their previous church affiliations, but only their fitness for the

office

It often happened that after one or two self-supporting churches were organized in a new mining camp, other denominations would come in after a year or two, and pull their members out of these churches, thus making three or four struggling mission churches out of or two self-supporting the one churches. This is an evil so great that it could almost be called a crime, and yet practically all of the denominations in our country are guilty of it again and again.

In 1883, five years after I had organized, at Fort Wrangell, the first Protestant church in Alaska, a convention of representatives of the mission Boards of all the principal evangelical denominations in the United States was held in Baltimore. The moving spirit in calling this convention was Dr. Sheldon Jackson. At that convention, in a perfectly peaceable and Christian way, the Territory of Alaska was divided these denominations for among work for the natives, and the parts of the territory selected by each Church have been conceded to

those Churches ever since, with only two or three exceptions of breaking over the lines. With the work among the whites, however, it has been different. There has been no general agreement among the denominations, and the evils of the "grab system" have been very apparent.

Two or three years ago, I brought before the Presbyterian Board of Home Missions, and afterwards before both the Home Missions Council and the New Era Movement, a scheme for uniting into one body different denominations doing work in Alaska. This contemplated the formation of a Board composed of representatives of these different bodies with an office at Seattle. The Churches which are supporting the work in Alaska would continue the support of their missions, but the ministers and missionaries would belong to the United Evangelical Church of Alaska, holding conventions and transacting business as a separate body of Christians.

While this plan has not been adopted in its completeness the Home Missions Council steps have been taken by that body to form The Associated Evangelical Churches of Alaska with the following principles: A Central Committee will be constituted, composed of one representative from each missionary agency and three members appointed by the Home Missions Council. This Committee will consider the work in existing mission stations and advise relative to extension or modification of work now in hand and allocation of responsibility; will consider the needs of Alaska as a whole and make recommendations to the cooperating missionary agencies concerning the opening of new fields and planting of new mission stations; will advise the Boards in regard to appropriations, and plan for greater efficiency of religious work in Alaska; will aim to promote, in all ways possible, the spirit of Christian fellowship and Christian cooperation. Conventions will be held where most convenient, and the expenses of this Interdenominational Committee will be met by the various Boards represented.

This is considered a step toward complete union of the churches doing work in Alaska. As the Methodist, Congregational and Presbyterian Churches of Australia have recently come together, and church union is in the air as it has never been before, why not make Alaska a great object lesson?

THE NEW STUDY BOOKS

By Mrs. John S. Allen

Chairman, Committee on Study Courses and Literature

Significant of the desire and yearning of some aliens among us to apprehend the inner meaning of our national life and to understand something of the sources of its inspiration and development was the meeting of the Japanese Forum in New York City recently. The audience represented the intellectual, student and higher grade young business-man class of Japanese. About a dozen American guests were present by invitation.

An American lecturer of acknowledged standing, in an hour's brilliant address, opened the discussion on the theme, chosen by the Japanese: What is the American Democracy? In a subtle analysis he showed the political and industrial interplay of forces and power in the development of our democracy from its beginning to the present fateful hour. At the conclusion of the address a Japanese rose, and in a voice vibrant with feeling, said: "The speaker has given us a wonderful, technical exposition of the political philosophy and the national expression of American democracy, but we want to know what the people mean when they say, American democracy. This phrase is on the tongue of every one in Japan. What is its power? is its simple meaning?"

This is only one of the myriad voices that, not only in America, but all over the world, are demanding to know the magic for new life that inheres in the cooperative spirit of humanity and is consciously operative in the field of human relationships, which is known as democracy. Followers of Christ know that a Christian democracy, only, can realize the hopes of humanity.

Having this background of national and world mood and attitude, the new Home Mission text-books of the year are a needed and timely contribution. For adults: Christian Americanization, A Task for the Churches, by Charles A. Brooks, D. D., published by the Council of Women for Home Missions and the Missionary Education Movement of United States and Canada (Cloth, 75 cents; paper, 40 cents). Full and suggestive supplemental material for the use of study class teachers and leaders of discussion For Juniors: groups is available. Called to the Colors, by Martha Van Marter, published by the Council of Women for Home Missions (cloth, 45 cents; paper, 29 cents). A Leaders' Manual with a Take-Home Envelope gives delightful material for interesting and enlisting children.

Other material for use in connection with the books is a set of six devotional exercises: The Bible Message for the Stranger within our Gates, by Mrs. Ida W. Harrison (15 cents), A Pageant of Democracy (15 cents), and an interdenominational illustrated lecture on Americanization, showing striking pictures of the Americanization process. Orders for the books and all supplemental material should be addressed to denominational headquarters.

Attractive posters for advertising the books and supplemental material may be had upon request from the Council of Women for Home Missions, 156 Fifth Avenue, New York, N. Y.

SUMMER SCHOOLS

Definite plans for many of the conferences had not been formulated when this magazine went to press, nor had a few of the dates been decided. The following list is as complete as information available per-

Bay View, Mich., Date in August not yet decided—Miss Carrie Barge, Delaware,

Boulder, Colo., Date not yet decided— Mrs. D. B. Wilson, 1400 Detroit St., Den-

ver, Colo.

Dallas, Tex., Sept. 21-27—Mrs. L. P.
Smith, 3319 Drexel Drive, R. F. D. 10,

Box 246, Dallas, Tex.

DeLand, Fla., Winter School, Feb. 1-9—
Mrs. J. W. Smock, DeLand, Fla. East Northfield, Mass., July 1-8—Mrs.
Taber Knox, Warwick, N. Y.
Los Angeles, Cal., June 2-7—Mrs. E. Y.
Van Meter, 4972 Pasadena Ave., Los
Angeles, Cal.

Minnesota, June 2-7-Mrs. W. M. Smith, 1044 Marshall St., St. Paul, Minn. Mount Hermon, Cal., July 5-12-Mrs. J. C. Alter, 21 Mountain Ave., Oakland, Cal. Mountain Lake Park, Md., Aug. 1-8-Miss Susan C. Lodge, 1720 Arch St., Philadelphia, Pa.

Oklahoma City, Okla, June 17-Mrs.

Oklahoma City, Okla., June 1-7-Mrs. H. S. Gilliam, 2244 West 13th St., Okla-

homa City, Oka.

Winona Lake, Ind., June 19-26—Mrs. C.
E. Vickers, 312 N. Elmwood Ave., Oak Park, Ill.

The Bay View Conference, noted first on list, is not yet affiliated with the Council, but has requested to be and credentials are shortly expected.

The date for the Northfield Sum-School should be especially noted, it having been changed from that stated in early announcements. Mrs. D. E. Waid, always inspiring and forceful, will again be welcomed as leader of the mission study course; it is hoped that Mrs. E. C. Cronk will conduct the hour on methods; Rev. W. S. Beard, who so acceptably served last year, will present "Reconstruction for Young People"; Miss Annola F. Wright, for two years efficiently in charge of the music, will again serve; two evening stereoptican lectures and a special address for Fourth of July are planned.

THE MISSIONARY LIBRARY

Why Dry. Briefs for Prohibition. By Dr. Wilbur F. Crafts. Pamphlet, 126 pp. Illustrated. 35 cents. International Reform Bureau, Washington, D. C. 1919.

This is a new and enlarged edition of a book of facts in regard to local, state, national and world wide prohibition. The arguments are presented concretely and forcefully—showing why war prohibition was adopted and why national constitutional prohibition should be ratified. There is much material here for sermons and addresses.

Why Prohibition. By Charles Stelzle. Colored charts. 8vo. 310 pp. \$1.50 net. George H. Doran Co. New York, 1919.

The "Strengthen America Campaign" was largely influential in bringing about war time prohibition and the National Constitutional Amendment. Rev. Charles Stelzle furnished a large amount of the publicity material which helped to win the campaign. He has now gathered a wealth of this material—the facts on which the campaign was founded-and they appear in the above volume. Dr. Stelzle has given us a whole arsenal to use against the liquor traffic. He begins with a "confession" and a challenge to America, but the main body of his volume is an arraignment of the liquor traffic on the ground of its waste of money and material, and its influence on the labor situation and industrial efficiency.

Alcohol and the Human Race. By Richmond Pearson Hobson. 12mo. 205 pp. \$1.25. Fleming H. Revell Co. 1919.

Captain Hobson who was brought to public notice by the sinking of

the Merrimac in the attempt to bottle up the Spanish fleet in Santiago harbor, has shown similar courage in his efforts to bottle up the liquor traffic by prohibition legislation. He has written a book which is a study not of theory but of facts—of scientific investigation to discover the whole truth about the use and abuse of alcoholic drinks. Captain Hobson first proves that alcohol is a "protoplasm poison" and a habit forming drug. He describes its effects on the cells of the body and on the mental faculties and good will. Alcohol is shown to be a specific cause for degeneracy, physical and moral. Abundant evidence is drawn from scientific research and from experience. deleterious influence of alcoholic drink on industry and civilization also abundantly proved. The only cure Captain Hobson believes to be prohibition through legal enactment.

Ammunition for the Final Drive on Booze. By Louis Albert Banks. 12mo. 402 pp. \$1.50. Funk and Wagnalls Co. 1917.

Prohibition and temperance speakers all over the world can find here arguments, facts, stories, poems and testimonies for addresses and ar-They are of varying merit and arranged without any apparent system, but there is much excellent ammunition here and the alphabetical index makes it easily available. The majority of quotations are from such well known speakers as William Jennings Bryan, Dr. P. A. Baker, John G. Woolley, Bishop Francis McConnell, Captain Richmond Pearson Hobson, Governor Patterson of Tennessee, Rev. Charles Stelzle, Dr. Howard H. Russell and others.

OTHER BOOKS ON THE ALCOHOL OUESTION

Cyclopedia of Temperance, Prohibition and Public Morals. By Deets Picket, Clarence True Wilson and E. D. Smith. 12mo. 460 pp. 50 cents. The Abingdon Press. 1917.

Intoxicating Drink and Drugs in All Lands. By Mrs. Wilbur F. Crafts. 12mo. 288 pp. Cloth 35 cents. International Reform Bureau.

The King in His Wonderful Castle. (For Young People.) By George P. Brown. 35 cents. International Prohibition Confederation, Columbia Bank Building, Pittsburgh, Pa.

Hand Book of Modern Facts about Alcohol. By C. F. Stoddard. Cloth 75 cents. Scientific Temperance Federation, Boston.

Anti-Alcohol Movement in Europe. By Ernest Gordon: 8vo. \$1.65. Fleming H. Revell Co.

Prohibition Advance in All Lands. By Guy Hayler. 8vo. \$1.50. International Prohibition Confederation, London.

Economics of Prohibition. By Dr. James C. Fernald. Funk and Wagnalls Co.

Social Welfare and the Liquor Problem. By Harry S. Warner. 12mo. \$1.00 cloth. 50 cents paper. Inter Collegiate Prohibition Association, Chicago, Ill.

Physiological and Psychological

Alcohol in Medicine. Mrs. Martha M. Allen.
Alcohol—Its Influence on Mind and Body. Edwin F. Bowers, M. D. \$1.25
Disease of Inebriety. T. D. Crothers, M. D. Postpaid \$2.15
Psychology of Alcoholism. Geo. B. Cutten. \$1.65 postpaid
Alcohol—Its Relation to Human Efficiency and Longevity. Eugene Lyman Fisk. \$1.00
Alcohol and the Human Body. Sir Victor Hersley and Mary D. Sturge, M.D. \$.50
The Drink Problem of Today. T. N. Kelynack, M. D. \$2.60.
The Modern Treatment of Alcoholism and Drug Narcotism. C. A. McBride.
Studies in the Psychology of Intemperance. G. E. Partridge. \$1.08
Alcohol: How it Affects the Individual, the Community and the Race. Henry
Smith Williams M.D. \$.55

Economic, Sociological, Legislative, Etc.

Economic and Moral Aspects of the Liquor Business. Robert Bagnell, Ph.D., D.D. The Drink Traffic in Its Relation to Work and Wages. Whyte. The Legalized Outlaw. Samuel R. Artman. \$1.00 The Saloon Problem and Social Reform. John Marshall Barker, Ph. D. \$1.00 Prohibition of the Liquor Traffic. Lamar T. Beman. \$1.00 The Alcohol Factor in Social Conditions. George Blaiklock. Breakdown of the Gothenburg System. Ernest Gordon. Postpaid cloth \$.75, paper \$.35 Russian Prohibition, by Ernest Gordon. American Issue Publishing Co. 1916 The Liquor Problem. Norman E. Richardson. \$.50 Moral Law and Civil Law. Col. Eli F. Ritter. \$1.00 Alcohol: Its Place and Power in Legislation. Robinson Turning Off the Spigot. Elizabeth Tilton.

Historical and Miscellaneous

When a State Goes Dry. Fred. O. Blue. \$.75
Drink Problem in Australia. Canon Francis B. Boyce
Compendium of Temperance Truth. E. S. Davis. \$.50
Winning the Fight Against Drink. E. L. Eaton, D. D. \$1.00
A Century of Drink Reform. August F. Felhandt. \$1.00
Nineteen Centuries of Drink in England. Richard Valpy French.
Temperance Talks With Children. Mrs. Frank Hamilton. Postpaid \$.29
King Alcohol Dethroned. Rev. F. C. Iglehart, D. D. \$1.00
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By Charles Stelzle



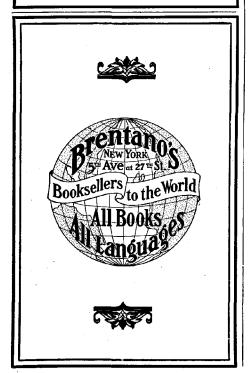
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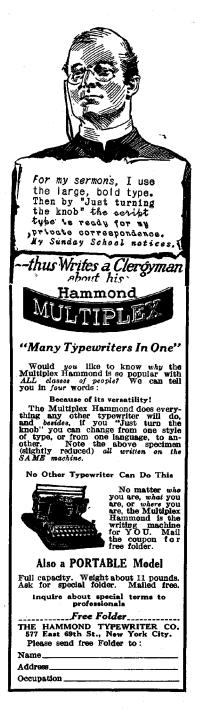
cause as actual prohibition comes nearer men are beginning to seriously inquire what will happen when the saloons are closed.

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When Saloons Are Closed," "Workingmen and the Saloon." "Liquor and the
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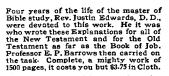
- A History of Latin America. By William Warren Sweet. 8vo. 283 pp. \$3.00. The Abingdon Press. New York. 1919.
- The White Eagle from Poland. By E. F. Benson. 12mo. 255 pp. \$1.50. Geo. H. Doran Co. New York. 1919.
- Progress of Education in India. By H. Sharp. 215 pp. 5s, 6d. Government Press, Calcutta. 1918.
- Round About Jerusalem. Letters from the Holy Land. By J. E. Wright. 247 pp. 7s, 6d. Jarrolds. London.
- Native Races and their Rulers. By C. L. Temple. 252 pp. 6s, 6d. Argus Printing and Publishing Co. Cape Town. Africa. 1918.
- Light in Dark Isles. By Alexander Don. 12mo. 195 pp. 2s, 6d. Foreign Missions Committee. Dunedin. Scotland. 1918.
- Congo Missionary Conference. Report. 158 pp. Baptist Missionary Press. 1918.
- Palestine of the Jews. By Norman Bentwich. 288 pp. 6s. Kegan, Paul. London. 1918.
- Zoroastrianism and Judaism. By George William Carter. 116 pp. \$2.00. Richard G. Badger. Boston. 1918.
- The Making of the Church of England. By Thos. Allen Tidball. 12mo. 227 pp. \$2.00. Stratford. Boston. 1919.
- Village Evangelization. Edited by H. D. Griswold. 44 pp. Wesleyan Mission Press. Mysore. 1918.
- World Facts and America's Responsibility. By Cornelius H. Patton. 12mo. 236 pp. \$1.00. Association Press. New York. 1919.
- The Kingdom That Must be Built. By W. J. Carey. 12mo. 111 pp. \$1.00. Macmillan. New York. 1919.
- Christ and Glory...Addresses delivered at the New York Prophetic Conference. Edited by A. G. Gaebelein, 8vo. 240 pp. "Our Hope." New York. 1919.
- Reunion in Eternity. By W. Robertson Nicoll. 8vo. 295 pp. \$1.50. Geo. H. Doran Co. New York. 1919.
- A Crusade of Compassion for the Healing of the Nations. Compiled by Belle J. Allen and Caroline Atwater Mason. 12mo. 240 pp. \$0.50. Central Committee on United Study of Foreign Missions. West Medford, Mass. 1919.
- Stewardship Stories for Boys and Girls. By Emma A. Robinson. 16mo. 70 pp. \$0.25. Methodist Book Concern.

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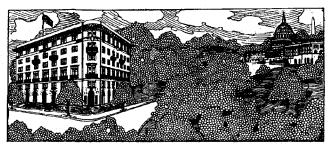
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JUNE, 1919

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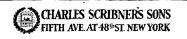
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1919 Missionary Conferences and Conventions

Woman's Summer Schools of Missions

- 2- 7—Oklahoma City, Okla., Mrs. H. S. Gilliam, 2244 W. 13th St., Oklahoma City. 2- 7—St. Paul, Minn., Mrs. W. B. Smith, 1044 Marshall Ave., St. Paul, Minn. JUNE

 - 2- 7—Los Angeles, Cal., Mrs. E. Y. Van Meter, 4972 Pasadena Ave., Los Angeles, Cal. 19-26—Winona Lake, Ind., Mrs. C. E. Vickers, 312 N. Elmwood St., Oak Park, Ill. 26-July 3—Lake Geneva, Wis., Mrs. C. E. Vickers, 312 N. Elmwood St., Oak Park, Ill.
- 1- 8-Northfield, Mass. (Home Missions), Mrs. Tabor Knox, Warwick, New York.
 - 5-12—Mt. Hermon, Cal., Mrs. H. A. Johnson, 2848 Derby St., Berkeley, Cal. 9-17—Northfield, Mass. (Foreign Missions), Miss Helen Calder, 704 Congregational
 - House, Boston, Mass.
- 17-23—Bay View, Mich., Miss Carrie Barge, Delaware, Ohio.
 19-27—Tarkio, Mo., Mrs. E. C. Little, Tarkio, Mo.
 20-26—Lakeside, Ohio, Mrs. John Mitchell, Lakeside, Ohio.
 30-Aug. 8—Wooster, Ohio, Mrs. Smith Comley, 57 S. Champion Ave., Columbus, Ohio. 30-Aug. 8—wooster, Onio, Mrs. Smith Comley, 5/ S. Champion Ave., Columbus, Ohio.

 AUG. 1-8—Mt. Lake Park, Md., Miss Susan C. Lodge, 1720 Arch St., Philadelphia, Pa.
 9-17—New Wilmington, Pa., Miss Anna Milligan, 200 N. 15th St., Philadelphia, Pa.
 24-30—Chautauqua, New York, Mrs. T. E. Adams, 2033 E. 88th St., Cleveland, Ohio.
 SEPT. 21-27—Dallas, Texas, Mrs. L. P. Smith, 3319 Drexel Drive, Dallas, Tex.
 Dates not known—Boulder, Colo., Mrs. B. D. Wilson, 1400 Detroit St., Denver, Colo.
 ——Chambersberg, Pa., Miss Mary Peacock, Torresdale, Pa.
 ——Denton, Tex., Mrs. F. B. Carroll, Denton, Tex.
 ——Monmouth, Ill., Mrs. T. H. McMichael, Monmouth, Ill.
 ——Sterling, Kans., Mrs. J. W. Duff, Sterling, Kans.

Interchurch World Movement Conferences (Formerly Under the Auspices of the Missionary Education Movement)

- JUNE 24-July 3-Blue Ridge, N. C., Rev. E. C. Cronk, 124 E. 28th St. New York City.
 JULY 4-13-Silver Bay, New York, Rev. E. C. Cronk, 124 E. 28th St., New York City.
 11-20-Estes Park, Colo., Dr. William J. Minchin, 415 Temple Court Bldg., Denver, Col.

 - 11-20—Estes Park, Colo., Dr. Winland J. Milchill, 413 Temple Court Bigg., Denver, Col. 15-24—Asilomar, Cal., Rev. J. C. Worley, 1101 Wright & Callendar Bldg., Los Angeles, Cal. 18-27—Ocean Park, Me., Rev. J. P. Broadhead, 53 Mt. Vernon St., Boston, Mass. 25-Aug. 3—Lake Geneva, Wis., Dr. Reuben L. Breed, 19 S. La Salle St., Chicago, Ill. 30-Aug. 8—Seabeck, Wash., Rev. John H. Matthews, Sixth and University Sts., Seattle,

Canadian

JUNE 30-July 7—Whitby, Ontario, Rev. H. C. Priest, 538 Confederation Life Bldg. Toronto.
 JULY 10-17—Knowlton, Quebec, Rev. H. C. Priest 538 Confederation Life Bldg., Toronto.
 22-29—Wolfville, Nova Scotia, Rev. H. C. Priest, 538 Confederation Life Bldg., Toronto.

Miscellaneous

- JUNE 24-29—China Inland Mission Conference, Niagara-on-the-Lake, Ontario, 507 Church St., Toronto.
- JULY 8-13-Summer School of Missions, Oxford, Pa., Rev. C. S. Cleland, 802 N. 17th St., Philadelphia, Pa.
 - 13-21-Southern Presbyterian Conference, Montreat, North Carolina, Mrs. W. C. Winsborough, 520 Delmar Bldg., St. Louis, Mo.
 - 16-27-United Evangelical Conference, Baltimore, Ohio, Rev. H. V. Summers, 1410 Wesley Ave., Columbus, Ohio.
 - 20-26-Methodist Missionary Conference, Lakeside, Ohio.

Wash.

- 23-Aug. 6-Southern Methodist Conference, Lake Junaluska, N. C., John W. Shackford, 810 Broadway, Nashville, Tenn.
- 28-Aug. 3-Methodist Missionary Conference, Ocean Grove, N. J., Mrs. Wm. R. Blackie.
- 239 E. 237th St., New York City.

 AUG. 10-14—Summer School of Missions, Xenia, Ohio, Mrs. Joseph Kyle, Xenia, Ohio.

 Presbyterian Young People's Conferences, Rev. Wm. Ralph Hall, Witherspoon Bldg., Philadelphia, Pa.
- Reformed Church Conferences, Rev. John H. Poorman, 15th & Race Sts., Philadelphia, Pa. Canadian Conferences, Rev. F. C. Stephenson, M.D., 299 Queen St., West, Toronto. Christian and Missionary Alliance Conferences, Rev. R. H. Glover, M. D., 690 Eighth Ave., New York City.

EDITORIAL'AND BUSINESS CHAT

GERMAN MISSIONARIES IN CHINA

Some missionaries in China object very strongly to the action of the Allies in compelling the Chinese Government to expel two hundred German Protestant missionaries from the Republic. At the request of a number of missionaries from other countries, the Government exempted these German missionaries from deportation, but is now compelled to reverse the decision. The churches, schools, and hospitals of these German missions aries must be closed and thousands of young Chinese Christians left unshepherded, unless other Protestant missionaries can assume responsibility for The Chinese connected the work. with the German missions have begged that their pastors might remain, but their appeals have been unavail-The missionaries of Allied countries do not desire the enforcement of this decree, but the Allied governments demand it.

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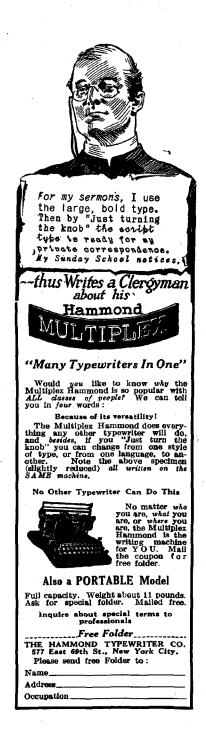
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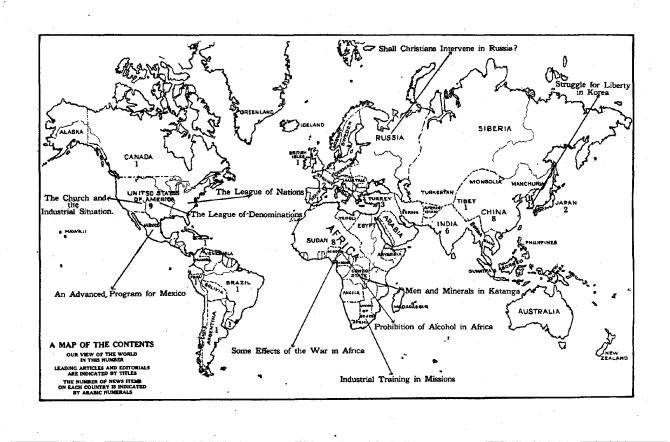
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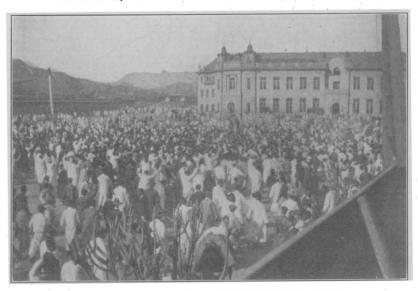
- For the industrial training of the native some forty schools, all in receipt of government aid, have been established in connection with missionary societies in various parts of South Africa. The aggregate enrollment in these institutions in 1914 was 1800 pupils. (See page 420.)
- Civilization has overtaken the African, increasing his wants, multiplying his expenses and thus compelling him to labor. If he is to survive, it is clear that he must develop new methods and new habits of industry. (See page 414.)
- Africa, equally with the Balkans, has been the powder magazine of the world. War clouds have hung over Europe more than once because of what European governments were doing in Africa. In Africa are not only the possible spoils of war, but a great opportunity for an experiment in international government. (See page 435.)
- The full meaning of democracy has not penetrated the mind of the pagan African, nor does he understand the ideals of the League of Nations, but the war has created a psychological atmosphere for missionary work. The native is coming to recognize education as the basis of the white man's power, and the place where that education is accessible is the mission station. (See page 437.)
- Mohammedanism has suffered less and benefited more by the war than has Christianity. Christian propaganda centers in schools and mission stations, which in many instances have been closed during the war; while the Mohammedan propaganda centers in the trader, who can quickly resume his travels on the caravan routes. (See page 439.)
- The native African Church has shown the faith and endurance that prove its capacity for a large place in the reconstruction plans of the missionary enterprise. In spite of suffering and persecution, progress toward self-suport has been steadily made. Everywhere the native Christian has seized the opportunity of carrying the gospel to other tribes, and as a steadying influence in the overseas labor corps, he won high praise. (See page 441.)
- Each of the eight Boards cooperating in the new program for Mexico will develop an agricultural and mechanical college, strategically located, all of which will be under the supervision of one general secretary, who will coordinate these schools and endeavor to cooperate with the government and people in a solution of the land problems. (See page 431.)
- Seven churches have grown out of the Presbyterian Church at Elat, West Africa, yet the present membership is over 4000. At an average communion service recently 55 babies and 225 adults were baptized, and 300 persons examined for membership. (See page 464.)
- A Hindu political leader of prominence reads the New Testament every day, and asserts that the best of all religions is found in the Christian faith which, he says, should be interpreted for India in the light of Hindu metaphysics, rather than Jewish. (See page 470.)
- A survey of Mexico in 1914 disclosed the fact one city of 35000 had three strong mission normal schools, while another whole state with a million population had not a single evangelical school. The facts revealed in this survey have brought about a redistribution of territory for missionary work. (See page 431.)
- In 1800 eighty per cent of the people in America cultivated the soil. Today only twenty-four per cent are farmers. There are seventeen great cities in the United States, each of which is larger than any one of our ten smallest states, yet our ability to create satisfactory social conditions has not kept pace with this changed industrial situation. (See page 447.)
- Not in vain have the mission schools throughout the world been sending out graduates by the thousand year by year. In India not less than a million new literates are being produced each year, and the government of Japan has seen to it that the people are being taught to read. Literacy among women is growing in the Far East. Must we not send Christian literature to satisfy this thirst for knowledge? (See page 460.)





THE JAPANESE GUARD IN SEOUL, KOREA

These soldiers kept streets clear and endeavored to keep Korean shops open



A KOREAN CROWD OF NON-RESISTING DEMONSTRATORS

Such peaceful crowds as this were beaten, bayonetted and shot by the Japanese

SCENES IN THE KOREAN INDEPENDENCE MOVEMENT

THE MISSIONARY ORLD

Vol. XLII JUNE, 1919 NUMBER SIX

THE LEAGUE OF NATIONS

T seems incomprehensible that nineteen centuries can have passed since the coming of Christ into the world and that men have not yet learned a better way to settle disputes than by recourse to arms. The recent war, with its fabulous expenditure of life, money and other resources, has brought about a general desire on the part of civilized nations for the settlement of questions by an appeal to reason and justice rather than by an appeal to force. Militarism has been weighed in the balances and has been found wanting. It will take decades for the world to recover from the results of the recent world war.

Is right to be substituted for physical might as a basis for The need is unquestioned. Disputes and disagreements are certain to arise. Nations desire to expand and to prosper commercially. Primitive peoples are unfit to govern themselves and yet are unwilling to be under the domination of a foreign power. Some nations are still only partly civilized or have differing ethical standards so that they cannot agree among themselves or with more enlightened nations. Japan desires Korea and takes the peninsula by force rather than have it in possession of her rival, Russia. She seeks Shantung and Manchuria for expansion, and plans to secure the territory, regardless of China's rights. Italy wants Fiume and the Dalmatian Coast, and withdraws from the Peace Conference to enforce her demands. Belgium is dissatisfied with the indemnity awards. Russia, Central Europe and the Balkans are still in turmoil. Egyptians, Arabians, Syrians, Indians and Africans are making their demands and threaten trouble, if they are kept in subjection to European powers. The Philippines demand independence. Ireland struggles to be free from British control. Mexico is still a hot bed of insurrection, and many other states of Latin America are continually on the verge of border warfare or internal revolution. What is to be done to preserve peace?

The League of Nations is man's answer. It is expected that this League will be adopted by the Peace Conference before this number reaches our subscribers, and that it will be adopted by the Allied nations soon afterward. The Covenant provides that the thirty-two signatories to the Treaty of Peace, the thirteen other nations invited to become charter members, and such others as are later admitted by a two-thirds vote may become members of the League. The Council is to consist of representatives of the United States of America, the British Empire, France, Italy and Japan, together with four other members elected from the Assembly which includes representatives of all the members of the League. Geneva, Switzerland, has been selected as the first seat of the League and Sir James Eric Drummond is the first General Secretary.

No present decision has been reached as to the limitation of armaments, although the wisdom of such limitation is acknowledged. Any war or threat of war is considered a matter of concern to the League. Disputes between members likely to lead to a rupture are to be first submitted to the League for arbitration and no nation will resort to war until three months after the report by the Council or the award by the arbitrators. A disregard of the covenants of the League is to be punished by expulsion and "boycotting" the offending nation, and by such forcible means as may be deemed wise.

The German Colonies and Turkish territory that have ceased to be under control of these nations and are not quite ready for self-government are to be entrusted to more advanced nations as "big brothers" to be trained for self-government. Freedom of conscience and religion is guaranteed in these colonies, but not to such peoples as are now denied them. There is also a provision for prohibition of the liquor traffic and fire arms in Africa.

As to social and economic conditions the members of the League agree to endeavor to secure and maintain fair and humane conditions of labor for men, women and children in all countries, the just treatment of natives, the execution of agreements with regard to traffic in women and children, in opium and other dangerous drugs and for the international control and prevention of disease.

This document is good so far as it goes, but it utterly disregards the unchanged character of human nature. World policies and ideals must be revolutionized; and selfishness, national and individual, must be uprooted before idealism can be established. The work of Christian missionaries has made possible the progress already attained. Their courage, their service as pioneers of civilization, their unselfishness, their teaching of Christian truth and their idealism

have raised the peoples of the world to a point where they catch a glimpse of a better way. The principles of brotherhood, of righteousness and of stewardship, expressed in the covenants of the

League, are the results of Christian teaching.

But there is still much to be learned. Internal troubles may still be settled by force of arms. Religious liberty may still be denied, injustice may still prevail in industry, laws may be disregarded, politics may be corrupt, men and women may be weaklings and hypocrites in spite of the most ideal League. Stability and harmony are based on mutual confidence in each others integrity and unselfishness. Character is the basis of such confidence and the only bedrock of character is Jesus Christ. Not Democracy but Theocracy is the world's hope. The Reign of Jesus Christ is the only reign that will bring Peace.

THE LEAGUE OF DENOMINATIONS

T seems appropriate that with the establishment of a League of Nations, there should also come a League of Denominations in the Interchurch World Movement. Both are intended to promote world wide peace, better understanding between men and greater efficiency and progress. But while the League of Nations is based on international laws and is to hold governments in check, the League of Denominations is based on loyalty to Jesus Christ and is intended to promote His Kingdom on earth. The one is international, designed ultimately to include all civilized nations; the other is inter-denominational, intended to include all evangelical churches in North America.

As there is need for a League of Nations to put an end to international jealousies and conflicts, so there is need of an Interchurch World Movement to put an end to denominational rivalries and to bring about closer cooperation among the followers of Christ in their battle against ignorance and evil. The Church of Christ should move like one mighty army against the strongholds of Satan. Instead of that, each sect has too often been making its own plans of campaign as though it alone were carrying out our Lord's Great Commission. Over one hundred and fifty Christian sects and sub-sects are listed in North America. These include seventeen Baptist bodies, fifteen evangelistic associations, twentytwo Lutheran bodies, seventeen Methodist and fourteen Presbyterian and Reformed bodies. Some sects bear such distinctive titles as "Duck River Baptists," "Two-seed-in-the-Spirit Baptists," "Church of God as Organized by Christ," "Non-sectarian Church of Bible Faith," "Church of Daniel's Band," etc.

There is undoubtedly good reason for the division of Christians

into various households and societies in order that each may find opportunity for the expression of his or her individuality. As long as men differ in taste and personality, in interpretation and application of truth, there will be reason for differences in modes of worship, in forms of government and in minor matters of belief and methods of service. But there should be union in loyalty to the Great Head of the Church and unity, without jealous rivalry or misunderstanding, in the conduct of Christ's campaign at home and abroad.

Considerable progress has been made in interchurch plans of cooperation. A meeting of representatives of Protestant churches in North America was held in Cleveland, April 30th and May 1st. to consider the plans of the Interchurch World Movement and to give opportunity for presentation and open discussion as to the ideals and program of the movement for America and the world. About five hundred delegates were present from twenty-eight denominations. Of these, fifty-five were officers of Home Mission Boards, sixty of Foreign Mission Boards, seventy-six of Women's Boards and seventy-two officers and members of other Boards. Of the denominations the Methodists were most conspicuous, with 131 delegates: the Disciples sent 76 delegates, the Baptists (north) 51, the Congregationalists 46, the Presbyterians (north) 42 and the Reformed Church in the United States 28. It was noticeable that the Southern Baptists were entirely absent, and many other evangelical bodies were unrepresented, or had few and silent members in attendance. A more even distribution of representation and a larger number of pastors and laymen is desirable.

The Cleveland presentation of the plans and ideals was masterly and inspiring, but there was not sufficient opportunity for open discussion of the problems involved. Dr. S. Earl Taylor, the Executive Secretary of the Movement and the General Secretary of the Methodist Centenary, presided ably at the sessions of the Conference. The various departments of the Movement were presented by the temporary or permanent secretaries of each de-

partment.

One could scarcely fail to be convinced of the value of the united surveys, of cooperation in the presentation of the needs to the churches, and of a clearing house to decide what work is most needed and which organization is best fitted to assume the responsibility for it.

There are great possibilities in such a movement and grave dangers which should be foreseen and avoided. Of these we will speak later. A committee of twenty-two was appointed to report the "Findings" of the conference. This report expressed approval of the cooperative effort of churches to study and supply the need of the world for the Gospel of Christ. The report stated:

"that the Interchurch World Movement is a cooperative effort of the missionary, educational and other benevolent agencies of the Evangelical Churches of the United States and Canada, to serve unitedly their common present tasks, and simultaneously and together secure the necessary resources of men and women and power required for these tasks; that it is a spiritual undertaking of survey, education and inspiration, that it is an instrumentality of cooperation and coordination of administrative agencies and designed to serve, not to supplant them. We affirm our definite understanding that this is not an eccleciastical movement nor an effort to organic union. It will not disturb or interfere with the administration of any Church or Board. Neither will it undertake to administrative expenses. It has a definite and temporary mission.* It will not interfere with or conflict with other denominational agencies."

Every Christian will welcome all signs of unity among the followers of Christ, indicating greater loyalty to Him, greater emphasis on the fundamentals of faith and greater earnestness in the cooperative effort to win men to yield their allegiance to Jesus Christ as the Son of God and the only Saviour of mankind.

THE STRUGGLE FOR LIBERTY IN KOREA

HE evils of a military regime are seen in Japan and Korea as they have been brought to light in Europe. The army and navy of Japan exert autocratic control, and the military rule has brought about evils which the Koreans have found to be unbearable. The Japanese people and even the Japanese Diet have not been responsible for these conditions nor have they been cognizant of many of the methods employed by the authorities to Japanize the Koreans.

Naturally the Koreans desire independence, since their country was annexed without war or grievance of any kind and without their consent. It may not be advisable or possible to yield to the wish of the Koreans at this time, since they are still a weak and untrained child race. But there is reason to demand that they and their land shall not be exploited by the Japanese, and that they shall not be unjustly treated by their rulers. Here is an opportunity for Japan to show herself an unselfish steward by governing the Koreans for the benefit of the Koreans and of the world at large.

Christian missionaries are responsible for the awakening of the Koreans in intelligence and a desire for progress, but are not responsible for any anti-Japanese movement. The missionaries cannot, however, see their unarmed and unresisting Korean friends, including women and children, maltreated and killed without a protest. Heart-rending accounts have been coming to America,

^{*} As originally presented the report made the statement that the work of the movement was to be completed in 1924. This was omitted on the ground that the work might be completed prior to that date. The temporary character of the movement was however emphasized.

from reliable sources, of school girls inprisoned for wishing independence, of boys maltreated and of unarmed men shot down by the military police. When some of the Koreans were arrested and were asked "Who is the leader of the insurrection?" they replied "God Almighty." "But who are His accomplices?" inquired the Japanese. "Twenty million Koreans," was the response.

While independence may not be feasible at this time, certain reforms are justly demanded and should be expected from the Japanese. These were stated by one of the missionaries who was called into conference by the Japanese authorities. They include:

1. Due consideration of racial distinction between the Koreans and Japanese. There should not be the policy of absorption.

2. The privilege of Korean language study in the schools. This is now

prohibited.

3. Freedom of speech, of the press, of public meetings and of travel. While Japanese and foreigners enjoy these, the Koreans are denied them.

4. Opportunity to promote social purity. The Japanese have forced prostitution as an institution upon the Koreans. The people have no means of self-protection against the taking of certain districts of their towns and cities for brothels, and of their women and girls for immoral purposes.

5. The removal of discrimination against Koreans in Japanese courts of justice. At present no Korean has an equal chance with a Japanese before

the courts.

These are manifestly reasonable and just demands. But the Koreans ask more, as is shown by their "Declaration of Independence" which reads in part as follows:

We proclaim to all nations of the world the Independence of Korea and the liberty of the people; and announce to our children and grandchildren the great principles of human equality and the everlasting right of self-preservation.

With a history of four thousand years, the nearly twenty millions of people of this land sincerely and loyally unite to make clear this declaration, and to open up the liberties of the people, for the future as well as the present. We take this stand and show forth the true heart of man.

The world is changing. It is a great opportunity. We follow it. And it is the decree of God that men should have the right to strive for the power of life and preservation. In all the world nothing can stop or hinder us from this. * * *

Since 1876, when we entered into treaty relations, at many times and in many ways, the strongest covenants have been made only to be disregarded. We do not now point out Japan's sin of insincerity, but more than this. Although scholars on the platform and the government with definite promises said they would regard our land as a colony, yet they have looked on our men as ignorant people, and have sought by conquest to quickly possess our land.

For a long time the progress of society has been blocked. They have not regarded the high aspirations of the people's hearts. Yet Japan should not be blamed for her lack of righteousness, but we should scold ourselves and not be quick to hate others; and if we give careful attention to the present, we will have no time to criticise old wrongs. Today there is only

one duty for our men, that is to establish ourselves, and surely not to injure others. By the stern decree of our own consciences, we must open up the new life of our own household, and not indeed because of old hatred or some temporary feeling seek to expel others. The old thoughts and old powers, that have bound the policy of the Japanese Government into an unnatural and unreasonable condition must be swept away. And this condition must be changed to a natural and reasonable one by the fountain of just principles. * * *

Today we, the people of Korea, have declared our independence; that by means of this Koreans may be enabled to pursue the illustrious life of right and duty; Japan may be enabled to completely fulfil her important obligation of supporting the Orient; and China, by means of this may be enabled also to escape from the terrible dream of fear. Again, the important preservation of the peace of the Far East is one step in the direction of world peace and human happiness. Should not this move men?

* * * By obtaining our liberty, we will have a more abundant life and happiness; so let us unite all the people's powers in this effort for inde-

pendence.

We earnestly strive with a good conscience; we preserve together the true principles; united we advance, old and young, men and women; putting away sadness, we rise in action, like a mighty host to make a new and happier life.

A THREEFOLD PUBLIC AGREEMENT

1. Today we seek to establish correct principles, human rights, preservation of life, and an illustrious people; and so while asking for our liberties, decide never to give up.

2. We also agree that to the last man, and to the very end, we will

joyfully show forth this true obligation of the people.

3. In all our movements we agree to emphasize the importance of orderly conduct, that by this our purpose and aims may be clearly known to be correct.

This declaration shows Christian restraint and high ideals. Moreover, the Korean leaders issued an "Important Announcement" calling on the "Respectable, Noble, Independent Korean Band not to insult the Japanese, or strike them with their fists, for these are the acts of barbarians." They had no weapons and their method was merely to leave schools, close shops, march, singing and shouting *Manzai* through the streets. For this they have been shot down, maltreated and haled to prison.

Surely it is time for the Japanese, for the sake of their own reputation as well as for the sake of justice to the Koreans, to grant the needed reforms and to win the Korean people by justice and by civil liberty, rather than seek their subjection by brute force.

This is a critical time for Christian missions in Korea. The powers of darkness are again arraigned against the powers of light. A recent communication from Japan intimates the purpose of the Japanese to grant certain reforms and a measure of self-government to the Koreans. It is to be hoped that civil government will also replace military control.

SHALL CHRISTIANS INTERVENE IN RUSSIA

Bolshevism is a natural product of tyranny—political or industrial. When autocrats rule the masses with a rod of iron, the common people will await their opportunity for revenge. When plutocrats rule the laboring classes selfishly, their employees will retaliate without mercy when the opportunity comes. When military officers treat their men as cannon fodder, revolution will ultimately turn the tables. Russia has suffered unspeakably in these ways, and Bolshevism is the result of the upheaval that has put the proletariat in power. Add to this the fact that the masses have not been taught self-government, and that their leaders are not actuated by the principles of mercy and justice, and it is easy to understand the reign of terror that has gripped the country.

Under the Czar's autocratic regime, the common people were treated like cattle, without real civil or religious liberty. Jews were oppressed, Stundists, Doukhobortsi and other Protestants were restrained, and Orthodox Catholics were treated like children.

There are three methods of treating Russia in the present crisis. (1) Allow them to fight each other until one or the other class gains absolute control. This means anarchy, and possibly another despotism. (2) To send in Allied forces in sufficient numbers to quell the disturbance, and establish in power those best fitted to govern. This may mean the union of the Russian masses against the Allies, and unlimited bloodshed and expenditure of money. Afterwards, it might be necessary for the Allies to police the country and maintain peace with a huge standing army. (3) Another method is ideal, if practical. It is for the Allied nations to conduct an educational campaign in Russia through the printed page and spoken word, in order that Russians may learn the practical ideals of selfgovernment, and of civil and religious liberty. This program would include also a systematic campaign in the interests of Christian truth, conducted by the Christian forces of America and Great Britain. Russia is longing for education and would welcome America's help.

Mr. Jerome Davis, a Y. M. C. A. worker who has been in Russia for two and a half years, reports that the Russian Church is eager for help from America. Priests came to him, often late at night, asking for assistance in organizing Sunday-schools, men's clubs and social service work. They want literature on church work in America to show them how to adapt themselves to new conditions.

This is hopeful, but there is a deeper need than a change in method. What the Russian Church needs is new spiritual life. Casting away the old garments is not enough. A spiritual revival must be experienced, followed by unhampered education in the teachings of Jesus Christ.

Jesus Christ All and in All

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

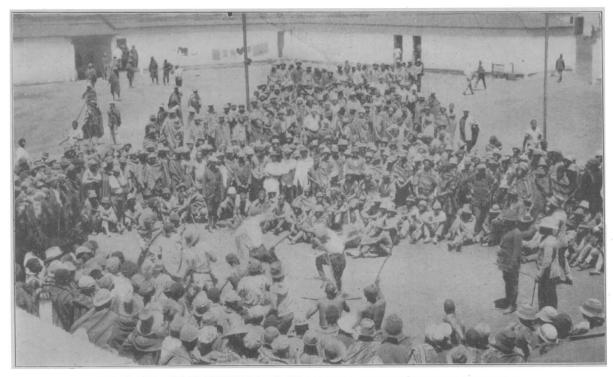
"I am the way, the truth and the Life. No man cometh unto the Father but by Me." John 14:6

The audacity of this claim is all the more startling because the words occur parenthetically as a reply to an interruption. Almost casually Christ asserts that He and He alone meets all the needs of the human heart, the intellect and the will. Some non-Christian religions place emphasis on the right way of communion with God. Others emphasize the supreme importance of dogma or doctrinal truth against heresy; and others again put the sole emphasis on right living and noble conduct. In the following table we indicate how Jesus Christ is the fulfilment of all these ideals. He meets the craving of the heart for communion, of the mind for truth and of the will for direction. He is all and in all because He reveals the Father, declares the truth and communicates a new life to those who are dead in sin.

The table below indicates, by its threefold division, some of the lines of thought that might be followed in applying this truth. is summed up by the Apostle when he says that Christ in all things "has the preeminence." The same thought occurs in Wesley's Hymn. "Thou, Oh Christ, art all I want. More than all in Thee I find."

•	THE WAY Essene Hinduism	THE TRUTH Pharisee Islam	THE LIFE Sadducee Buddhism
	Method of Thought Mystic Philosophy Worship Communion Liturgy Sacrament Heart	Material of Thought Dogmatic Theology Confession Orthodoxy Creed Missions Mind	Goal of Thought Ethic Sociology Expression Vitality Conduct Ministry Will
	John Love The Root The Head of the Body	Paul Faith The Tree The Rock of Ages	James Hope The Fruit The River of Life

The non-Christain religions and philosophies have no true ideals or vital truths that are not found in Christianity. What they lack Christianity supplies. What they have Christianity surpasses. As Joseph Parker said, "There may be comparative religions but Christianity is not one of them." It is positive, superlative and final. The Cross alone bridges the chasm between the sinner and God.



ONE OF THE ANTI-CHRISTIAN INFLUENCES EXISTING AMONG SOUTH AFRICAN MINERS

A Sunday Dance by Basutos in a Johannesburg Compound

Value of Industrial Training in Missions

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

THE industrial phase of the missionary enterprise has an assured place as the fourth of the great departments of missionary activity—the evangelistic, the educational, the medical and the industrial. In countries like Japan and China, which possess an indigenous civilization and native industries, this form of missionary work may be largely dispensed with; but for the uplift of the backward races of the world it possesses an importance which can hardly be over estimated.

I. The value of industrial training, as one of the indispensable methods of mission work, is threefold: it is based on a sound pedagogic principle, it is an effective means of securing the highest object of all education—the formation of character. It has also high economic value for the native himself, for the mission which trains him and for the whole community. In other words, indus-

trial training has pedagogic, moral and economic value.

The pedagogic importance of industrial work lies in the fact that it means the introduction of a kind of glorified kindergarten among the child-races of the world. Froebel founded his kindergarten system on two principles-first, that true education consists in the harmonious development of the powers of mind and body, and second, that the teacher's part is to present suitable material for the innate spontaneity of the child's mind to operate These principles are of supreme importance in their application to the child-native. The instruction and development of the mind at the expense of manual training tends to make him topheavy, and give rise to that pitiable object, the "native with the swelled head." The training of mind and hand should therefore proceed simultaneously.

Similarly, manual training brings into play the spontaneous powers of the native's mind. It imparts concrete and not merely abstract knowledge. Says Mr. W. C. Willoughby of the Tiger

Kloof Institution:

"I think that industrial training is very much more necessary for the natives than even book-learning—I mean as a matter of pure education. Industrial training will develop his power of thinking as book-learning never can. If you can teach a native boy the difference between eleven and three-fourth inches and one foot, you have taught him a very great deal something that will run through almost every department of his life."

Industrial training has the very highest moral value, as a means of building up and shaping the native's Christian character. It does this in various ways,—by counteracting the inertia that characterizes all primitive races living under the tropical sun, by inculcating habits of regularity, unintermittent attention, and perfect exactness and neatness, by evoking and enhancing the native's self-respect and self-reliance, while increasing his humility, and by implanting a nobler conception of the worth and dignity of labor.

Christianity must mean very little for the African native if it does not teach him to work. The Christian native reads in his Old Testament the command, Six days shalt thou labor, and in his New Testament the law, If any man will not work, neither shall he eat, and to these principles his reason and his conscience both assent. Moreover, Christianity has set up a new standard of life to which he strives to conform.

"It cannot be conceived that Christianity should really influence the heart of the negro, and leave him content in the midst of his old circumstances, and his old unclean and immoral surroundings. Those who have had experience of mission work in Africa recognize how difficult it is for church members to maintain consistent lives unless the old idleness is ex-

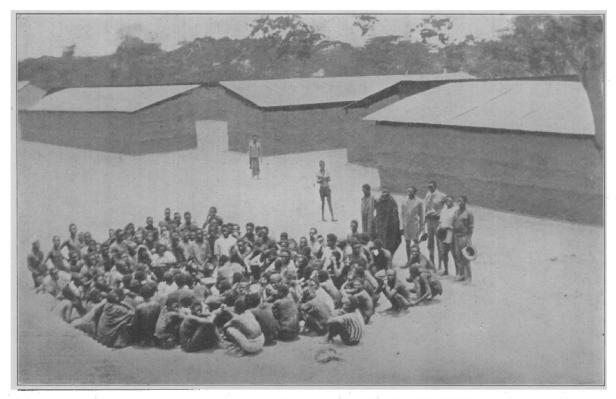
changed for habits of industry."*

Manual training contributes to the formation of sterling Christian character. Punctuality, in a country in which watches are unknown, and regularity, amid a people that have never heard of an "eight hour day," are virtues that have to be instilled by diligent instruction in manual toil. Such mechanical labor requires also the application of close attention and the most perfect exactitude and neatness. The slightest want of truth in measurement, and the day's work is lost, while valuable material has been hopelessly spoiled. More than this, the industrial worker develops a sense of responsibility to produce thoroughly good and reliable work. In his marvelous description of the storm which broke over the Norah Creina, Robert Louis Stevenson writes thus: "God bless every man that swung a mallet on that tiny and strong hull; it was not for wages only that he labored, but to save men's lives."

We must put forth every effort to awaken an industrial conscience in our converts. Good honest work will increase both their self-respect and their self-reliance, without lessening their humility. There are vocations which tend to self-conceit. The preacher and the teacher, under no necessity to labor with the hands, and dealing habitually with those who are both literally and metaphorically beneath them, lie specially exposed to this danger. At the carpenter's bench or on the tailor's table all are at the same level and the work on which they are engaged calls for co-operative and not for individual action.

The economic value of industrial work is seen in its three-fold benefit, to the native, to the mission and to the community. The impact of modern civilization has broken up the fabric of ancient institutions, and made many native customs and habits of life obsolete or obsolescent. As a Christian an African may no longer in-

^{*} George Grenfell in Hawker's Life of Grenfell, p. 395.



ONE OF THE CHRISTIAN INFLUENCES IN A SOUTH AFRICAN MINE Service among mine employees in the native compound at Elizabethville

dulge in a plurality of wives, and must therefore substitute the plow for the hoe in tillage. Civilization too is upon him, shutting him in to his narrow reserve, increasing his wants, multiplying his expenses, imposing new taxes, and thus shaking him out of his lethargy and compelling him to labor. At first the chief wealth of the native consisted in cattle; now the natives within the South African Union possess, on an average, no more than one goat, rather less than one sheep, and half an ox apiece. He is very little better off as an agriculturist, for the area of cultivable land is limited, the water supply inadequate, and prolonged droughts almost as much the rule as the exception. "Thus it will be seen." says the Principal of Lovedale Institute, "that the Bantu are becoming impoverished in their permanent resources, and are living dangerously close to the line of permanent hunger. A struggle for existence is setting in on a great scale. If the Bantu are to survive it is clear that they must as a people develop new methods of agriculture and new habits of industry."

Both the mission and the community have need of the trained native artisan. Most missionary societies possess native skilled laborers whom they have trained themselves. It cannot well be otherwise in primitive surroundings. The missionary artisan must gather around himself a number of native apprentices, as carpenters, bricklayers, masons, gardeners; for without their aid the mission station cannot be built. But the native who has been trained to some trade in the mission workshops is not long in discovering that there is greater scope (and better pay) for his abilities in the community at large; and so he soon passes beyond the reach of the mission to which he owes his training, and becomes, from an economical point of view, a lost asset.

It is impossible for any given mission to employ all the men whom it trains. To train no more men than it can employ would be a selfish and short-sighted policy. The mission then should encourage its surplus of artisans to seek a living where work is abundant. Artisans trained in the shops of the Basel Missions on the Gold Coast are found all over Nigeria, the Kamerun and the Congo. Native tradesmen from Livingstonia may be met with at Elizabethville and Kambove in the Belgian Congo, or at Bulawayo and Salisbury in Rhodesia. The Lovedale industrial department has furnished trained workers for all parts of South Africa, including Johannesburg, Kimberley and Bloemfontein.

OBJECTIONS TO INDUSTRIAL TRAINING

The objections to industrial training as a missionary method are chiefly three: the expense incurred, the competition engendered between black and white operatives, and the apparent departure from the primary aim of missions.



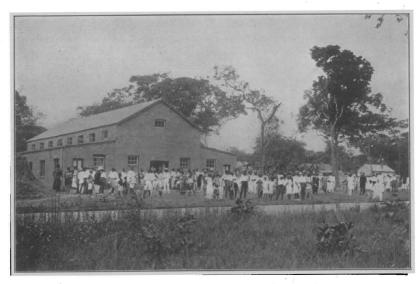
BLACKSMITH DEPARTMENT-TRAPPIST MONASTERY, MARIANNHILL, NATAL

First, then, as to *the expense*. It is a common complaint of missionary boards all over South Africa that the industrial departments of the missions do not pay. In 1914 Mr. Henderson reported:

"In the case of Lovedale the estimated expenditure on the industrial departments for the current year, including cost of materials, is £6,764, Towards this amount government grants are payable only to the extent of £1,296. . . A loss like this can be borne by such an Institution as Lovedale only through the generosity of friends outside the Union, and at considerable sacrifice to the rest of the Institution."

The reasons for this continued deficit are not far to seek. The grant by the government is wholly inadequate; the apprentices, for the first two or three years, at least, are not yet a wage-earning asset, and as soon as they are fully qualified their term of apprenticeship comes to an end; work such as is produced in the workshops of Lovedale or Tiger Kloof cannot compare in quality or finish with that produced in city manufactories served by skilled artisans and equipped with modern machinery; as often as not the mission workshops are situated at a distance from the markets which their goods are intended to supply; and finally, there exists in some minds a certain degree of prejudice against goods fashioned by black men in what is held to be undesirable competition with white tradesmen.

Second, an objection of far greater weight against industrial training, is the competition which it is likely to cause between



INSTITUTIONAL CHURCH AT ELIZABETHVILLE JUST AFTER A CHRISTMAS DINNER

black and white. On this point Mr. Maurice S. Evans, one of the most assiduous and careful students of our native question, writing in 1910, said:

"The spectre which affrights the white man is a vision of the black man invading the towns as artisan, competing with him, working for lower wages at his side, bringing down the standard of living to his level. I do not say such a contingency is impossible if we continue along our present lines, but in any case it is some distance removed, and is hardly likely to be realized to the full extent sometimes depicted."

But in 1915, after a visit to the United States, he sounded a more ominous note:

"The only thing I can clearly see is conflict—an industrial and racial drama played out in South Africa. On the one side will be better education, political power, labor organization, higher wages, and comparatively small numbers,—handicapped by the sinister fact that the members of this race are relieved of much strenuous labor that makes for efficiency. On the other, great numbers with little cooperation and organization (at present at all events) but willing to work for low wages, with a natural fitness to climate and surroundings, with gradually improving efficiency, and with the training that manual labor gives."

In view of the urgency of this matter the Union Government in 1914 appointed a Commission on the Economic Question, which reported that it found the supposed competition between black and white operatives to be practically non-existent and wholly negligible, seeing that the natives were almost exclusively engaged in unskilled labor. The few who had been trained to a trade were far

from being such experts as to be able to compete seriously with white mechanics, while in foresight and initiative they lagged hopelessly behind.

The census of 1911 revealed a few interesting facts which bear upon this point. Out of more than four million Bantu within the Union of South Africa only 6,000 were gaining a living as tradesmen, that is 1.5 per 1,000. Out of a quarter of a million colored people in the Union 17,000 were engaged in various trades, or 22.6 per 1,000. A writer who has given some attention to this matter writes as follows:

"Colored workers have established themselves firmly in the industrial life of the country. In several departments of labor, notably those of fishery, building and tailoring, they are not only ousting white workers, but have actually succeeded in monopolizing one at least of these. In proportion to their numbers they are already in a majority to white workers in the exercise of callings requiring manual skill."*

We may safely conclude that the menace which skilled Bantu operatives are said to offer to white mechanics has been very much exaggerated. The time when such competition will become really serious is as yet remote.

Finally, an objection has been directed against industrial work and industrial training on the score that to engage in it is to depart from the primary aim of missionary undertaking, namely

^{*}Stevens. "White and Black," p. 91.



A CORNER OF THE CARPENTRY DEPARTMENT, LOVEDALE INDUSTRIAL INSTITUTE

conversion. At the first General Missionary Conference held in South Africa in 1904 the Bishop of Lebombo is reported to have said:

"The primary object of the Christian Church is not to make men carpenters....Great sacrifices are made at home in order that the Gospel may be preached to the heathen; they do not make them in order that we may turn out good carpenters. Be very careful how you use funds for industrial work other than that which bears directly on the making of a good Christian. Industrial work has this advantage,—the first thing we want to do with the heathen is to make them listen to us, and industrial education is the bribe we offer to get people to listen to us as we tell the Gospel."

In this warning of Bishop Smyth there is much that missionary boards can profitably lay to heart. And yet it seems to me that the premise underlying his contention is false. What is the true object and aim of missions? Not merely the conversion of the individual—though that is the immediate aim—but the ultimate salvation of the race. In pursuing this aim we certainly do not employ education, literary or industrial, as a bait to lure the native to our schools and our churches. The purpose of education is the Christian uplift of the tribe. Industrial institutions, like educational, cherish the hope that the pupils are Christians already, or will become Christians while inmates of the school; and this hope and aim is in most cases realized. But they will receive a heathen in the belief that if he is to be trained as a journeyman, it were better he received his training in a Christian school than under a godless master-workman.

THE PRESENT POSITION OF INDUSTRIAL TRAINING*

The need for industrial training for the native is admitted and emphasized not only by the missionary, but by Government commissions, educationalists, magistrates, writers on the native question. The attitude of the native himself towards industrial training is much more encouraging than it was several years ago, when the belief was firmly rooted that education was a device to absolve him from the degrading necessity of working with the hands.

"But the vital importance of their keeping hold of their land and developing it is at last being brought home to them, and the higher type of candidate now offering for the workshops, and the numbers—far beyond our accommodation-seeking admission to them, and their readiness to pay for the benefit, point to a change of attitude for the better, which should be thankfully noted."*

For the industrial training of the native some forty schools and departments, all of which are in receipt of government grantsin-aid, have been established in connection with missionary socie-

See Dr. Loram's "The Education of the South African Native" for the chief data which are presented under this section

Principal of Lovedale, in International Review of Missions, 1914, p. 342.

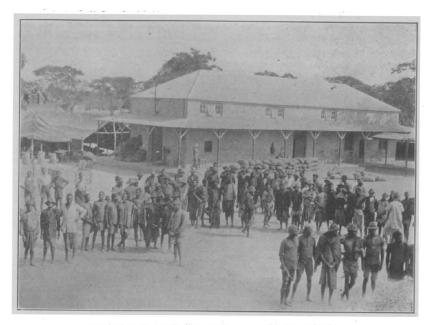


GIRLS' TAILORING DEPARTMENT-TRAPPIST MONASTERY, MARIANNHILL, NATAL

ties in various parts of the country. At all these institutions together there was an enrolment, in 1914, of some 1,800 pupils, of which just 1,000 attended institutions established in the Cape Province, the actual numbers being 606 boys and 394 girls. The government grants-in-aid in the Cape Province are calculated upon the following scale: £120 per annum towards the salary of a qualified departmental instructor; £30 for the initial outfit of a department; and £15 per head per annum as maintenance grant for apprentices (£10 for girls). In the matter of fees there exists some differences of policy in the various institutions. The no-fee system can only be made to pay, under present conditions at least, if pupils are indentured for a long period, so that their skill at the end may neutralize their inexperience at the commencemnt.

A distinction is sometimes drawn between industrial training, which is imparted at schools or in departments specially devoted to the work, and manual training, which the pupil receives at set times in the ordinary school curriculum. Dr. Loram deprecates this distinction, on the grounds that manual training is only given in the higher standards, so that not more than 1 per cent of the pupils benefit by it; and that the so-called manual training is theory rather than practice, and fosters the idea that the process and not the product is the thing that counts. But it would seem, nevertheless, that manual training in primary schools is a most useful, and indeed an indispensable, adjunct to mental training. "An ideal institution," says Mr. Lennard, Chairman of the General Missionary Conference, "would be one where an equal amount of time was given to industrial and to literary training."

To conclude, let me quote the words of Mr. Henderson of Lovedale on the spiritual results of industrial training: "The efforts of the apprentices at making things result in the forming of strong and stable character, beyond what is achieved in the case of pupils mostly occupied with book-work. The industrial apprentices at Lovedale lead in evangelistic and spiritual work." To the same effect is the testimony of Mr. Vlok of the Dutch Reformed Church mission at Salisbury, that the best men and most consistent Christians who come to Southern Rhodesia in search of work and wages are those who have been in training with the Zambesi Industrial Mission in Nyasaland. Industrial missions, then, if conducted in a truly Christian spirit and controlled by men who have the heart of an evangelist, are capable of producing the largest and most encouraging spiritual results.



WHERE MEN NEED THE GOSPEL IN SOUTH AFRICA

Native Employees at Smelter, just going on shift at noon. There are three eight-hour shifts a day
The food store-house is in the background

Men and Minerals in Katanga

A MISSIONARY OPPORTUNITY IN CENTRAL AFRICAN MINES

BY REV. JOHN M. SPRINGER, B. D., ELIZABETHVILLE, CENTRAL AFRICA Missionary of the Methodist Episcopal Church

OD made this country to produce copper" said Mr. Watson, General Manager of the prospecting company in Kambove, when in 1907 we looked out over the copper malachite hills which could be seen in every direction. The whole copper belt is about 250 miles in length and along with this copper there are large deposits of lime and iron, needed for fluxing. The rivers close at hand have great falls for generating electric power.

Every year since then there have been new discoveries of tin, gold, diamonds, coal and other minerals. It is certain that so far only a fraction of the richness of that section of the country has been revealed.

"This is the beginning of a stream that will result in the industrial transformation of Central Africa," remarked Robert Williams at Elizabethville, as he saw the first stream of molten copper flow from the furnace in 1911. That tiny stream has in-

creased until in 1917 and 1918 there were produced each year 30,000 tons of copper, which is soon to be increased to 40,000 a month or 480,000 tons a year.

It is at this point that the missionary opportunity and the commercial activities meet. Copper cannot be produced without man power, and native labor must be had for this purpose. Native labor bureau agents scour the country to induce the natives from the bend of the Congo, a thousand miles to the north, to the Victoria Falls in the Zambesi on the South, and from ocean to ocean, to come to work on these mineral fields.

These native men are taken from their villages and towns for periods of from six months to two years at a time. They leave their family life behind them and are congregated in compounds at the industrial centers and here they come in contact with white men from every part of the globe, most of whom are vicious and degenerate. Already the most significant changes are taking place throughout the entire country side, and greater ones must come in the near future. Will these changes be for better or worse? That depends.

"And God said, 'Let us make man in our image, after our likeness, and let them have dominion . . . over all the earth.' So God created man . . and God said 'Be fruitful and multiply and replenish the earth and subdue it and have dominion.'"

There are people who deplore the exploitation of Africa. But it is inevitable and it would seem to be within the plans and purposes of God.

The agencies operating in any community, civilized or uncivilized, are divided naturally into three groups: Church, State and Commerce. We use the word Church to express the fundamental religious life; State, to indicate the governing powers; and Commerce to include the development of resources and the production and exchange of commodities.

The most aggressive factor in all Africa to-day is the mining industry of the commercial group, and closely connected with this is the agricultural exploitation of the continent. European governments have followed commerce into practically every part of the interior. In some cases the native governments have been displaced; in the majority of cases; however, the tribal forms of governments have been retained, directed and controlled by the European powers.

The Christian missionaries were connected with the very earliest events in the modern exploration of Africa, and were the first to learn of these mineral deposits. In fact since the days of the Portuguese exploration of the shores of Africa, the missionary has played a prominent part as pioneer. It was Livingstone who heard of the hills of copper malachite in the Katanga and put them

on his map in 1857. It was his letters to his children that so stirred one of their playmates, Fred Arnot, that he never rested until, in 1885, he penetrated the Katanga and established the Garanganze Mission adjacent to these rich mineral fields. A few years later, Mr. Arnot brought out a large party of missionaries, among whom were Dr. Walter Fisher and Dan Crawford. This Garanganze Mission, under the control of the Plymouth Brethren, found that they could not take on the work of the mineral fields in addition to that for which they had already made themselves responsible in the villages.

The Methodist Episcopal Church of the United States is establishing work in the mines and in the mining towns. This is in part the fulfilment of the plans of Bishop Wm. Taylor, who, in 1885, proposed to put a chain of missions a thousand miles inland from Loanda.

Many problems and dangers confront us in this newest of the great mining centers of Africa. On the Rand in and around Johannesburg, where a generation ago there was only a sheep pasture, there is to-day a gold producing industry that commands continually the labor of 250,000 native workmen. This is but one of many mining centers, including Kimberley and Barbarton, which also require their hundreds of thousands of natives.

Many of these natives are brought long distances, and segregated in large compounds where they are well fed and, when too ill to work, have necessary care and medical treatment. are removed from all restraints of tribal control and the influences of family life. It is but natural for them to seek some diversion and amusement when off duty, and temptations abound both inside and outside these compounds. At one time 600 white persons were in jail in Johannesburg for illicit liquor selling to these natives. Gambling is one of the mildest vices of the many that abound. The African in his native village has never been a model of virtue, but the vices and crimes that he learns of the white man in the mining towns might well make a cannibal blush. Venereal diseases are contracted and carried back to the kraals where the total population is being infected. The criminal intimacy of vicious whites with these blacks only tends to fan the flame of race prejudice to a white heat.

Good likewise radiates at times from Johannesburg and other industrial centers as a result of Christian work. This might be increased many fold. A Wesleyan clergyman in Port Elizabeth conducted a night school which was attended by young men from several tribes in the far interior. Some years afterward when this minister was traveling in the northern Transvaal where the people were still heathen he was met by a comparatively well dressed deputation of men, women and children who welcomed him to their village with

Christian songs. He learned that one of his converts in the night school had returned home with primer, hymn book and Scriptures, and had begun to teach and to preach in his home town. The Sabbath was observed, the people responded to the preaching and many were converted so that the whole community prospered. Some very acceptable and well prepared candidates were baptized and received into church fellowship.

Another young man who was converted at Johannesburg returned to his home among primitive pagans at Bushbuck Ridge. The needs of his people stirred his soul and he began a school and started a church among them. The work prospered until he felt it grew beyond his ability, and he sent to the missionary at Johannesburg asking for some one to help care for the enlarged work. No missionary has been available so that this young man and his wife, joined in the meantime by a trained young woman to aid in the school work, have had to meet the opportunities as best they could. The influence of this school is spreading to the surrounding villages.

A few years ago a group of missionaries was making a tour of Rhodesia in a region never before visited by missionaries, and where they met the usual ignorance and degradation. One day the people of one village who heard their message spoke up and said, "Oh, we have heard these good words before."

"And who told you"? the missionary asked.

"Why Johannes, the son of the chief of this district."

Inquiring where Johannes lived, the party made its way in that direction, and in all the villages on the way the people revealed their familiarity with the Gospel story and with Christian hymns and Bible teaching. At Johannes' home village, they found a fair sized and creditable school and chapel building. The Sabbath was observed and many were so well grounded in Scripture and showed such evidences of changed lives that they were received on probation. Many of these were baptized not long afterward. Johannes had passed on to his people the good news that he had received at Johannesburg where many receive only evil. There are many such instances showing the possible influence for good that may result from Gospel work among the miners who return to their homes in the distant and unevangelized regions from which the labor is recruited.

Some of the same unsavory conditions as are found in Johannesburg obtain in the mineral fields of the Katanga. To meet them the Christian Church needs to have a well-manned and well-equipped work at each mine and in every town. We should be able to influence the life of every native that comes to the mines and towns to work. The present staff of workers and the equipment should be increased so as to occupy effectively this great

strategic point of all central Africa. Among other needs are the following:

Night schools sufficient for one in every Compound.

Institutional churches to make adequate religious and social provision for all the large centers.

Printing press sufficiently large to supply the increasing demands for thousands of primers, hymnals, devotional books, and other literature. Then the colporteurs should be multiplied several fold.

The night school opened in Elizabethville in 1914, was crowded to capacity and has so continued. Other night and afternoon schools in the camps or quarters of native workmen have also been well attended and are much appreciated. Lay evangelists add their services to missionaries and regularly employed workers, making it possible to hold many services each Sunday. The list of regular "hearers," increases and many probationers or catechumen are enrolled as a result, the sales of primers, hymnals, portions of the Scripture in more than a dozen native languages, has been limited only by the supplies available, and have run into thousands of copies of many books.

The religious and educational needs must also be cared for in the outlying country 400 miles square to the north and west. The Methodist Episcopal Church has increased this work in her Centenary program and hopes to supply these important needs.

Churches and Societies, both American and British, must enlarge their work in the various areas of Central Africa, from which natives are recruited for these mineral fields. A native who has been influenced by mission work before he leaves his home naturally relates himself to the missionary in the industrial centers. Those that are reached and converted at the mines also need shepherding and further teaching when they return to their homes.

There is urgent need of greatly speeding up the activities of the Church so as to overtake and henceforth to keep pace with the other agencies of state and commerce, which are now affecting nearly one hundred per cent of the tribes and peoples. Today the Church touches the life of scarcely ten per cent.

If the Christian forces let the present opportunity pass unimproved, the natives will become hardened and further degenerated in the school of vice. Evil forces will become more firmly entrenched; many doors now opened will be closed and the difficulty of the task will increase greatly.

The carrying out of an adequate program involves a five to ten fold increase of the present force and equipment of all missionary forces at present operating in Central Africa.

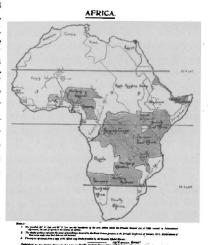
Prohibition of Alcohol in Africa

BY SIR HARRY H. JOHNSTON, G. C. M. G., K. C. B., LONDON, ENGLAND, Late Special Commissioner and Commander-in-Chief of the Uganda Protectorate

ISSIONARIES both of Christianity and Islam, and mostly missionaries of the Protestant Churches of Christianity, have rendered the most signal service to Africa and Europe by fighting against the alcoholisation of the African continent. The distillers of Europe and America and in a lesser degree the steamship companies, profited greatly by the traffic. It has just been pointed out in The Times of London, that the last British steamer, conveying a cargo mainly of Dutch and German provenance to West Africa before the submarine warfare began, took from Hamburg and Rotterdam 169,288 gallons of spirits, 33 cases of wine, brandy and liqueurs, all to be unloaded in the Niger Delta for the mental stupefaction and bodily ruin of the negroes of southern Nigeria. If this was the average cargo of one West African steamer, you can calculate what the yearly import was like—multiplied by twelve for the monthly service to Nigeria and again by three for the three other West coast colonies—into British West Africa.

The missionaries first began attacking this importation of European and West Indian alcohol into Africa in the forties of the last century. They found that in West Africa the native desire for brandy, rum and gin, was the chief stimulant of the slave trade. The chiefs felt they must have alcohol, and consequently to purchase it from the white trader they must enslave their own and other tribes and bring or send the slaves to the coast. In South Africa the alcohol—Cape brandy—manufactured by the Dutch (and French Hugenot) vine growers, was killing off the Hottentots and the nearer Bantu tribes, and was leading to incessant native wars: while the white man looked on cynically, profiting by the strife amongst the Negroes. The missionaries by their protests drew down on themselves the hatred of the traders and of the Dutch colonists. But they kept steadily at it and are now not far from victory. The prohibition victory in the United States has helped enormously. Missionary influence so far swayed European governments and that of the United States that in the Berlin and Brussels conferences of the latter end of the nineteenth century, much of the interior of Africa, beyond the western coast belt and north of the Zambezi you dared not interfere with the alcoholisation of South Africa without provoking another Dutch rebellion—was placed out of bounds for alcohol. Only the old-time French, British, and Portuguese colonies and the present states of the South African Union were exempted from prohibition of the importation and sale of alcohol for native consumption. Alcohol was only to be allowed in Northern Nigeria, Congoland, Central and East Africa for the

use of Europeans, and then in limited, carefully watched quantities. In bringing about this improvement, the missionaries Islam also played their part. this battle there is tough fighting ahead against weak Governments. insincere statesmen and the hydraheaded forces of alcohol-aided in Britain by a press that is twothirds under the thumb of the distillers and brewers, and in France by a press that would sooner see Algeria, Morocco, Tunis, Senegal, the Ivory Coast, Dahomé and the Kamerun go to the devil than that the profits on French vineyards should be abated by one There is a probability of victory if only the United States



AREAS OF PROHIBITION IN AFRICA

stands firm. Before the war, the one plea raised by the British Colonial Office against the enforcement of prohibition in the Gambia, Sierra Leone, Gold Coast and South Nigeria possessions in West Africa was the fact—or falsehood,—that the major part of this imported alcohol came from the distilleries of Holland and Germany; and that to forbid its entry into British West Africa might offend the Germans and alienate Dutch friendship. The victory of the Allies leaves us quite free to ignore the interests of German distillers; while as to those of Holland, we have to remember the welfare of those immense tracts of Africa which we have taken under our charge. The Dutch distillers, like those of Britian, France and America, must take the changed condtions into account and turn their manufacturing plants to chemical purposes. If distilled alcohol is bad for white men it is bad for Negroes; if it is to be withheld from the Negroes of the Congo Basin, of British Central Africa, East Africa, Uganda and Northern Nigeria, it must not be inflicted on the Gambia, the Gold Coast and Southern Nigeria.

French West Africa is not nearly so drunken a region as the coast districts of British West Africa. Firstly the mass of the Negroes and Negroids are Mohammedans and total abstainers, and secondly the French officials frown on spirit drinking as a rule. The

Ivory Coast has been infected with the gin habit from the adjacent coast lands of Liberia and the Gold Coast. Just before the War broke out the Governor of the Ivory Coast was seeking to bring about the prohibition of alcohol except for consumption by Europeans.

In Algeria, and in a lesser degree Tunis and Morocco, the French were before the war doing little to check the spread of brandy drinking among the Berbers and Arabs. The French wine producers will be a great obstacle in the path of prohibition. The public opinion of the future League of Nations must try to teach the French how to prepare unfermented grape juice so delicious and so wholesome in the United States, and further to export their grapes for eating and for raisins. In our work for the redemption of Africa we must fight to absolutely prohibit the entry into Negro and Arab Africa of distilled alcohol, except in an undrinkable form for use industrially as a chemical agent.

In Egypt and the Anglo-Egyptian Sudan the British Government is quite as much to blame as that of the French in Algeria, for not more actively discouraging the induction of the native populations into the consumption of distilled spirits—with much harm to their morale and their health. The Copts of Egypt always drank wine in former times but did not usually touch spirits. The Mohammedan Egyptians were total abstainers before the British occupation. Soon after that became well-organized, the young men in the towns—Copts and Mohammedans—picked up the whisky habit from British soldiers, officers and officials, and today a good deal of masculine 'young Egypt' is whiskified and drunken. In the Sudan, the chief harm was wrought by the Greeks, who set up stills in the wake of the British armies and distilled arrak from a variety of substances of local growth. The Nubians and Sudanese picked up this process from the Greeks and low-class Levantine traders and carried the art of distilling far into the heart of Africa. When I was clearing up the effects of the Sudanese mutiny in Uganda Protectorate, the drunkenness among the Sudanese soldiers and their virago wives was a constant source of trouble, insubordination, acts of violence, and quarrels with the indigenous peoples. It nearly always resulted from some coarsely-brewed and very strong spirit obtained through the native stills from rice, sugar-cane, sorghum, or sweet potatoes.

Portuguese Africa, more especially the Mozambique Province—or rather the Trans-Zambezian half of Mozambique—has a bad reputation for alcoholism. The Portuguese distil rum from sugar and make no attempt to check its consumption by the Negroes. The result is constant village and inter-tribal quarrels and petty wars. The Portuguese themselves are temperate. But they are quite

without scruple on the subject of trading in rum with the natives of Southeast and Southwest Africa, and their trades frequently smuggle rum into the forbidden area of the Congo State, and Portuguese Congo, where the natives are great drunkards. The Union of South Africa is still an alcohol screener and protector, seemingly because the vine growers of the Cape Province exercise the same inordinate influence over the Union Government as is wielded by the French vine growers over the policy of the French Republic. Heady and most unwholesome spirits circulate all over the territories governed by the Union Parliament. Though they are supposed not to penetrate into Basutoland, the Basuto chiefs are notoriously drunken. Bechuanaland has been saved from this curse by the statesmanship and education of its veteran king, Khama, Alcohol distilled of course—is the chief, the preponderating, cause of native and inter-racial trouble in South Africa. Even the Mohammedan Indians who come to Natal as abstainers from spirits give way to the temptation of the dram and the dope, and find themselves in the police court. Cape brandy is the main cause of attacks of black men on white women. Were the Negroes of the Transvaal and Orange States not allowed access to distilled alcohol, we should probably never hear of these attempts to assault white women. One never reads of such sexual crimes in Cape Colony, Zululand or even Natal; presumably because in those countries missionary influence is strong and has been used unswervingly against alcohol.

The British Gold Coast is an object lesson within a comparatively small area of the effects of alcohol on a Negro people and of the advantages of abstinence. In the Gold Coast Colony and in a lesser degree in Ashanti, the native is allowed to drink as much gin, rum, brandy or whisky as he can buy from the white traders. The result is that he shows less and less stamina against disease; his system is more and more recalcitrant to healing medicines. North of Ashanti in Voltaland, we see a blessed contrast. In these northern territories of the Gold Coast, say the missionaries, the population is almost entirely Mohammedan, and its introduction has been forbidden. Here therefore you can see a splendidly vigorous people who are destined in course of time to displace the effete coast populations; unless, that is, they too sucumb to the infection, thanks to the pusillanimity of the Colonial office—afraid to incur the enmity of the alcohol interests in England, Scotland and Ireland by extending the whole system of prohibition over the whole of British West Africa. At present out of an approximate area of 470,000 square miles of British West Africa, 320,000 are under prohibition and only 150,000 square miles given over to alcohol. But the alcoholic districts abut on the non-alcoholic; and distilled alcohol is gradually permeating the whole of British West Africa, to its great detriment.

Yet it must never be forgotten that in fighting this poison, we need a policy of construction as well as of destruction. While we take away the allurements of alcoholic drinks we must offer mankind-black, white and yellow-some alternative other than cold water. Cold water, cold pure water, is best for thirst, but how difficult to obtain, how fraught with danger if from an impure source! What physicians and chemists must proceed to invent and put on the market is a variety of beverages which will be (1) palatable; (2) mildly or markedly stimulating; (3) thirst-quelling (4) harmless. We want some process by which grape juice may be substituted for wine all over the world. Then prohibitionists may be able to shake hands with a French, a Cape Colony, an Australian, Rhineland, Portuguese, Spanish, or Italian vine grower. And not only the juice of the grape, but of the orange, banana, grenadilla, raspberry, pomegranate, plum, cherry and other luscious fruits of the tropical and temperate zones. Already medical science is beginning to concern itself more intimately with the therapeutic qualities of various fruit and nut juices. We should concentrate all our forces-missionary, medical, political-economist, philanthropic-on the prohibition of alcohol in Negro and Negroid Africa. Simultaneously we should try by propaganda to give publicity to all the wholesome substitutes for alcohol.

ALCOHOL AND DRUGS IN INDIA

PRONOUNCEMENT BY SIXTY-SEVEN MEDICAL MEN IN INDIA

It has been proved by careful scientific experiments and confirmed by experience that:

1. Alcohol, cocaine, opium, and intoxicating drugs (such as

bhang, ganja, and charas) are poisons.

2. Even a moderate use of these is harmful, especially in tropical countries like India. They are of no avail permanently to relieve physical and mental strain.

- 3. Those who confine themselves to non-alcoholic drinks and who avoid the use of intoxicating drugs are capable of more endurance, and are better able to resist infection and disease.
- Alcohol is in many cases injurious to the next generation, especially through its favoring influence upon venereal disease.
- 5. Alcohol aggravates the evils of famine.

6. Alcohol is useless as a preventive of plague.

- 7. Alcohol lowers the resisting power of the body against the parasites of malaria and the microbes of tuberculosis.
- 8. All that has been said applies with equal force to opium and intoxicating drugs.
- 9. We therefore appeal to the people of India to maintain and extend the practice of total abstinence as enjoined upon them by their religious and social obligations.



An Advanced Program for Mexico

BY REV. SAMUEL GUY INMAN, NEW YORK

Secretary of the Committee on Cooperation in Latin America

War is over? Many are saying that it is armed intervention. A leading magazine heads an editorial: "The Time to Stop a War is Before it Begins."—and goes on to say: "Our war with Germany is over. For a while at least most of humanity has ceased its ghastly self-slaughter, and men's hearts and minds are filled with hopes and plans for a better and an ordered world. We have entered upon a breathing space during which, if public opinion will but steady itself, inform itself, and concern itself with realities instead of with chimeras, we may actually stop the next war before it begins.

"The next war! How can there be a next war? We have just won the war that was to end war. The Kaiser languishes in exile. Prussian militarism is overthrown. Whom then must we fight and

what are we to fight about?

"With a full realization of the seriousness of what we are saying, our blunt answer to the first question is Mexico, and to the second American Investments."

The American missionaries in Mexico believe that they have a duty to lead the American people in a program away from armed intervention and toward both the development of friendly relations between the two countries and to helping the Mexicans toward the solution of their problems. This article outlines the plan which the missionary forces propose. This plan is not hastily made. It represents an intense study of the subject for more than four years by a company of people who more than any other group of foreigners have become identified with the Mexicans and enjoy their confidence. Indeed many Mexicans have taken part in making the program and President Carranza and other leaders have heartly endorsed it.

Readers of the Review will remember that in June, 1914, many missionaries to Mexico finding themselves in the United States on account of political disturbances in that country, held a conference of representatives of interested Boards in Cincinnati, and studied the whole Mexican situation. Advanced ground was taken in matters of comity and union among the various communions and a challenging program was outlined. Under the Committee on Cooperation in Latin America, which acts as a Board of Strategy for the twenty-eight missionary societies working in Latin America, this program has been presented to the various Boards, was altered,

worked over, and enlarged. Finally, nine out of eleven societies at work in Mexico agreed to send delegates to a Conference in Mexico City, February 15 to 21, to decide on the final details of what is probably the most comprehensive cooperative effort to help a neighboring country that has ever been undertaken by the Christian Church.

THE READJUSTMENT OF TERRITORY

This program involves, in the first place, an entire readjustment of the territory occupied by the different societies, in order to do away with overlapping and duplication of work. The first American missionaries went into Mexico in the early seventies. As others followed they naturally settled in the most accessible places, with no concerted plan. So when a survey was made in 1914. much overlapping of effort was found. For instance, in a city of 35,000 inhabitants there were three strong normal schools for girls, supported by as many Boards, with six American missionary residents, while another whole state with a million people had not one evangelical worker. Most of those at the conference recognized, as soon as the facts became known, that the forces should be redistributed so as to give all parts of the country equal service. But how was it possible to leave fields occupied for nearly half a century, to sell property, and to abandon constituencies? If the Boards agreed, how could denominational machinery be adjusted, and how could we persuade donors of memorial buildings, and other interests to consent? It is too long a story, but the fact is that the need of the people has overcome the difficulties, so that the readjustment of territory has taken place. Two Boards, that of the Disciples and the Southern Presbyterians, have abandoned all the territory they had and have transferred their work to an entirely new part of the country, thus compelling their constituency in the United States to learn even a new geography. Practically all the other Boards have made sacrifices in order that all the country might be occupied. As a result today, each of the cooperating societies know just how much territory it has to occupy, just how many schools, institutions, hospitals, and workers it must provide, and best of all provision is made for every corner of the Republic to hear the Gospel message. The following description of the distribution of primary responsibility as now accepted by all the Boards concerned, for brevity's sake, does not include extra state boundaries, where more than one Board occupies the same state.*

Congregationalists are primarily responsible for the states of Sonora, Sinaloa, Nayarit and Colima.

^{*}The Northern and Southern Baptists and the Protestant Episcopal Church have not entered into the arrangement.

Methodists South, the states of Chihuahua, Durango, Coahuila and Nuevo Leon.

Friends, the state of Tamaulipas.

Associate Reformed Presbyterians, parts of the states of Tamaulipas, San Luis Potosi and Vera Cruz.

Disciples of Christ, the states of San Luis Potosi, Zacatecas and Aguascalientes.

Presbyterians, North, the states of Yucatan, Campeche, Tabasco, Chiapas and Oaxaca, Vera Cruz and territory of Quintana Roo.

Presbyterian, South, the states of Michoacan and Guerrero and part

of Morelos.

Methodist Episcopal, the states of Guanajuato, Queretaro, Hidalgo, Puebla, Tlaxcala, and parts of Mexico and Morelos. The Federal District with the capital, Mexico City is common territory.

This adjustment of territorial responsibility has been approved, and will have been largely carried out by the time this is in print. Some Boards have been working in this new territory for considerable time, having begun to reshape their program immediately following the Cincinnati Conference. The cooperating Boards are showing the finest spirit of unselfishness in exchanging property, and local churches are getting together in a new way. In some towns there is a uniting of two or three former denominational churches into one "Iglesia Evangelica" and properties thus freed are turned into Community Centers.

Mission Boards have made it clear to the Mexican churches that no authority was assumed over them to "turn them over" to other communions, but that naturally they would be glad if there could be a closer union of the churches, even as the missionary Boards were learning to cooperate more closely. The new movement is thus able to strengthen the churches by throwing them more on their own resources for the work of self-propagation, and by having the Foreign Mission Boards assume the distinctively educational part of the program.

Another distinctive advantage in knowing just how much territory for which a communion is responsible is that it can figure just how many schools, hospitals, churches, teachers, ministers, etc., it needs to do its job adequately.

Curiously enough, each Mission Board that has its territory delimited is now realizing the need of putting much larger forces in the field than it ever did when it vaguely considered all Mexico as its field. The Northern Presbyterian Board, that before carried on work all the way from Torreon to Yucatan, with a staff of about thirty foreign workers, since it has accepted the entire responsibility for a limited area, and made a careful survey of the needs of the reduced field, is now planning for a force of eighty-seven foreign workers, one hundred and twenty Mexican workers, and the expenditure of \$1,500,000 for educational equipment in the next ten years. The Southern Methodist Board reports that since taking over the property of the Congregationalists in the city of Chihua-

hua, it finds itself with the most complete mission station there that it has anywhere in the world, with a wonderful opportunity and responsibility for leadership in educational and philanthropic work in a great center.

Monterey illustrates a somewhat different situation, as there were more complications there. There were four strong Boards supporting work, the Southern Methodists, the Northern Presbyterians, the Disciples of Christ and Northern Baptists. The Presbyterian and Disciple Boards are to withdraw from Monterey. The two congregations, however, which are old institutions, with a well-developed membership, have decided to maintain independent life. Since the withdrawal of the Board's support, the Presbyterian Church has maintained itself, paid its pastor, and seems to be taking on new life. The Disciples Church, composed of some of the oldest Protestant families in Mexico, believes that it should continue its corporate life and do its part in the evangelization of the city. Yet both of these churches say that they appreciate the action of their missions in entering the cooperative movement, that it is best for the whole country, and that they will in every way cooperate with the Christian force left in Monterey. It has taken some time to bring about the feeling on the part of these congregations that the Boards are doing the right thing; and one cannot help but sympathize with them in hesitating to change over in a body immediately to another denomination merely at the suggestion of foreigners. There would seem to be little doubt that the problem will be worked out, and there will develop a very close cooperation, if not a union, between the Methodist, Disciple and Presbyterian congregations.

A great gain has already been made in the fact that these two churches have become self-supporting. It may yet prove that one of the best results from this exchange of territory will be the development of a large number of self-supporting churches. Monterey, a city of 80,000 people, needs four or more evangelical churches, if they are all cooperating with one another and doing work in different parts of the city. No doubt the Mexicans will find it easier to forget the denominational distinctions taught them by the Americans after they are placed upon their own responsibility.

As to the Northern Baptists, they are cooperating with the Southern Baptists rather than with the other eight Boards. This will mean that in practically all the large cities of Mexico there will be one of these cooperating Boards with either a Northern or Southern Baptist work. It is hoped, however, that there will develop in each of these centers a close cooperation between the two bodies, especially since the Northern Baptists have already approved many of the general plans for cooperation.

One's heart leaps with enthusiasm as he contemplates the wonderful opportunity a single missionary society has with such a magnificent property as the Southern Methodists will control in Monterey after they have taken over that of the Disciples. Beginning at the Lawrence Institute, with three buildings and a block of ground, one will find a magnificent boys' school. Just a block away is a missionary residence, and a half block of ground which will be taken over by the Methodists, and two blocks further the magnificent building of the Christian Institute, where the Methodists will start a girls' school. A little distance from here is the hospital which the Methodists conducted with such splendid results for many years, and which will be reopened soon. Further on down toward the center of the town is found the large Methodist church. After taking over the Disciples' property there will be five large pieces of ground, with eight buildings; one church, three large school buildings, one hospital and three residences. Even without being on the ground one can easily imagine how, with the proper force of workers all united under one Board, with one common policy, a great compelling program may be developed which will dominate the city.

The Board that takes under its control such a large amount of property, with so many different kinds of work, must look at the problem in a very large way. Opportunities will be equalled only by responsibilities. The old, narrow programs, with few workers and limited budgets, must be replaced by an inclusive program that will serve the social, physical, educational and spiritual needs of a community, with workers who are specially trained for each department of service. The educational program, for example, should be directed by a man who is thoroughly prepared in educational administration, and who understands not simply how to teach a few classes, but who knows the problems involved in the education of a whole people. Likewise the men who direct the evangelistic program should be of broad spirit, understanding how closely the spiritual development of a backward people like the Mexicans is tied up with the economic and political problems which confront them. The force should certainly include those who are specially prepared to direct various kinds of social service and community work. After eight years of almost constant revolution it is clearer than ever that those who will do the most for Mexico must help in every department of life, and that our mission work will be of little avail unless we appreciate the problem from this viewpoint.

The city of San Luis Potosi is another good illustration of how the new plan will work. The evangelical forces consisted of the Southern Methodists, the Northern Presbyterians and the Baptists. The Presbyterians and the Baptists have had only evangelistic work. Both own their Mission buildings. The Methodists have a beautiful church building. On one side is a residence capable of housing at least three families; on the other side is a building formerly used as a school for boys. A half block away is a large building that was used formerly as a school for girls. There have been no American missionaries in San Luis Potosi for four or five years, but Mexican pastors have kept up the church work. For some time the Presbyterians and Methodists, whose churches are only a block apart, have been considering the new program proposed by the Mission Boards, and each of these congregations has decided to cooperate completely in the new evangelical organization which may be developed out of these changes. It would not seem difficult to have these two churches combine. They might then become self-supporting.

The Disciples of Christ are to occupy this field in exchange with the Methodists, and the Presbyterians are to withdraw. The idea of the Disciple leaders seems to be that they would come in to do the educational and institutional work necessary in the city and to help, as might seem best, in the development of the local church. There is no intention to invade any of the rights of the individuals or congregations, but to cooperate with them in the development of a strong church, known simply as the "Evangelical Church." The Baptist pastor brought his congregation to a union service which was held in the Methodist church on a recent Sunday night, and expressed himself as desirous of cooperating in various ways.

THE PROGRAM IN SAN LUIS POTOSI

· A general outline of the proposed new program is as follows: the Evangelical Church, which would draw all of the elements possible from the various sources, will meet in the beautiful Methodist church building. The large property formerly a girls' school will be used as an institute along the lines already worked out by the Disciples in their "People's Institutes" in Piedras Negras and San Antonio, Texas, with night classes, lectures on many themes, that would interest and educate the people, reading room, circulating library, gymnasium, classes in carpentry, shoemaking and other mechanical arts, with a kindergarten and primary school during the day. The Presbyterian church building, which faces a prominent plaza, will be used as a center for the poor people, who are in such dire need. The rear room will be dedicated to a clinic, the upstairs to a distributing center for second-hand clothing, the auditorium to evangelistic meetings for those who attend the clinic during the day, and at night for showing educational films and giving lectures on hygiene and teaching adults how to read and write. There seems to be no limit to the opportunities for such service in this city, where the poor people have crowded in from the

surrounding country, hundreds of them sleeping in the doorways at night and walking the streets by day seeking for some little work to do or begging for enough to keep body and soul together.

The delimitation of territorial responsibility is, however, only a small part of the program which embraces three phases of work: (1) that done by each individual communion in its own territory; (2) that done in its own territory in accordance with a general coordinated plan; and (3) that done in entirely union institutions.

As to the first phase, the representatives of each communion visited their work and developed a program for their field before meeting in the conference at Mexico City. This means that each one of the eight Boards has now a carefully worked out program for its field, which includes the number of workers needed and the number of institutions to be established within a certain period, generally ten years.

The second and third phases of the program (coordinated and union work,) are clearly outlined. One of the most important divisions is that which calls for each of the eight Boards to develop an Agricultural and Mechanical college, specializing along the lines suited to the part of the country for which it is responsible. These schools will, therefore, be strategically located from Tamaulipas, Durango and Sinaloa on the North, down through the central states of Aguascalientes and Mexico to Michoacan and Yucatan in the south. While each of these will be supported by an individual Board, there will be a general secretary of agricultural education who will study the whole problem and coordinate these various schools in their endeavor to cooperate with the Government and the people in the solution of the land problem. The eight normal schools already conducted by the missions will be enlarged and several other schools of this class opened in order that every section of the country will have a center where both men and women may be trained as teachers. In the past the mission normal schools have furnished a large per cent of the teachers for the public schools in Mexico.

Then there is to be opened in each state capital and other centers of importance in the whole republic, a trade school which will be adapted to the industrial life and problems of each individual community. It has been decided also that a community center shall be opened in each of the cities and towns of importance in the republic. There will be a forum for the discussion of community problems, reading room and circulating library, night classes, lectures on subjects of public interest, clinics and other means of service.

The Committee on Cooperation in Mexico, which is the official representative of these various Boards, will have a secretary who will give his time to the coordinating of these various united efforts. A Board of Evangelical Education has been formed, which will also have a secretary whose business it will be to travel among the schools, suggest improvements in their curricula, coordinate their work, both among themselves and with the government schools, organize teachers' institutes and in every way develop the efficiency of the educational institutions.

Two years ago a Union Theological Seminary was organized in the City of Mexico, with eight Boards cooperating. It has been most successful in its work. Plans are now made for the larger development of this institution so that it may meet the great demands for Mexican Christian leadership. Nine Boards have united in the development of one evangelical publishing house with head-quarters in Mexico City. The various printing plants of individual Boards have just been consolidated. A union paper for all of the churches will appear about July 1st, and a bookstore and depository is now being organized. A union hospital is planned for Mexico City.

The conference also worked on the problem of a university in the City of Mexico which should represent the best combination of both North American and Mexican educational ideals. It was decided that this institution would do a wider service if it were not connected with any ecclesiastical organization. It is intended that it should be a Christian institution, laying emphasis upon both the moral and practical sides of education.

This far-reaching program was submitted to President Carranza by a delegation from the conference and was heartily approved by him. In the conference itself were a number of Mexicans who have prominent positions in the educational and political life of Mexico at the present time. In fact it is most surprising to find the preponderant number of men in the present Mexican government who are connected with the Protestant Church, either by having been educated in mission schools or who have been ministers of Protestant churches. The Director of the National Preparatory School is a Presbyterian elder. The Secretary of the National University is a former Protestant minister. The Director of Secondary Instruction for the Federal District is the son of a Protestant minister. Several governors of states are Protestants, as are countless directors and teachers in public schools.

It might be well to add here that President Carranza has recently initiated reforms in the constitution of Mexico, to change those articles which prohibit religious corporations from conducting primary schools, and foreigners from exercising the rights of the ministry in Mexico. The American Mission Boards therefore feel that they can count upon the enthusiastic support of the Mexican people in the development of this large, inclusive program.

Some Effects of the War on Africa

BY REV. JAMES DEXTER TAYLOR, D. D.

Missionary of the American Board in South Africa

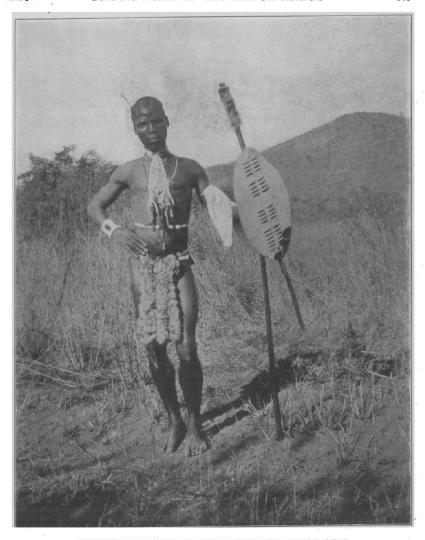
WENTY years ago the Boer War in South Africa absorbed the attention of the world and held the front page of the newspapers for three years. From 1914 almost to the present there has been going on in Africa a war, which, for extent of territory involved, number of men engaged, loss of life, and especially for its effect on international relationships, dwarfs the Boer War into insignificance and yet it has had for the most part only an occasional paragraph in the newspapers.

It is interesting to trace the relation of Africa, remote as it seems to the every day life of the average American, to the World War and to world peace. In Africa the old style of international politics has been supremely exemplified, the race for territory, the clash of territorial and political ambitions, the secret treaty and the trading of interests. For many years before the war broke out Africa had been, equally with the Balkans, the powder magazine of the world. On more than one occasion war clouds have hung over Europe because of what the agents of European governments were doing in Africa. There the Germany which entered with uncertain and reluctant step on a policy of expansion in 1885 had, by the time when her military successes seemed about to promise success to her ambition for world power, remapped Africa, laying out for herself a "Mittel Afrika" empire which was to be the foundation of her "Mittel Europa" empire, supplying the raw materials without which the latter could not exist, and diverting the attention of her greatest potential opponent, Great Britain. There the two great democracies of Europe, adjusting their long antagonistic interests, formed by the treaty of 1904 the basis of the Entente Cordiale which settled the alignment of Europe's great democracies against her great autocracies in the world war. There, at Tangier, at Algeciras, and at Agadir were heard the first rumblings of the war that was so near. Moreover, Africa might well have caused the Allies to lose the war. Had Egypt and the other Mohammedan countries on the north been drawn by the wiles of Germany into the "Holy War" proclaimed by her unholy ally, or had the mass of the Dutch population of South Africa been deceived by the same clever propaganda into rebellion against Great Britain, there would have been a different story to tell on the western front. Africa will put to the test the unselfishness and idealism of the Allied Nations at the peace table, for there are the possible spoils of war, but there also is the great opportunity for an experiment in international government. Surely the interests of Africa are the interests of Christendom, and we cannot afford to be indifferent as to what becomes either of Africa's territory or Africa's people. We are not here mainly concerned with political considerations, but with those which bear upon the progress of the Kingdom of God in Africa.

Let us first review what the war has meant to the African and to the missionary work in Africa. The former German territories in Africa, which have been conquered by three years of hard campaigns and severe fighting, are in area five times the size of Germany in Europe. Their population, estimated by some writers as high as 13,000,000, has been under the arbitrary, militaristic rule of the power which knew no scruples that might prevent the attainment of its ends. Even before the war its population had been reduced by cruelties, private and official, to an alarming extent. Slavery still existed, so that 185,000 slaves to be freed is one of the legacies left in East Africa.

It is said that about 200,000 lives were lost in the Kamerun campaign alone; native communities were scattered, never to be reunited, thousands of natives were driven from their homes by war or drawn from their homes for service with the forces. Twenty thousand Bantu from South Africa served as drivers with the forces in East Africa, besides an equal number who saw service in labor battalions in France. About 167,000 natives from Nyasaland, Uganda and Rhodesia served as carrier corps. Native troops from Nigeria and Sierra Leone took part in the actual fighting in East Africa. Native levies were drawn from the territory of every allied power in Africa, which means every province of the great continent. It is not too much to say that the great continent, accustomed to be called the "Dark Continent," still almost as much a terra incognita to most Americans as before the explorations of Livingstone and Stanlev. has felt throughout its mass and amongst its millions of backward peoples the upheaval and distress that has come to so large a portion of the world during the Great War.

Perhaps, to a degree beyond our knowledge, there has been felt throughout the length and breadth of Africa the throb of the same great hopes that the war has brought to other peoples. We do not say that the full meaning of democracy has penetrated to the mind of the pagan African, nor that he knows and sympathizes with the ideals of a League of Nations, but he is shaken out of his old pagan inertia, he has new and



WHAT SHALL BE HIS PLACE IN THE NEW DEMOCRACY?

larger ideas of the rest of the world, and his ambitions are awakened as never before. There is therefore created a new psychological atmosphere for missionary work, an atmosphere at once full of hope and full of danger; hope in the arousing of ambition, the broadening of horizons, the attaining even to a small degree of a world point of view, the inevitable result of which will be a turning toward the education which he recognizes as the basis of the white man's power. The point where that education is most accessible to him, in most cases the only point where it is obtainable, is the Mission Station. Mass movements, already a marked feature in many parts of the continent, for example, in Nigeria, Kamerun, Uganda and Livingstonia, will probably become more general. A sense of help-lessness in the new conditions, as well as ambition for the white man's education, will drive the natives to the missionary as their nearest and most trusted friend.

The danger in the situation lies in the fact that there will be more or less blind reactions to poorly understood influences. The heathen prophet will find good soil for his dangerous sowing, as he does in every great crisis. Already in South Africa the native is learning to use the dangerous weapons of democracy. Strikes are becoming common. Those nearest the life of the native feel that he is in a turmoil of unrest. Hard times, the pressure of discriminating legislation and the tension of racial adjustments are producing a mental attitude in the native dangerous to himself and dangerous to the State. Even the Church is feeling the tension. Ethiopianism, the policy of no white control in the native church, is reviving after a somewhat quiescent period.

Truly it is a time for great activity and great prayer on the part of the Christian forces. The native is learning to use the dangerous weapons of democracy, the strike, passive resistance, political agitation. It is for us to furnish him with its useful tools, an understanding of Christian ideals and ethics, an education in industry; we must provide social outlets and opportunities; we must direct the growing sense of racial solidarity; we must labor to secure for the native rights and opportunities, fair land tenure and a share in the privileges as well as in the responsibilities of civilization. The war has intensified the conditions which the white man's civilization was already bringing to Africa. It has also vastly enlarged and intensified the missionary opportunity and responsibility.

The war has to an appreciable extent crippled the missionary forces which were already inadequate to the great task. The great German missionary organizations in Africa have for the most part been put out of business by the war, except in South Africa where they have been able to continue on a limited basis. As the conquest of the territory has proceeded, the stations have gradually been reopened and Christian communities collected and reorganized, but under British and American societies which have had to stretch their slender resources of men and money to take on the new responsibilities. The closing out of

the German societies has removed several hundreds of missionaries, together with their support.

The necessity for the substitution of the French for the German language in the schools of those areas of Togoland and Kamerun under French control has brought a further strain upon the missions in those areas. A complete and sudden adjustment to new language and new laws cannot be made without serious strain on organizations always undermanned for the size of the task.

A still further crippling of the missionary force has been by the drawing away of large numbers of missionaries into military service. Some have been combatants, as in the case of the French; others have been chaplains or officers in labor contingents. Some have officered carrier corps. Medical missionaries have in many instances given either whole or part time to military service.

Building enterprises have been held up by the prohibitive cost of building materials. Missionaries have had to give an unusual amount of time to the raising of local products to serve as substitutes for foreign necessities of life unobtainable owing to shipping conditions. Government grants for education have either stood still or in many cases been decreased or withdrawn. Self-support has been made difficult in the native churches on account of economic conditions.

Cooperative efforts have been handicapped. For example, the General Missionary Conference of South Africa which should have met in 1916 has not met since 1912. Preoccupation with war interests, the financial stress, the impossibility of securing cooperation with German missionary forces, formerly a factor in the Conference, all have operated against such important cooperative enterprises.

Mohammedanism has undoubtedly suffered less and benefited more by the war than Christianity. Upon Christianity, the gospel of peace on earth, rests the burden of accounting to the native for the war among Christian nations. Mohammedan priests have been chaplains of pagan African battalions in the Sudan. Mohammedan soldiers have gained new prestige in many fields. The Christian propaganda centers in mission stations and schools, which have in many instances been closed or scattered during the war. The Mohammedan propaganda centers in the mobile trader who can quickly resume his travels on the caravan routes. Mohammedanism, broken as a political power, is perhaps more alive than ever as a religious power and is pressing southward to the very borders of civilized Africa.

LESSONS FOR THE RECONSTRUCTION

1. The African, not only in the conquered German colonies,



JOHANNESBURG MINE WORKERS-FOR GOD OR FOR THE DEVIL

but in all of Africa, must get a square deal. He has had his share in the sufferings of the war. He must share in the privileges of life, liberty and self-government which the war has bought. His present capacity to enjoy the full benefits of democracy is limited, but to the limits of his capacity he should benefit by the new conditions. There is something pathetic and one may hope prophetic in the fact of thousands of Africans, the hewers of wood and drawers of water of the world, the nation without a nationality, fighting for the cause of world democracy, or laboring that an equal number of white men might fight. It is a safe guess that the number of native Africans who have contributed to the Allied man-power will run well toward half a million. They have given their lives for the cause. Not only must the millions who have been freed from Germany's oppressive rule not be placed again under such control, but the League of Nations should see to it that throughout the continent the African secures equitable possession of land, self-government to the limit of his capacity and protection from exploitation by the white race. It must be secured also that governments shall give the freest opportunity and the most cordial cooperation to the missionary forces which are laboring for the uplift of the African. The Portuguese and French colonial governments have been and are antagonistic to missionary effort in some of the areas under their control.

We do not ask that African populations living in primitive tribal conditions, and still in the grip of fetishism shall be asked to decide by ballot what European nation, if any, they would choose



CHRISTIAN PREACHERS IN TRAINING AT UNION THEOLOGICAL COLLEGE, NATAL

to rule over them, nor that the conquered territories be handed over to the rule of native chiefs, but we do insist that in all territories there shall be recognition of native rights and provision for native development, not according to the standards that the economic or political interests of the rulers may make expedient, but according to the standard that shall satisfy the conscience of the Christian world. Whether this international responsibility shall be exercised through the international commission government proposed by the British labor party for all of Africa between the Sahara and the Zambesi is a question of practical politics; the maintenance of the principle is an obligation of Christian statesmanship.

2. The native church has shown itself in the trying circumstances of the war to have the faith and the staying qualities that prove its capacity for a large place in the reconstruction plans of the missionary enterprise. In German East Africa Christian communities, of British origin, passed through severe persecution without flinching. In Kamerun, where there was so much of suffering, the progress of the Church toward self-support was not stayed and its magnificent evangelistic enterprise continued unhindered. in Uganda the Church has seized eagerly upon the missionary opportunity that the war has opened of carrying the gospel to other

tribes. Everywhere the native Christian has made good. As a steadying influence in the overseas labor corps, in the Christian carrier corps, in East Africa, and as a medical unit in the same campaign the native Christian has won high praise. Unquestionably the native church is a steadying influence amidst the social turmoil in South Africa.

The inference is that much is to be hoped from the development of the native church into full self-support, self-control and self-propagation; and the greater also is the emphasis upon the necessity for the training of a strong native leadership in the pastorate, the teaching profession and the trades.

- 3. The end of the Great War is the psychological moment for the intensifying of the war against the great remaining atrocity in Africa, the liquor traffic. The liquor interests of South Africa have selected the most critical moment in the history of the South African native to launch a campaign to break down the prohibitive laws in the mining areas by opening canteens for the sale of Cape wines and beer to natives. No time will be lost by the trade in recovering lost ground in Nigeria and elsewhere on the west coast, where war conditions have temporarily suspended the importation of liquor. The war has proven more conclusively than ever that the traffic is a cancer in the life of nations. The moment of peace is the moment for the temperance forces of America to back the missionary forces in Africa in a great campaign for the abolition of the liquor traffic throughout the continent.
- 4. All that has been said puts new emphasis upon the necessity for co-ordinating the missionary forces on the field. Kikuyu has sounded the trumpet of advance in its declaration of purpose not to rest till all the societies in that area shall share one church and one ministry. The German societies must be welcomed back to their share in the common enterprise of the Church. Denominational lines must fade, national churches from abroad must take on more truly African character, there must be greater recognition of the essential oneness of all churches in Christ; there must be a re-survey and a more definite attempt than has yet been made to avoid overlapping in the more settled portions of the continent; there must be unity of effort in great social service and educational programs that the resources of the Kingdom may not be squandered and that the greatest opportunity Africa has ever presented may not be wasted.

Altogether the tasks that face the Church in Africa after the war are such as emphasize the duty of the American Church to keep Africa very much to the front in its prayers and its giving at this critical time.

The Church and the Industrial Situation*

BY THE REV CHARLES A. BROOKS, D. D., NEW YORK

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HERE is a striking and significant coincidence in the way the united missionary education program fits in with the recent rapid development of interest and importance of the situation as concerns the world's industrial workers.

The united home and foreign mission topic agreed upon a year ago, "Christianity and the World's Workers," recognizes the fact that the issues involved are not sectional or national but universal; that they are not remotely "foreign" or too inconveniently "home" to be interesting. This is a happy assurance that there is no real rivalry or competition or division of interest between "home" and "foreign" missions. Even more full of promise, is the recognition that the subject itself is missionary, inviting the challenge of adventure for God and humanity, the conflict of long established wrongs with divine truth and light and love and the dawning kingdom of Brotherhood and Peace.

The working men and women the world over, the common people whom God must love, according to Lincoln, have become intensely conscious of themselves as a class, and the necessities of the war have made them aware of the dependence of the world upon them and their co-operation. They have alarmed the more conservative elements by their insistence upon immediate satisfaction of their claims, reasonable or unreasonable. The highest wages ever paid have not proven sufficient to keep many groups of labor active and productive even though any slacking of their effort imperiled the cause of world freedom in which they had as much at stake as any one. Then the debacle in Russia, the Socialist opposition to the program of America in the war and the proven disloyalty of the I. W. W. has roused bitter resentment and deep suspicion in the minds of conservative people that the class struggle is brutally and blindly selfish, and is a menace which must be put down at all costs.

But these facts do not tell the whole story nor do they finally dispose of the matter. We are not to be done with this struggle until the moral leadership of the world courageously finds the way to permanent and just industrial peace.

America in 1800 was largely a rural nation. In that day eightyeight per cent of the people lived in the country and cultivated the soil. Today only twenty-four per cent are farmers. There are seventeen great cities, each of which is larger than any one of our ten smallest states. In 1910, 13 cities had an aggregate population

^{*}This article was written before the Armistice was signed .- EDITOR.

of 17,000,000 and employed in great industrial concerns more than 2,500,000 workers. The annual output of those concerns according to the government report was valued at \$7,500,000,000. The mining and lumbering industries, with transportation, represent vast investments of capital and employ many thousands who live under conditions far less favorable to the general welfare than many of the cities and larger towns offer. The entrance on a large scale of women into industry and the great army of the foreign born present their own peculiar problems. The presence of children in the struggle for daily bread is a dark blot upon our civilization. Professor Fairchild of Yale well reminds us that our knowledge of how to produce satisfactory social conditions has not kept pace with our knowledge of how to produce wealth.

When the war began, America underwent very radical industrial changes. The future significance of many of these changes and the establishment of many precedents, only an inspired

prophet would attempt to foretell.

The tremendous industrial expansion which followed the unprecedented demand for war materials has revolutionized many communities and created outright many more. The Government established numerous centers under the Ordnance Bureau of the War Department for the production of chemicals, the loading of shells, etc. with populations varying from 1,000 to 25,000; built the houses and schools, the sanitary equipment and established a City Manager form of government. Old established industrial centers such as Newark, N. J., Bridgeport, Conn., Akron and Youngstown, Ohio, Bethlehem, Pa., Camden, N. J., Chester, Pa., etc., experienced an almost inconceivable growth in population. The Delaware River Basin has become one of the busiest industrial areas of its extent on the globe. It is a conservative estimate that over 90,000 new population, including many foreigners and negroes, moved into the region. It is impossible even to estimate with any fair degree of accuracy how many people have been affected by these new conditions the country over. Some of these industries very naturally have now experienced a reaction but many others are not so much affected. Shipbuilding must go on for many years, the great chemical expansion begun under the pressure of the war will not be allowed to lapse. Many of these communities will have a great industrial future.

The migration of negroes from the Southern States to Northern industrial centers has in it great possibilities for good or ill. The railroads have been pioneers in importing negro labor to replace the returned immigrants called home to take their part in the war. Not less than 750,000 negroes have crossed the Mason and Dixon line to find a place in our Northern cities. Perhaps no single section has felt this more than Ohio, Indiana and Michigan.

A recent survey conducted under the auspices of the Home Missions Council indicates conservatively that 130,000 new negro population has settled in these States. They naturally are obliged to live in the most undesirable quarters. They have been met by a hostile attitude on the part of many workers. The fearful outbreak in East St. Louis is an indication of the social and industrial upheaval, fortunately less serious in other sections than on the border. The higher wages and generally better conditions than most enjoyed in the South makes it apparent that in all probability these people will remain permanent residents in the North. These recent developments add a new importance and urgency to the industrial situation.

THE RESPONSIBILITY OF THE CHURCH

No argument is needed to prove that the Christian Church in America is still too much of a negligible factor in the industrial world. It has little influence upon the masses of workmen and is either openly denounced or completely ignored. It is generally suspected of being partisan in its attitude and of representing the conservative element of society.

Without attempting any discussion of this very important problem may I suggest some ways in which the Church should reclaim her rightful leadership and influence.

- 1. The leaders of Christian thought and activity, pastors, laymen, secretaries and editors must recognize the existence of a crucial opportunity in the period of reconstruction. It will not do to fall back upon our own formulas, strafe the Socialists, the Industrial Workers of the World and the Bolsheviki and take an attitude of hostility toward the labor leaders who in many instances have merited criticism. We must give ourselves earnest study an and open minded ofthe involved and have an intelligent grasp oftion. To-day Socialism seems to offermany earnest the only medium of expression or outlet of their social passion. But there are thousands of men equally earnest and devoted to the cause of human welfare who cannot accept the doctrine of Socialism, and yet must line up with some constructive force which will not compromise with injustice nor tolerate human exploitation. The Christian Church can have these men and women any time she makes it evident that she stands foursquare and uncompromisingly for the supremacy of human rights in the name of her Lord. If the Church cannot lead these socially minded men and women, she will be thrust to one side, for God is marching on.
- 2. The Church must show its spiritual vitality and loyalty to the Spirit and mind of Christ by its passion for human welfare. Only a spiritually dead church can be indifferent to human need or

suffering. The great spiritual awakenings of the Church have been followed by great reforms. The revival which awoke England under the ministry of Wesley and Whitefield aroused England to realize the social wrongs of that day.

The Sunday schools established by Robert Raikes of Gloucester were the beginnings of a popular education. By writings and by her own personal example Hannah More drew the sympathy of England to the poverty and crime of the agricultural laborer. The passionate impulse of human sympathy with the wronged and afflicted raised hospitals, endowed charities, built churches, sent missionaries to the heathen, supported Burke in his plea for the Hindu and Clarkson and Wilberforce in their crusade against the iniquity of the slave trade. John Howard drew his inspiration for prison reform from the same fountain head of spiritual powers newly opened for the healing of the nations.

There can be no such thing as devotion to Jesus Christ which does not carry with it love for men, especially for the folk who need it most. In fact our Lord said that the only assurance of our devotion He would accept as valid is what we do for those whom He loves.

3. The Church must democratize its service and its fellowship. The Church was meant to be a kind of working model of the Kingdom of God, an ideal society. There can be no such thing as a class consciousness in a truly Christian Church. A "labor" church is as much an anomaly as a "capitalist" church. When Phillips Brooks was to preach before Queen Victoria, some of his English friends were anxious that he should appreciate the distinguished honor and rather broadly hinted this and asked what sermon he had chosen to preach. This great Christian replied, "I have but one sermon." When asked to address a working man's meeting in Faneuil Hall he replied, "I don't know how to talk to working men." They were just men to him and he had the same message for them as for the men and women of the Back Bay. The working men liked him the better for it and it was while serving as their chosen arbitrator to settle a street car strike in Boston that he contracted the cold which later caused his death.

Before Democracy was ever written into the constitution of any nation it was written into the constitution of the universe. Democracy is the Christian valuation of human personality. Democracy should begin in the House of God.

A pastor in a Western city one day, as we were planning some community service for an unchurched section of the city, told me of a neighboring pastor who said when he had sought to interest him in the project: "I am on a still hunt for substantial people." That undemocratic and essentially un-Christian attitude has alienated many working people, and has actually turned many of these

same "substantial people" from its doors. The Church can have the people any time it really wants them. But to want them, really and truly and deeply want them, is a spiritual achievement of a very high order.

4—The Church must proclaim with unmistakable clearness and unwavering emphasis the stewardship of wealth and social position. The recent book by David McConaughy, "Money, the Acid Test," rightly makes stewardship include not only the giving of money, but the conscious and recognized obligation to society for the possession and use of every thing we possess. If we had been faithful a half a century ago in proclaiming the broad conception of stewardship we would have avoided many tragic mistakes and saved many wasted lives. This inability to recognize the application of Christian principles to business has been the root of untold injury to the cause of Christ. Whenever the Church will consider unsocial and dishonest stewardship as a ground for discipline and a basis for disfellowship it will have done much to regain the confidence of the man in the shop and the mine.

But in the light of the late crusade against world oppression and injustice, against exploitation and disregard of human rights, we have found our souls, we trust, and are ready to dare all things, make any sacrifice, endure any hardship in order that our dream of brotherhood and redemption may be realized. It is this new temper of soul which should enable the Church to rise up and attempt the impossible.

A NEW MISSIONARY PROGRAM

This attitude and spirit for which we have been pleading must of necessity be reflected in the missionary program of the churches.

1—There must be effective co-operative planning and execution. That was at once apparent in the new industrial centers developed under pressure of the war. It was this conviction that led to the organization of The Joint Committee of Sixteen to represent the War Time Commission of the Churches and the Home Missions Council. This Committee adopted a tentative budget, for the first year, of approximately \$900,000, and plans to establish Community churches with an adequate staff of workers in the new permanent communities and is enlisting the support of the various Home Mission Boards to strengthen already existing churches in the older established communities which have been called upon to meet the emergency of this industrial expansion.

This spirit is finely illustrated in the organization of "The Calumet Church and Missionary Federation," which is really a missionary planning Board to study and provide for the needs of that rapidly developing industrial region contiguous to Chicago on the East. Christian unity to be of any value must be wrought

out as the unity of allied military action has been wroughtardluu out in France, under the pressure of a great common peril and challenge which makes the recognition of a common cause absolutely essential to victory. The great masses of laboring men and women, the people of the great congested areas in our cities, neither know nor care about our historic or theological differences. What they will understand readily is incarnate love and friendliness which reveals and interprets the Saviour.

2—Our missionary program must be a comprehensive community program projected not upon the basis of theories, but on the ground of meeting the needs of the community.

During the frightful suffering endured by the poor in New York City in the winter of 1917 to 1918 the churches endeavored to keep the buildings warmed and opened to the community. The children came from school and the mothers and babies from the tenements, to seek refuge. One of the missionary organizations, when the coal for the churches was exhausted, appealed in vain for more. Finally the head woman worker went in person to present the urgency of the situation. She at once met with the sharp reply that they were not furnishing coal for churches. Then pleading for two minutes' time she told the story of the heroic service they had been doing to meet the emergency. Before she had finished the coal administrator called on the telephone to a supply yard and the missionary heard one end of the conversation and her imagination supplied the other. "Send some coal to the Second Avenue Baptist church. Yes I know we are not supplying any coal to churches, but this isn't a church. They call it a church. but it isn't a church, it's a place where they take care of children and women with babies. Send them some coal."

The missionary program which is to minister to the community where congestion and poverty abound, where life is barren of beauty and warmth, must provide for the whole life of the whole community. The foreign mission program has long ago recognized that obligation, but some way our conventional religious activities have not made room for a building which shall be a community center, with a day nursery, a dispensary, a laundry, recreational and educational equipment. But we see it now, and the great Home Mission Boards will never be content to confine their ministry to a program that calls for a twice a week opening of a meeting house.

There can be no substitute for personal religious experience. What we plead for is what John the Baptist came for, a preparation for the Lord, a prepared way, with rough places smoother, the crooked straightened, the low places filled up and the high places leveled, that the glory of the Lord may be revealed and all flesh see it together.

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

Working By Proxy

METHODS OF HELPING OTHERS DO THEIR WORK

Is it true that no one can do another's work? Perhaps so, but equally true is it that every one can help some one else to do his work better. Some of the most effective workers in the world to-day are effective because of the people who are helping them, while the greatest things accomplished by men and women are not always the things they actually do themselves but the things they make it possible for others to do.

WILLIAM CAREY did a work which reached to the ends of the earth. A widow unknown to fame in whose home he began his work helped to make possible a work which she could have in no wise done herself.

A woman who never set foot in Africa made possible much of the work done by David Livingstone by handing him a cash gift as he was going out to his work. With this gift Livingstone employed the native man who cared for him in many ways, who conserved the strength of his master by attending to details of his work, and, who actually saved the life of that greatest of all missionaries to the dark continent, in an encounter with a lion.

We are inclined to most extravagant economy in withholding the equipment which would make the work of missionaries and missionary leaders really effective.

Extravagance garbed in the guise of economy is it which bids a missionary secretary save on clerical help to the exhaustion of his own vitality, while truest economy is found in the expenditure of sufficient amounts to conserve valuable strength and multiply efficiency.

The American women who gave Dr. Ida Scudder an automobile literally made the strength of that splendid worker in India as the strength of ten, for doctor plus an automobile can cover as much ground and see as many patients as ten doctors minus an automobile.

A missionary who has been in service for thirty-two years recently wrote to a friend: "It would be so easy for some one to make possible a longer period of efficiency for the older missionaries by a little thoughtful provision for aids in our work. We go through our first and second and perhaps our third decades with enthusiasm and energy, struggling with the ever unsolvable problem of making two very inelastic ends meet to cover the needs of the family. We do it cheerfully and get so used to it that stretching one dollar to the purchasing power of five, and making something out of nothing, grow to be in time almost second nature.

"But when we start in on our fourth decade we face a very difficult situation. By virtue of our thirty or

more years' residence and work in our adopted land we are at last really in a position to do many things we have longed to do. Now we meet evidences of a love and confidence, gained only by long years of residence and work. Now come requests to take charge of many important activities and, after working for all these years to reach this vantage ground, we have to fail to make the most of it, because of physical limitations. If an adequate means of traveling about the large city in which our work may lie were provided, we might be able to do some of these things we have longed to do and now have the opportunity of doing. If we could have enough help in our homes, so that the entertaining which is at once a great privilege and a great drain on the strength of the senior missionaries, might be less of a drain and more of a privilege, we could have strength released for the outside work that calls so insistently. Even if he is able to get along without it in his younger days, a missionary after his third furlough should have some kind of conveyance for his own use, or else a fund to enable him to use more freely the public motor cars when such are available. To his former salary should be added enough to enable him to live and entertain the many guests who come to his door, without the straining economy which exhausts him.

Here for instance is the wife of a missionary. She is over sixty but is in good health and goes about four miles to her work. She takes two lines of cars and walks five blocks each way, occupying about an hour in making the trip. She returns home exhausted. If she had been able to go in an automobile she could have made the trip in less than fifteen minutes and been rested instead of wearied by it. Why does she not live near her work? Because her husband's classes must be considered first and their home is convenient to these."

Many people have given thought to increasing the efficiency of the young missionary, but here is suggested a great opportunity of prolonging the efficiency of workers, already trained and acclimated, who have a hold on the work and a position of influence not to be had by any new comers to the field, no matter how gifted and energetic they may be.

UNLISTED IN WHO'S WHO

Yet they have made some great work possible.

During the days of the war it seemed that a missionary secretary, who was doing exceptionally fine work in rural communities for the Federal Council of Churches, would have to give it all up because his wife's strength was not sufficient to meet the demands made by the care of the home and the children, with no servant to be had on any terms. A bright young schoolgirl saw the situation and proposed that she would come in for several hours every day to cook or to wash dishes or to clean house or nurse as the need was. Some of her schoolmates made horrified ejaculation: "Surely you are not going out to help to do housework!" "Oh, no," said she. "I'm going out to help the Federal Council of Churches carry out a program for a great work in rural communities."

In the Centenary Campaign of the Methodist Church a man was needed to do a fine piece of organizing work in looking after the allocation of five thousand minute men to speak in different churches. A New York pastor was found who was peculiarly fitted for the task, but there seemed no way to secure his release from the heavy pastoral work which demanded all of his time, until a young layman said, "Now I cannot manage as big a proposition as this area proposition with the assignment of speakers and all it involves, but I can organize the executive work of this congregation so as to release a large part of the pastor's time on six days

of the week. Whereupon he applied himself to the task of having the members of the congregation take care of many of the week day activities which had previously been attended to by the pastor. comers, and new members were called on, the sick were visited, and a splendid system of work was set in motion which made it possible for the pastor to give his time largely through the week to the big piece of work for the Centenary. This was the main objective, but a valuable by-product was the increased activity of the membership of the congregation in the work of the church.

There is a woman whose name has never appeared in a list of missionary workers, but who is doing a great work by proxy. She does not speak at meetings nor is she known to executive councils, but she slips quietly into the home of a prominent and busy missionary leader who is eminently fitted to both of these tasks, and takes charge of her darning basket, thereby releasing much of her gifted friend's valuable time for service which she alone can give. Another woman who was doing a fine piece of public work in addition to her own housekeeping was enabled to continue it without interruption because a practical friend said, "I cannot do the speaking you are doing, but if you will keep right at it, I'll attend to your canning and preserving this summer."

A business man proposed to assume the salary of one of the great missionary leaders of this country, making it possible for this most convincing speaker to go all over the country giving his message. He has stirred the hearts of men everywhere and secured multiplied thousands for missions and many missionaries for the field. The business man could not have done the work, but he made it possible for another man to do it.

In the year 1884 a Bible class teacher put his hand on the arm of a young Sunday-school superintendent. "I'm glad to see you are a delegate to the International Sunday School Association. Of course you are going." "I'm a delegate, but I'm not going," was the answer. A bit of questioning brought the information that he was not going because he did not have money to pay his expenses. Then the Bible class teacher said, "Now see here, I believe in you and what you're going to do in the Sunday-school, and I'm going to see that you go to that convention."

The young man went, and there his eyes were opened to the possibilities of the Sunday-school, and he has given his life to the realization of these possibilities.

The Bible school teacher had only a local influence through his own work, but when he found Marion Lawrance and gave him the \$20.00 which paid his expenses to his first Sunday School Convention, he set in motion the greatest influence of his life.

He little dreamed that he was helping the future General Secretary of the International Sunday School Association to find his work and to do it in a way that has for years made him the outstanding Sunday-school leader of the world.

In like manner some one saw the possibilities in a young law student, and made arrangements for W. C. Pearce to go to his first Sunday-school convention, which was a great influence in directing his exceptional ability in dealing with men in the channels of Christian and Sunday-school work.

DANGERS OF SELF-CENTERED SERVICE

At a summer conference some one spoke of the magnetic personality and the outstanding success of one of the leaders.

"Yes," said a thoughtful man quietly, "I have noticed his success and have noted that it has been attained at the sacrifice of other men's success. He seems to have had no thought beyond his own classes. He has kept the members of them beyond the hour, and knocked the heart out of the work of the man who followed him. He has featured his own work, but has done nothing in a big cooperative way to help others do theirs."

To constantly have a thought for the success of others; to make it possible for some one who is about to fail to succeed; to help some one who is doing good work to do better work; to lead into the work some one who has been on the outside: here is broader opportunity than unconsidering, self-centered achievement of one's own task alone.

HER GOING AWAY HAT Modes and Methods in Missionary Millinery

The members of the missionary society wanted their pastor's wife to go to the summer conference, but the financing of the trip was the thing that clouded their brow.

She was a fine missionary leader, but for years she had been giving freely out of her store with no chance for training or for stimulating association with other leaders and teachers. The summer conference with its rich program of methods and study would be just the thing for her, but where was the money to come from, and just how was it to be presented to her?

Then began much whispered discussion and many mysterious references. Whenever "the hat" was mentioned, people smiled a little knowing smile and stock in millinery straight-

way became popular.

At the close of the next meeting of the society a delivery boy appeared at the psychological moment with a huge hatbox addressed to the pastor's wife, who was asked to come forward to receive it. When the box was opened a straw hat, product of a five and ten cent store, was lifted out. Interest centered not in the shape but in the most startling trimming, eloquently suggestive of St. Patrick. Greenbacks were gracefully

rosetted and looped, artistically draped, and gaily streamered.

The hat was presented as a "going away hat" for the summer conference trip and the application thereof was evident. The committee testified that they had no difficulty in securing the gifts and that practically everyone to whom they mentioned it immediately wanted to have part in the plan.

Here lies a suggestion for sending delegates from various organizations. A bright little rhyme to accompany the presentation adds to the occasion.

ONE WOMAN'S INFLUENCE

The day was done, and a woman tired and weary signed her name to the last note to be written as the clock struck twelve. "Another day gone and what have I done?" she said.

She read over the two notes:

"Dear Miss Blank: There comes to me so constantly the feeling that the nurses in our hospitals are so over-worked and that they have so little relaxation from their constant association with a world of sickness and suffering that I just long to snatch them away from it all for a little while into an entirely different atmosphere which would put a new song in their weary hearts and a new spring in their tired steps. I have engaged two seats for all the orchestra concerts this season which I want to place at your disposal, as you are in charge of the nurses. I cannot do the work they are doing but perhaps this strain of music in their lives will help them to do it better."

She sealed this and then glanced over the other note.

"Dear Pastor; I am sending you a line to let you know that a little bird flew past and whispered to me that my pastor and my pastor's wife were tired and needed a rest. This same little bird flew on up to Poland Springs and engaged a room for you for a month on the very spot you said you would choose of all spots for a vacation, and tells me that the bills are all paid in advance. It was a blue bird, by the way, and I am sure if you follow its leading you will find happiness and new strength."

Before she went to sleep, her thoughts traveled back over the busy hours of the day. No great task had been done. She had attended a meeting of the Orphan's Home Board and had succeeded in getting an assistant for the superintendent. She had gone by the hospital to make sure of the delivery of the victrola and the records the nurse had told her would be such a wonderful help. She had lost time there because one of the young doctors looked so tired and worn she had stolen him away for a little ride in her automobile.

Then she had mailed to a missionary friend in Japan a number of dainty little dresses which her own little daughter had outgrown, and had sent with them a batch of late magazines. In the evening she had given a birthday party for one of the deaconesses at the mother house. For years it had been her custom to be hostess for the birthdays of the sisters, most of whom were far away from their families. Then she had finished up with the dressmaker who was working on a dress for her friend. She thought of this friend as she went to bed, and prayed that God would speak through her His messages as she traveled through the land addressing important meetings. Several years ago she had proposed that she would become "Lady of the Wardrobe" to do her friend's shopping and look after all the timeconsuming details, so that her full time might be released for missionary service.

She slipped out of bed to write yet another note to assure this friend of hers that she was following her schedule with prayer. Then she went to sleep, little dreaming of what she had done that day.

In the dim light of a hospital room a doctor and a nurse sat by a patient's bed.

"We lose," whispered the doctor to the nurse, as he admitted the hopelessness of the long, hard fight by a sigh and sat down dejectedly by the patient's bed.

No relaxing was evident in the nurse's face. The lines about her

lips tightened, her eyes flashed the spirit of the conqueror. By sheer force of her will she seemed to hold her patient back from the out-reaching arms of death. In defiance of the doctor's sigh she continued her ministrations, not submissively but combatively, until, as the hours of the night broke before the coming of the dawn, the doctor whispered exultingly: "You win!"

As the patient breathed evenly and regularly he said, "I marvel at your endurance and your unconquerable spirit. You simply held this man back from death to-night, after I gave up."

The eyes of the nurse became dreamy. "I would have given up too if it had not been for the concert. I was completely exhausted last night but to-day some one sent me a ticket for the concert. It was wonderful and it put new life and spirit into my work. I just could not give up with that music in my heart."

A pastor came back to his work after a month's vacation with a new light in his eye and a new energy in his planning. Throughout the parish it was evident. New members were enrolled, and far reaching plans were projected. The church officials were full of joy. Now he seemed to be getting a masterful grip on the situation. He had been very tired and his vacation had made a new man of him. A woman who could not do a pastor's work had made it possible for a pastor to do his work more efficiently.

At an orphan's home a superintendent was carrying out her dream of years to give more time to some of the things she counted most vital, but which had been impossible for lack of assistance. Now, with her new assistant, had come new hope and new courage and dreams come true. With grateful heart her thoughts turned to the woman who had made this possible. "If there is any success in my work just about half of the

reward is hers, because her hearty support and understanding sympathy have made my work possible.

A nurse rolled a victrola into the ward on Sunday morning. As the soft strains of "Rock of Ages Cleft for Me" came to each ear the drawn faces in the beds relaxed and an air of peace pervaded the room. followed others of the old hymns, bringing blessing and assurance to those who listened. From room to room the victrola was taken and in each it gave its message and accomplished its work. "It is one of my first and one of my last aids," said the nurse. "It has helped many back to health and has comforted some in the valley of the shadow. This dear, dear friend of mine little knows how many hearts she has reached through her gift nor how much easier she has made my work." * * * *

A young doctor met his patients with a fresh breath of air in his lungs and a new light in his eye, just because of a little spin around the beautiful driveway of the park.

Over in Japan a woman unpacked little dresses while a deep wave of thanksgiving swept her heart. hugged her little daughter impul-"This means, precious, not sively. only that you can have these lovely dresses, but that mother can go right on with the kindergarten work instead of having to stop to sew as she had planned. And these magazines! We must begin right away to divide them up among all the missionaries who are so hungry for a sight of them. They will bring joy all along the line. I wonder if that friend across the ocean knows that she makes it possible for me to do many things that could never have been done but for her?"

A deaconess had gone to her work with a new glow about her heart. It made such a difference to know that some one actually remembered a birthday and cared to celebrate it. The few hours of happy relaxation had bound all of the guests closer together and put a clearer note of fellowship and joy in their work. "Bless her," whispered one, "she just seems to live to help other people to live up to their best and to do their work."

A missionary secretary faced an invitation to address a great gathering. "No more this year," she said as she glanced at her suitcase, "I must go home for rest and repairs." Then there came a letter written at midnight.

"I am following you with my avers as you speak. Then, my prayers as you speak. Then, my dear, I am worldly-minded enough to follow you with the new dress you had fitted several weeks ago. Never get it into your head that the Lord can speak better through a woman who is carelessly dressed than through one who is hooked up straight with no buttons dangling. I know how little time you have to give to details, and I count it a real privilege to relieve you of as much care of your wardrobe as possible; and while I cannot address the audiences you can, yet I hope you can get in more meetings than you could if you had to be bothered with this shopping."

At a meeting next day four young people decided to give their lives to missionary service and a gift of five thousand dollars was secured for the work.

"These are her trophies," said the speaker to herself, "for I could not have accepted this invitation nor a host of others if she had not taken on her shoulders so many details of shopping and planning for me."

The day was done. A woman tired and weary fell asleep. What had she done? No newspaper recorded any great achievement with flaring headlines. No audience thronged around her in appreciation, yet she had made possible work which reached the ends of the earth.

The Woman's Foreign Mission Bulletin

Edited by Mrs Wm. H. Farmer, Montclair, N. J. Representative of the Federation of Woman's Foreign Mission Boards

CHRISTIAN LITERATURE IN MISSION FIELDS A Letter to the Woman's Foreign Mission Boards

ONCE more the Committee on Christian Literature for Women and Children in Mission Fields desires to lay before you its pressing need of funds to carry on its work.

This Committee is one of the Standing Committees of the Federation of Women's Boards. Its report for 1918 is included in the annual report of the Federation, which may be secured from Miss M. H. Leavis, West Medford, Mass.

As a Committee, we have become responsible in 1919 for several important pieces of work, but find ourselves, at this date, with less than \$500 in our treasury.

May we ask that you will, at the earliest opportunity, bring to your Executive Committees these requests, and urge an immediate and generous support of this appealing and evergrowing branch of foreign mission-

ary work?

1. The Committee has promised \$500 annually for the publishing expenses of "Happy Childhood," only Christian magazine for Chinese children. Through the generous and self-sacrificing efforts of Mrs. Donald MacGillivray, of Shanghai, the Committee is able to place this little illustrated magazine in the hands of about four thousand of the children of China, at the nominal cost of twenty-five cents gold per year. But there are millions of children who have no "Happy Childhood," and we beg for funds to lengthen the list of those who shall be gladdened by this messenger from Christ's peo-

2. The story of the new alphabet for China, endorsed by the Govern-

ment and urged upon all Christian teachers throughout the land, reads like a romance. By this method thirty-nine characters are made to do the work of the 5,000 or 6,000 which the most limited reading and writing of Chinese has heretofore required. With the possibilities bound up in this new system, when the seven hundred thousand Ch. tians shall each say to his neighbor, "Know the Lord through the printed page," it is manifestly of the greatest importance that books shall be prepared for women and young people which shall give them pure Christian ideals.

The Chinese Christian Literature Council, of which Miss Laura M. White is a member, has asked the Woman's Committee to provide \$1000 gold for this great new enterprise. The Committee has guaranteed this sum.

3. In Japan a new weekly newspaper for women has just been started under the auspices of the Christian Literature Society of Japan. Miss Bosanquet (Bo-zankay) in charge of this department says:

"We shall be very glad if friends will help us to make the 'Ai No Hikari' (Light of Love) known and get it into the factories and workshops. It will also be found suitable for home use, for mothers' meetings and for farmer and fisher people."

The Committee has assumed \$300 as its yearly gift for this muchneeded new paper. Ten dollars will place it for a year in the hands of one thousand Japanese women, who perhaps have never had a glimpse of such a life as Mary Stessor's, the story of whose girlhood begins in the initial number, February, 1919.

A new magazine for English speaking students in India has been already guaranteed under the supervision of Miss Flora Robinson and her sister Ruth of Isabella Thoburn College, Lucknow. We have the first \$500 for this. A second will be needed before January 1, 1920.

Other smaller undertakings, all beneficial and all greatly needed, make a budget of approximately \$3,000 to be financed during 1919. This is a very conservative estimate, really only a drop in the bucket needed to assuage the thirst of the new Christians in our mission fields.

We ask therefore that you will respond as soon as possible with a substantial appropriation from your Board for these most appealing objects, and that you will also try to secure immediate gifts from interested friends, women's clubs, interdenominational groups and summer conferences.

Surely we cannot fail in this bit of world rebuilding, nor refuse to share our riches of books and magazines with the newly awakened women and young people of lands brought, near us by a world-war.

Please make checks payable to L. V. North, Treasurer, Bradford Acad-

emy, Bradford, Mass.

Christian Literature leaflets and programs may be obtained from Miss M. H. Leavis, West Medford, Mass., for ten cents in stamps.

Yours in Christian service,
ALICE M. KYLE, Chairman.
L. V. NORTH, Treasurer.
MRS. HENRY W. PEABODY,
Central Committee on United Study
of Foreign Missions.

THE NEXT STEP

By Cornelius H. Patton, D. D., Boston, Mass.

Four considerations point to the expansion of the literature movement as the next step in missionary strategy.

1. The world is awake and eager

to learn the lessons of the war. dozen new democracies have sprung into existence over night. The new peoples eager for popular government, as a rule, are ill prepared for its exercise. A vast responsibility rests upon missionary boards in the matter of education in democracy, especially as to the Christian basis for democracy. One of the tasks is the preparation of the 400,000,000 Chinese for self rule. There is an urgent call for books and treatises emanating from America which shall deal with this problem in a popular yet fundamental way.

2. Along with the new political and economic aspirations, there has come a heart hunger to the nations. Their time honored institutions are failing to meet their deeper needs. Their religions have not stood the test of modern conditions. In many lands, notably in China, we see a reaching out for the secret of vital Christian-Multitudes who have never attended a mission chapel are in a mood to read a well written book in which the essential truths of our religion are set forth.

Synchronizing with this new situation is a rapid increase in the reading public. Not in vain have the mission schools throughout the world been pouring out their thousands of graduates year by year. In countries like Japan, the government has seen to it that the people generally have been taught to read. In India not less than a million new literates are being produced by government and mission schools every year. Are we to create a thirst for knowledge and then not supply the means for its satisfaction? A particularly encouraging sign in the Far East is the growing literacy of women. There are many opportunities now to reach the mothers in the homes by means of books, magazines, and leaflets. Where this is impossible, Bible women and teachers can read good literature to eager groups of listeners in the bazaar, the harem, and the home.

4. Back of all these conditions is the ineradicable respect of the Oriental for a book. In lands like China, Arabia, and Turkey, a book is an almost sacred object. The common people have a respect for the printed page which finds no parallel in the western world. The mere fact that a statement is made in printed form carries great weight with the Oriental mind.

It is the consensus of the best missionary opinion that the pushing of our literature department is a matter of the utmost urgency. The situation will brook no delay. We are much farther behind in this line of effort than in any other. In fact every other department, most of all evangelism, is being held back for lack of adequate literature.

It is also a matter of common consent that by far the larger part of our Christian literature should be produced on the cooperative basis. There will always be a demand for denominational and board publications, but it is safe to say that fully three-quarters of the literary output may be produced more economically and effectively through union agencies.

Fortunately during the years of the war the Boards have been organizing union literature committees in Japan, Korea, China, Moslem Lands, and Latin America. The union organization exists ready to our hand. In all these areas careful surveys have been made so that we are in possession of data as a basis for policies covering the whole range of literature. In the surveys special attention has been paid to the reaching of the women and the children through attractive picture story leaflets, magazines, and treatises on domestic economy and the care of children, as well as by means of works dealing with the devotional life and the building of character.

May I express the satisfaction felt by many who are interested in this line of effort over the enterprise and promptness of the Women's Boards

in the matter of meeting this new demand. That attractive little magazine for the children of China entitled "Happy Childhood," which has come into being under the stimulus of the Committee on Literature of the Federation of Woman's Boards, is a happy augury of similar ventures to be made in behalf of other Lands. It is proposed now that the Woman's Boards shall help in the publication of a weekly newspaper for the women of Japan. One of the most encouraging events is the agreement of the Woman's Literature Committee to raise \$1000 to cover the item in the Literature budget for women and children drawn up by the Literature Council of China.

Through such ventures as these it is demonstrated that we are working along right lines in this effort. May I urge that the Woman's Boards should consider most earnestly increasing their appropriations in order to meet the above responsibilities and that we may take advantage of the unprecedented opportunity of our times?

In my opinion this is clearly the next step for us to take.

HELPING THE CHILDREN

An Address by

Mrs. Donald MacGillivray, Shanghai, China

Train up a child in the way he should go and when he is old he will not depart from it.

And Jesus called a little child unto him and set him in the midst of them.

In non-Christian lands the value and importance of the child has not yet been grasped. I fear that even in our missionary work we have not put the child in the midst. And yet if we are to capture these lands for the King of kings, we must have the children. Judging by the wealth of literature published in America for children and young people, the child specialists must consider it a very important part of the child's life. At Christmas time in Toronto I was struck as never before by the wealth

of literature prepared for children. Several times I stood outside the shop windows and gazed, then went inside and gazed, and handled the beautiful, attractive literature for our children. Books for the tiny tots, books for young boys and girls, books for the young people, who,

Standing with reluctant feet, Where the brook and river meet. need no such guiding, books of poetry, adventure, and travel. Authors, artists, and publishers all seem to combine to make the path of literature a flowery one for our children, and rightly it should be so. as I gazed and handled, I felt somewhat like the Psalmist, "My heart was hot within me; while I was musing the fire kindled," and I thought of China and her millions of children, of India and Africa, and of the poor, pitiful, little efforts we have made to supply the needs of childhood in these lands. We have been thinking of the man and forgetting the father We have not put the of the man. child in the midst. Literature for men is important, for women even more so, for children most important.

We talk much of making the world safe for democracy, whatever that phrase may mean. The boy of today will be the man in ten or fifteen years' time; the girl of today will be the mother in ten or fifteen years' time. It is a difficult task to alter the finished product, especially when that finished product is a man.

Why is it the doors are open in China and other non-Christian lands? There are doubtless many reasons, but one obvious reason is that these lands are now dotted over with graduates from our mission schools, who are leaders of public opinion. If we had paid still more attention to the child and his needs in the past, perhaps there would have been no need to have discussed how to promote internationalism.

We hear of the value of the Bible and Christian literature in our work. Let us see that every child in non-Christian lands possess a copy of the New Testament at least. Let us prepare and distribute books teaching the child truth, love, kindness and good-will. Then the world of the future will be safe for democracy. We were told yesterday that a translator occupied a throne of power. I fear we have not been very quick to occupy those thrones.

For the Chinese child under ten years of age, we have almost no special literature prepared and published by the Christian Church.

We have also sadly neglected the boy of teen age, with his many desires waiting to be guided and inspired.

Before leaving China I obtained the following figures from the China Continuation Committee. (You know, in China the "C. C. C." is the authority. We expect them to know everything and to tell us the truth, especially in statistics.) In China we have one hundred millions of children under ten years of age, and another one hundred million under twenty years of age. I have heard it stated that the population of China doubles itself in eighty years. Here then is the real yellow peril if one exists.

Does it stagger us? It should not. The Good Shepherd said, "Feed My lambs." He also said, "Whatsoever ye shall ask the Father in My name He will give it to you." Surely, that promise is equal to any task.

It is estimated we have 60,000 girls in our mission schools in China, also a large number of girls in the Government schools, and a still larger number of boys in mission and nonmission schools. We have also 500,-000 children under religious instruction every Sunday in China. I have heard many teachers in China bemoan the fact that the young people are not acquiring the reading habit. Why? Because they have so little We have suitable reading matter. thought much, and rightly so, of establishing mission schools for the children, but we have not thought enough of the desires and longings

that are being born in the child's mind as he or she passes through the schools.

Thanks to the Committee on Christian Literature for Women and Children, we have a children's magazine in China. It had its birth during the war, but has nevertheless reached a subscription list of 4,000 copies per month. When we think of the number of children in China, we feel like exclaiming, "What is that among so many?" We believe, however, that each magazine has large audiences. It goes into all denominations, to all parts of China; also it finds its way into Burma, the Malay States, and to Chinese in Canada and America. Let me quote from one or two letters from missionaries. From Kiangyin: "I find it a valuable paper for the young people"; from Manchuria, "We all enjoy the magazine immensely, it supplies a long-felt want. All of us who work among the children are specially grateful"; from Shanghai, "Not only to scholars in day and Sunday school does it come as a delight and a much-coveted possession, but also to the pastors and teachers and church members—all love the paper."

Reading broadens the outlook, enlists the sympathy of the Eastern child, as it does that of our own chil-

dren. We also have a competition page in our magazine, in which the children take great delight. A Band of Kindness pledge has also proved very popular, and many hundreds of Chinese children have signed this pledge from all over China. Letters to the editor from the children are often received, showing the real interest the children take. I need hardly say that books are one of the most valuable evangelistic agents we have on the mission field. A lady missionary was visiting and teaching in the home of the late Yuan Shi Kai. She left a copy of the children's magazine with the ladies several times on her visits. One day one of the young wives of the palace called her aside and said:

"Tell me who is this Jesus of whom this paper speaks so often." Then, like Philip, the apostle of old, she sat down and preached unto her Jesus. Another official in Peking, ordering the magazine for his family, wrote: "The paper is a light for the children of China."

We want to enlarge this magazine so as to meet the wide opportunities awaiting it, and we also need help in distributing it. The extreme poverty of the people makes it difficult often for them to buy it. If the children cannot afford to buy it we ought to give it to them.

Yes, we need more literature for the Chinese child, and the Indian child, and the Korean child. We need to put "the child in the midst"—realize his value as did the Saviour—study his needs and then supply them. We dare not put the children into our mission schools, make them hungry, and then leave them.

A Chinese young woman, writing to me some weeks ago, said:

Our young people lack high ideals and large visions. If they possess high ideals and large visions they will be more useful to society and far more beneficial to future generations. We want books for our young women, books for our children, picture books for our little ones.

Do you know how many picture books we have published by the mission presses in China for the little ones? I know of just one-not very attractive-but it has had a large sale—100.000.000 children and one The mothers and picture book! teachers in China do not need to spend much time in turning over books trying to decide which book they will buy. I claim that books are necessary for our children in non-Christian lands, also that we have not put this subject in the place it de-We need more books, we need help for distributing the books.

I plead for the child in China, in India, in Africa, in Korea, in Japan, that in our budgets, our conferences, our plans, we may place the child where the Saviour did—"in the

midst,'



AFRICA

New Ideals in Barotse-Dand

BAROTSE-LAND Mission, Rhodesia, under the care of the Paris Evangelical Society, has been severely tested during the four and a half years of war. No contributions reached it from Belgium, Alsace or Northern France, and nineteen workers were lost to the staff, either through illness, death or the call to military service. Notwithstanding these handicaps, ten new out-stations, with schools, have been organized. The social and moral level of the locality has risen very perceptibly. The native chiefs have mapped out programmes of reform in marriage, education and temperance, and while not always carried out by their promoters, the plans mark a new level of aspiration. At a recent baptismal service the king addressed the people in an admirable manner, reminding them that their task was not completed because they had been baptized, but that it was only begun, for temptations would assail them.

Scriptures for Africa

THE British and Foreign Bible Society has published some part of the Scriptures in one hundred and thirty-seven African languages. These include the complete Bible in twentytwo languages, and the complete New Testament in thirty-one more languages. In the continent as a whole about eight hundred recognized languages are spoken, according to the estimate of W. J. W. Roome, secretary of the Society for British East Africa.

Child Welfare Work for Egypt

MERICA has many forms of A child welfare work, including visiting nurses for the city slums, bureaus of instruction for mothers, laws guarding against infected milk, ress. One day he sought out the

countless government bulletins on "Care of Infants," laws regulating child labor, etc. With all these helps infantile paralysis and other children's diseases are still a menace. In Egypt, however, a land of intense heat, flies, filth and ignorance, it is small wonder that all manner of children's ailments are prevalent. Mothers need to be taught that yearold babies cannot thrive on watermelon and cucumbers. Eye diseases are common because of infected dust. so that few, even of the well-cared for American babies escape entirely. If the appalling death rate among Egyptian babies is to be checked, there must be a campaign of education for Egyptian mothers. This is one reason why the Nile Mission Press is starting a magazine for Egyptian mothers.

Communion Sunday in Elat

LTHOUGH seven churches have A grown out of the original church at Elat, West Africa, the member-ship of the present church is still over 4,000. The communion service is so large as to be almost unwieldy. Rev. W. C. Johnstone reports that at the last communion service he baptized fifty-five babies and 225 adults. More than 300 were examined for membership. This is just an average service in Elat!

Orume, an African Convert

PERHAPS this little African boy understood as much theology as Samuel did when he prayed the prayer that influenced all his after life: "Speak, Lord, for Thy servant heareth.'

Orume, seven years old, is the son of an African chief, and was given by his father to a missionary as a present. He has been the subject of much prayer and training. Small wonder then that he has made progmissionary's wife to tell her that he wished to follow Jesus. "What is following Jesus?" "Doing only what pleases Him," said Orume. "But suppose you find it hard sometimes, what then?" "The Holy Spirit will help me let sin alone," was the reply. "Do you know what sin is, Orume?" "Oh, yes, doing things that make the Lord's heart sore."

Orume's influence promises to be very great as he grows up.

Casting in her All

A N old black heathen woman lay in a hut so filthy that when the missionary went to see her she could scarcely believe it contained a human being. The doorway was so low a dog could not enter without having his back scraped. She was ill in body, but more ill in soul. "I asked you to come," she said, "because your God answers prayer." After a few visits from the missionary and the evangelist, light began to break, the Light that gives Life. She became a new creature in spirit, though rapidly nearing the close of her earthly life. The last visit found her fumbling with the filthy rag wound about her head, from which she finally extracted a shilling, and handing it to the evangelist she said: "Go and give that to the missionary and tell him it is a thank-offering for the joy of salvation."

Angola and the South Africa General Mission

IN 1853, Livingstone passed through Portuguese West Africa; thirtyone years later F. S. Arnot passed through and promised to send a missionary. Twenty-eight years after that (in 1912) Rev. A. W. Bailey, of the South Africa General Mission, visited the Luchase country and found it still untouched with the Gospel. In July, 1914, he began the building of a small stick-and-clay house of worship, and for the past five years has taught the Gospel in that heathen center. In 1915 three native Christian men and their wives

walked 400 miles, bearing letters from Dr. Moffat, and asked to be put to work for Christ. Mr. Bailey was obliged to tell them there was no money for their support, but after praying over the matter, he suggested that they go to three different localities where chiefs had asked for teachers and promised to provide them with food. Bravely they went, In 1916 Mr. Bailey completed the translation of the Gospel of John, which the Mbunda, Nkangala and Yauma can all understand.

Six hundred miles stretch between this lonely worker and the Atlantic Coast of Africa, and not a missionary in that distance. The American Board station at Bihe is four hundred miles northwest and other missions are a two weeks' journey to the south and east.

NORTH AMERICA

A Programme of Americanization

AN Inter-Racial Council has been formed for the welfare of immigrants coming to our shores. Three lines of work will be undertaken: education in the English language and the ideals and principles of America; industrial co-operation by which the immigrant will be made to feel at home and will be brought on better terms with his employer; various groups will be brought into association with each other so that race jealousies may be lessened and devotion to America take its place in every life.

United Presbyterian.

Bussian Orthodox Church Reorganized

PEFORE the Revolution in Russia, the Russian Orthodox churches in the United States were under the direct control of the central authority in Petrograd. Since the Revolution it has been a serious question just what the Russian churches here were to do. A solution of the problem was reached Feb. 28 in a meeting in Cleveland, Ohio, of the representatives of more than two hundred Russian parishes who united to form an

organization under the above title. It was participated in by representatives of the Roumanian, Bulgarian, Albanian, Serbian and Syrian peoples who are in communion with the Russian branch of the Greek Orthodox Church.

Almost all these churches are located in great industrial centers, and exert an immeasurable influence over a large portion of our foreign population.

Congregationalist and Advance.

A Jewish Mission Conference

THE Chicago Hebrew Mission has arranged to hold its Annual Conference on behalf of Israel, at the Moody Bible Institute, Chicago May 20th to 23rd inclusive. Friends of Israel, who discern the signs of the times, are asked to pray that this Conference may be greatly blessed of God. For further information write Supt. Norman H. Camp, 1505 So. Sawyer Ave., Chicago, Ill.

During January and February, the Chicago Hebrew Mission has conducted a systematic house to house distribution of tracts in three large Jewish districts of Chicago. One tract in English and one in Yiddish were left in each home, and during the two months a total of 86,526 tracts were given out, in this way evangelizing approximately 200,000 people. The workers are now re-visiting this same territory with Bibles, Testaments and Gospels.

Increase in Sale of Habit-Forming Drugs

THE Health Commissioner of New York City has been gathering information as to drug addicts, and reports that in the month of January last more cocaine was sold to wholesalers in New York City than in all of 1918, and the February demand was so great that manufacturers had to restrict their sales. The legal sales of morphine, cocaine and heroin in December, in thirty-three of the 2,600 drug stores in

the city, were sufficient to furnish twenty grains of these drugs daily to 2,000 persons. Figuring the normal medicinal dose at one-sixth to one-fourth grain daily, the commissioner estimated that these sales would supply 40,000 persons had it been administered medicinally, which would seem to indicate that a large proportion of the sales in the thirtythree stores mentioned was made to addicts. The New York City Commissioner of Correction, Dr. James A. Hamilton, emphasizes the fact that the drug habit is not confined to the poor, but extends to all strata of society. "It is an increasing menace to society," says Dr. Hamilton, "and if allowed to continue unchecked, will ruin not only the individual but the nation as well."

The Lutheran "Inner Missions"

THE Lutheran Church in America is large and powerful. Most Christian people know more of their foreign work than of the work in the United States. The term "Inner Missions" is not generally familiar to those of other denominations. The idea of "inner missions" is to re-establish the primitive ideal of Christianity, so that loving service to a needy will becomes the manifest sign, wherever there is a Christian. The ideal is to have the entire membership of the Church in active service

The aim is to bring all men to Christ and the primary method is by the direct personal work of each Christian in ministering to the physical, mental and spiritual needs of all who are in want. The secondary method is by institutions to care for the homeless, the sick, the aged, the orphaned, and the needy of all classes, and for the special training of those engaged in such work. The care of the mind and body are subordinated to the care of the soul. And so the "Inner Mission" differs from Social Service.

Lutheran home missions are conducted under a separate Board that

has for the immediate and ultimate aim the establishment of self-supporting churches, The Inner Mission endeavor is a helper to the home missionary enterprise in compassing this aim.

The Inner Mission institutions of the Lutheran Church comprise 64 orphan's homes, 48 homes for the aged, 7 homes for defectives, 9 deaconness' mother-houses, 50 hospitals, 14 hospices, 9 immigrant and seamen's missions, 11 miscellaneous institutions, and 13 Inner Mission societies and city missions; making a total of 225 institutions and missions with property worth over \$14,000,000, and an endowment of nearly \$2,000,000. During the past year about 100,000 persons were cared for in these institutions.

Soul Timber in United States Forests

A n interesting proposition has re-cently come before the Presbyterian Board of Home Missions. It is the proposal that there should be sent at least fifty industrial chaplains for the lumbermen of the Northwest. These chaplains would have the same function in the industrial army that the regular army chaplains have. They could be the connecting link between employer and employee, having access equally to both, deal with all problems affecting the welfare of the men and. of course, be directly charged with their religious oversight. In Washington, Oregon and Idaho at least 150,000 lumbermen are at work, and probably 600,000 in the United States as a whole. The missionary problem in this field calls for statesmanship and thorough-going meas-

Organized Religious Education

AN interesting community scheme seems to have passed the experimental stage, and bids fair to be followed elsewhere. The Malden (Massachusetts) Council of Religious Education, organized three

years ago, "consists of about one hundred citizens who are actively interested in the promotion of moral and religious education in the city of Malden."

The school is interdenominational, and by means of the hearty cooperation of local talent with some of the faculty of Boston University a comprehensive curriculum has been submitted for the following year, consisting of sixteen courses in all, dealing with Biblical, pedagogical, and social-service topics. The expenses are provided by far-sighted citizens, and a small tuition fee of two dollars a semester. The effectiveness of this plan depends on the courses and the teachers. There is danger that the teaching may omit the vital Christian truth.

Fighting Mormonism on its own Ground

A RECENT issue of the REVIEW mentioned the dedication of the first Mormon church building to be erected in Brooklyn, New York, one of the 335 propaganda centers of the Latter Day Saints scattered over the country. Neutralizing agencies are not lacking, and one of these is the Utah Gospel Mission, carried on by Rev. J. D. Nutting, who resembles Mormon preachers in so far as he accepts no salary.

Mr. Nutting proceeds on the theory that only a traveling mission can reach the people of the outlying regions, and the work is therefore carried on by field missionaries who cover the country in wagons not unlike the old-time "prairie schooners." Evangelistic meetings are held in every settlement, supplemented by personal visits to each home, where the aim is to stimulate the daily use of the Bible, a copy of which is supplied by the missionary. Through personal interviews of this sort and by means of anti-Mormon literature. the mission combats the Mormon propaganda in its own territory. In a single year no less than 14,000 calls

are made, 194 meetings held and 4,000 Bibles distributed. Congregationalist and Advance.

Negro Citizens in America

FIFTY years ago only five per cent of the Negroes could read and write. Today seventy per cent are literate. Fifty years ago there were but four colleges that admitted Ne-Today there are 500 higher institutions of learning in which the Negro is welcomed. Twenty millions of dollars are invested in these schools, and an annual expenditure of \$13,600,000 is made for their upkeep and maintenance. amount the Negroes raise \$1,500,000. Fifty years ago there were no public schools for Negro children. Today there are 1,750,000 colored boys and girls in the public schools. years ago there were 550 Negro churches with about 55,000 communicants and church property to the value of approximately \$1,000,-Today 000. there are 40.000 churches, with more than 4,000,000 communicants, and with property valued at about \$70,000,000. churches are raising annually about \$200,000 for home missions and more than \$100,000 for foreign missions.

Home Mission schools have been the key to this upward progress. Sunday School Times.

Doukhobor Help for Russia

THE Doukhobors in Canada have furnished an example of Christian good will at work, which is worthy of notice. They have offered to give large tracts of their land to returned soldiers, who are unable to find work in cities; and in many cases the women have volunteered to work in the fields in order to make up the loss in the family income through this turning over the land. The Doukhobors, being a non-resistant sect, have been interested in the work of the Friends Service Committee, and have sent the following letter to the Russian section of the Committee:

"The Society of Independent Doukhobors, having learned of the magnificent and most praiseworthy re-lief work conducted in Russia by the Society of Friends through your Committee, does hereby with due humility enclose the sum of \$1,264.50 as a token of its appreciation of the efforts of, and its willingness to cooperate with, this Society.'

LATIN AMERICA

Cooperation in Seminaries

TNION Theological Seminaries Uare in prospect for Cuba, Porto Rico, Chile and Brazil. Such a seminary is already in operation in Mexico. The lack of a sufficient number of students in any one denomination to support a seminary, as well as the inability of any denomination to supply enough teachers for a faculty, make the union seminary the most practical and obvious form of interdenominational cooperation. The one being organized in Brazil is to be maintained by Presbyterians, both North and South; Congregationalists, and Methodists.

Central America is also to experience the results of cooperation. Methodists, Baptists and Presbyterians have divided the responsibility for the six republics, including Panama.

Porto Rico-a Mission Laboratory

THE United States Government ■ and missionaries have been at work in Porto Rico twenty years, and great things have been accomplished.

Everywhere schools have sprung up, and they now have nearly 200,-000 pupils. Both Spanish and English are used in these schools. Many of the pupils have already become teachers or have entered important professional work. Porto Ricans have attained self-government, and the first vote taken was on prohibi-tion. They proved their far-seeing wisdom by giving an overwhelming majority in favor of the measure.

Best of all, the United States has

established freedom of religion. Protestantism has already gained 15,000 members, representing a very large number of families, and exerting an influence disproportionately great. Medical missions, Christian education, and evangelism have gone hand in hand.

The American Missionary.

Pagan Argentina

REV. J. L. HART, missionary to Argentina, was one day talking with some cultured women about the Bible. "Oh," said one, "I once had that Book. It is of the devil for it made my husband's horse run away, throwing him out of the buggy and nearly killing him. I at once burned it"

"Well," said Mr. Hart, "that is very interesting. How did it happen?"

In reply she said, "The day after the accident I went to confession and on telling the priest what had happened he asked me if I had not bought a book called the Bible from a man who had been going from house to house selling them a few days before. I told him that I had. He said the book caused the accident and advised me to burn it."

A man bought a Bible while sick in the hospital. I went to see him and was trying to explain what the Book was. A nun came along and on seeing the Bible flew into a rage and cried out, "Don't read that heretical book. It speaks against the holy virgin." Said Mr. Hart, "You are quite mistaken." Opening the Bible at the first chapter of Luke he asked her to read. She did so, and with some embarrassment, said, "Oh, I thought it was the Protestant Bible." Then turning to him who had bought the Book she said, "It is all right, you may read it."

Home and Foreign Fields.

Sunday Schools in Brazil

THE Sunday School Association of Brazil held its annual convention at Sao Paulo, to which thirty-

five different schools sent representatives. Rev. George P. Howard, Field Secretary for South America, writes of Sunday-school equipment as follows:

"I found that there were no properly organized kindergarten classes in any of the Sao Paulo Sundayschools. In none of their schools had they ever used a sand table, so I made up my mind that they would have a demonstration of how it was done. We got a table and sand, also a class of little children, and in one of the Presbyterian churches we had a kindergarten institute. There and then ten different Sunday-schools gave me orders for the Beginners' Spanish Graded lessons which we have been producing in provisional form in Argentina. Naturally, in Brazil they need this material in Portuguese, but rather than wait until they were published in their own language they preferred to begin immediately, working out the lessons from the Spanish

War's Effect on Chilean Missions

THE Chile mission of the Presbyterian Church, U. S. A., has four principal stations—at Santiago, Valparaiso, Taltal and Concepcion. The working force consists of twenty-three American missionaries, men and women; and sixty helpers, comprising ordained Chileans, teachers, Bible women, etc. In the sixteen organized churches and thirty-five preaching places there is a communicant membership of 1,023. Sunday-school pupils number 2,637, and the pupils in day-schools of all grades are 1,083.

This thriving mission feels keenly the changed financial conditions due to the war. The Chilean peso, formerly worth sixteen cents, American gold, is now worth thirty-six cents; but the man who formerly received 1,100 pesos as his monthly wage, now receives 450. At the same time prices have not decreased, but have remained the same for local products, while the prices of all imported ar-

ticles has increased 25, 50, 100 and

even 200 per cent.

Many of the congregations for lack of money cannot dress as decently as formerly, and have ceased to appear at the services. The poorest Chilean boy could not be persuaded to come to the Sunday-school bare-foot, nor a girl who could not muster what she considered a fitting headdress for her station. Some are sufficiently sensible to come bareheaded, but they are few.

The New Era.

A Wide Open Door

THE administration of the University of Montevideo, guay, the leading University of South America, is reported to have issued a decree making Bible study part of the regular curriculum. Senor Vigil, director of a review with a weekly circulation of 100,000, frequently urges the public to buy Gospels or New Testaments.

Conversion of a Peruvian

THE following extracts are taken from the story of a Peruvian's conversion to evangelical Christianity: "Having been cradled in the Roman Catholic faith, which is man's religion and not Christ's, I was in the nature of things enshrouded in the darkness of fanaticism, indifferent to the most important, practically an atheist; for no one believes less in

God than the Roman Catholic. "One day, by chance, I heard a Gospel sermon, in Echaurren Square, in Valparaiso, preached in such a manner and upon such real, living topics, that I was deeply stirred. Later I went to the town of Ayaviri, where I met a Christian of the most kindly simplicity of character, and soon became persuaded that one does not always find the truth he is in search of in heated debates, but often in the gentle form of a sincere conversation. So it was our talks usually turned to religion, but more than all else, Señor Sartagena's life at close sight was a constant sermon to me,

until, at last, the pureness of it, his bearing as a citizen and a father, and the heartiness with which he conducted family worship, ended by impressing upon me that I ought to confess the Christian faith. This I did one night before all the family, in the midst of thanksgiving to God.

"Only the evangelical religion has power enough to inspire men with a love for work, a life of faith, acts of honor, fufilment of duty, respect for laws and, above all, with the virtue of sacrificing self for an ideal, a virtue so much needed in Peru."

South America.

EUROPE

An American Opportunity in Europe

In the French Colonies there are 50,000,000 inhabitants who are still waiting for the Gospel. And in France alone there are 20,000,000 to 25,000,000 people who are not affiliated with any church, but, after four years of war, are open-minded and responsive to religion.

The door is wide open but as the Protestant missionary societies of Great Britain and America are not in a position to occupy these fields, the work can be done most effectively

through French societies.

During the war the French missionary societies were sustained by special gifts, but their financial condition is now so seriously crippled that the work cannot be carried on without outside support. To meet this need, there has been formed an international and interdenominational Committee for Christian Relief in France and Belgium," with headquarters at 289 Fourth Avenue, New York, which is supporting and cooperating with every Protestant organization in France and Belgium. The director is Mr. George O. Tamblyn, the treasurer, Mr. Alfred R. Mr. Charles S. Ward, of Kimball. the Red Cross, United War Work and other national fund campaigns is advisor.

The Committee has mapped out a program of work that prevents overlapping or duplicating the efforts of other bodies in the work of rehabilitation and reconstruction. Protestant churches in the devastated areas must be rebuilt, congregations reassembled and temporarily succored, pastors must be supported for a time, homes, orphanages and asylums must be constructed, and both home and foreign missions must be supported and strengthened. Chaplain Daniel Couve has pointed out that the industrial populations of Northern France have been exceedingly responsive to evangelical efforts among them, and that the present offers a rare opportunity.

After a careful survey the Committee announces that \$3,000,000 is needed to accomplish this great work, and a campaign to raise this sum has been started among the Protestant churches of the United States. As part of the money-raising campaign, Sunday, June 1, has been named Memorial Day for France and Belgium in the Protestant churches of this country, and appeals have gone forth to pastors to take special collections for the crie.

Another Door of Opportunity

DELEGATION of Georgians, A which went to Paris to present their claims for recognition and protection at the hands of the Peace Conference, heard of Dr. James L. Barton's presence in the city and sought an interview with him to ask that missionary work be undertaken in their country. The Georgians inhabit the country east of the Black Sea and have their capital at Tiflis. They number about three million and are nominally Christian, but in reality, wild, superstitious, half pagan. Their spokesmen in Paris were deeply in earnest, saying they had watched American missionary effort in Turkey and Armenia, and would do all in their power to facilitate such work among their own people.

The "Good News" for Spanish Women

TWO Spanish evangelists have been teaching and preaching in

the laundries of Madrid. Women bring their household washing to these places on Sundays as on other days. While they work, the evangelists read and explain to them such parables as that of the Prodigal Son. The women have been so interested and delighted with their religious instruction that they have attempted to give money to the evangelists, which of course has been refused. "No one ever told us such good news before," they say.

Record of Christian Work.

The Müller Orphanages at Bristol IN spite of the war, the work founded by the late George Müller of Bristol, England, 82 years ago, has been even more generously supported than in past years. It is faith work" for which no direct appeals are made. Last year there were 2,000 orphans cared for in the Ashley Down Homes, ranging from four to sixteen years of age, and the total amount received for all the work was £17,000 or nearly £3,000 more than the previous The Homes are conducted on a non-sectarian but a strictly Christian basis. No children of legitimate birth, mentally sound, in destitute circumstances and bereft of both parents, are refused admission.

In addition to the orphanages there are conducted Bible, tract and missionary enterprises at home and abroad. All of the work has been richly blessed under the direction of Wm. M. Bergin the director. The faithfulness of God has been abundantly manifested.

Protestants in Alsace-Lorraine

DR. RUBEN SAILLENS says that Alsace-Lorraine will bring over to France a Protestant population of about 500,000 people—practically as many as there are now in France. This means, as Dr. Saillens adds, that there will in all probability soon be open doors for a French evangelist in that country.

MOSLEM LANDS

Turkish Governor Hung for Armenian Massacres

KEMAL BEY, governor of Diarbker, has been publicly hanged in Stamboul, as one of those responsible for Armenian deportations and massacres in the Yozghad district. The trial by the Turks of those responsible for Armenian massacres was begun in February at Constantinople. Kemal Bey was former Turkish Minister of Food.

Relief In the Caucasus

REV. WALTER N. JAMES, a member of the American Committee for Relief in the Near East, has sent the following report from Frivan:

"I am surprised to find so many Armenians here south of the Caucasus Mountains. The race is very far from becoming extinct and we find them here in all conditions. They range from the Turkish subject, bearing the marks of that civilization, to the Russianized Armenian who snaps his finger at the Sultan.

"The refugees are in sorry plight, but their condition is mitigated 100 per cent by the efforts of the committee. There are 3,000 people employed by the Americans, not to speak of the 16,000 orphans reached, besides others helped by direct char-Wool and cotton are bought and every process from the sheep's back and field to the finished garment is carried on by the refugees; carding, spinning, dyeing, weaving, tailoring, until clothing is provided for all and occupation for thousands who would otherwise be beggars. Longfellow's 'Evangeline' is not onehundredth part sad enough to describe what one sees and feels each The great consolation is that so many are being helped."

United Presbyterian.

Anatolia College after the War

A NATOLIA College, Marsovan, Turkey, is war-wrecked for the time being. All the buildings and grounds have been occupied by the Turks as a military hospital and orphanage; student income has been reduced to nothing; eight of the teachers, all Armenians, were killed and three more are dead, while fourteen others have been in military service. The endowment of \$130,000 is still intact, and there is every reason to expect a large attendance of students, Armenians, Greeks and Russians, as soon as the buildings can be made ready to receive them.

The Old Order Changing

CAID an old Mohammedan Sheikh not long ago to the head of a mission school for girls in Alexandria: "We do not wish to have our daughters stay in school very long." A young Egyptian lad, who over-heard, quickly rejoined: "No, that is Our country can never be great until our women are educated." Contact with western nations and missionary homes has given many a young Mohammedan a new ideal of companionship which only an educated wife can satisfy. Many Persian mothers of today speak of their daughters with pride, and are keenly interested in their progress. Moslem ladies of India are so much in earnest in their desire for advancement that 400 of their leaders met in Lahore last year to discuss their problems. Even among non-Christians, the elements of Christianity are manifesting their influ-

France and Her Moslem Subjects

A STRIKING development of recent times is seen in the increased intelligence and sympathy on the part of the French colonial administration in Africa. Governor General Ponty, who fell in the war, created a tradition of keeping the administrative authority in close touch with the people, giving each race its rightful opportunity of development. He was insistent upon not allowing Moslem chiefs authority to Moslemize their pagan subjects.

During his governorship he abolished cannibalism, ritual murder, legal suicide, and that deep-rooted Moslem institution, domestic slavery. These reforms were not merely carried through with characteristic force and efficiency, but they were effected with the most scrupulous considerafor African prejudices and ideals. The impartial distribution of war allowances in Algeria has also done much to consolidate native loy-The knowledge that the Mohammedan wife and widow receives her allowances on exactly the same terms as the Frenchwoman has done much to increase self-respect and intensify the consciousness of suffering for a common cause.

INDIA

Christian Ethics of Non-Christians

MANY in India, even though they are not ready to accept Christ as Master, are ready to acknowledge His ethics as the only hope of social salvation. The Indian Social Reform Advocate, though making no profession of Christianity, had this to say in a recent article:

"Christ won for humanity by His life and His death a deathless idealism combined with mysticism, which has issued in real and practical ac-tivities in the world of men, transforming it . . . the very opposite of the world principle of domination of men by men, of exploitation of the weak by the strong. . . . It is the disregard of the principles of love and truth in Christ that has turned the world to-day into a huge slaughter-house. And . . . in the intercourse between man and man, and class and class, and nation and nation it will be the application of the principles of Christ which alone can save, help, and advance mankind, and bring peace where there is strife, and life and joy where there are death and sorrow.'

A New Order in Baluchistan

AT the first of a series of evangelistic meetings held by Dr.

James M. Taylor in British Baluchistan, the brother of the Khan of Kelat, the largest native state in Baluchistan, sat near the speaker. Next to him was one of the wealthiest wholesale merchants. Other men of position and culture were present. The message so took hold of them that they secured the largest hall in Ouetta for Dr. Taylor's next meet-One Khan was so impressed that he invited the speaker to come to his khanate and bring a missionary with him for permanent work, offering to give of his means to forward the mission. All this is the more remarkable in that these people are bigoted Mohammedans. Nothing of this sort has ever happened before in Baluchistan.

Record of Christian Work.

Salvationists in India

THE Salvation Army in India had, in 1909, 100 European workers and 2,000 native missionaries in some 2,000 villages. In 1918, the number had risen to 280 Europeans and 3,236 Indians at work in 3,059 centers. The Army has imported silkworm eggs from China which have given good results in various parts of India. Its agents have visited some of the principal silk centers in China, Japan, Korea, Manchuria and French Tonquin, and from their investigations are convinced that India could easily become one of the great silk-producing countries of the world. They are working towards a rehabilitation of two of India's greatest cottage industries,-silk growing and weaving.

Christian Journalism in Western India

MORE and more, India is becoming a reading country. Newspapers have multiplied during the war, and a broadening interest in world affairs has developed among all classes. Probably there is no more influential missionary instrumentality in Western India than the Christian newspaper, *Dnyanodaya*, which means "Dawn of Knowledge."

It was founded 77 years ago by American Board missionaries, and although many other such journals have been started and passed into oblivion, this one has continued and enlarged its service. The paper has two pages in English and six in Marathi, the latter edited by Mr. N. Tilak, an eminent patriot and man of literary attainment. The paper has just entered upon a new career, and from January, 1919, five missions, representing four denominations—English, Scotch and American—will unite in its support and control.

Christianity in a Hindu Setting

NOT long before his death Mr. Howard A. Walter had a long talk with a leading Indian Christian, one who, more than most Indian Christians, is in touch with Moslem and Hindu leaders, political and otherwise. This man said he was constantly surprised to learn how many of these men are admitting that the future of India, religiously, cannot lie with the ancient Vedas, nor with any phase or school of Hinduism; but that the one Figure in the religious world Who can possibly serve as a unifying, uplifting, progressive, inspiring force, around Whom all creeds and races can ultimately gather, is Jesus Christ.

One of the men to whom this Indian Christian probably referred—the editor of *The Indian Social Reformer*—told Mr. Walter that he and others of his friends read the New Testament every day. He asserted his belief that the best in all religions is to be found in the Christian faith which, he said, he and his friends must interpret in the light of Hindu rather than of Jewish metaphysic; and he volunteered the suggestion that possibly India may evolve a new type of Christianity, possessing an Oriental character.

Boy Scouts in the Panjab

THE C. M. S. High School at Srinagar, the capital of Kashmir, is a remarkable institution, with nearly 1,400 boys on its roll. Rev. C. E. Tyndale-Biscoe is the enterprising and original head of the School. His one aim is to train his boys to become strong, courageous and healthy in body and soul, and it was from his observations of the working of this High School that General Baden Powell derived his idea of the Boy Scouts. Last year both staff and pupils distinguished themselves in social service, even preventing a local food famine, which profiteering bakers attempted to engineer.

Most Indian boys are averse to athletics, and seldom learn to swim except under compulsion. Accordingly, extra fees are charged to non-swimmers. Another odd difference in Indian boys is revealed in one of the School regulations: "In order to stop early marriages, we charge double fees to every boy who marries before the age of eighteen."

The School Crest consists of two paddles, one heart shaped to symbolize kindness, the other strength; and crossed to signify the sacrifice of Him who taught self-sacrifice.

Bible Society Record.

CHINA

The Way Open in Tibet

THE last obstacle in the way of missionary entrance to Tibet has been removed. Officials are inviting missionaries to come, and the others put no hindrance in the way. is without doubt the most difficult field in the world. There will be months and years of unending study of an intricate language. There will be the cold indifference of centuries of passive Buddhism. There will be the imbedded suspicion of all foreigners. There will be the blighting influence of hundreds and thousands of Buddhist priests. There will be the very instincts of the people themselves for religion, but a religion without a moral uplift and entirely without the idea of a divine Saviour. Tibet is a belated nation, without a railroad, without street cars or

electricity, so far as is known even without an automobile. No good roads, no modern cities. Not a church, nor a school, nor a hospital except at Batang on the eastern border. Everything that stands for progress is yet to be done in Tibet. To those who go, there will be no romance, but if they have faith and vision they can look forward to seeing within the next quarter of a century a host of Christian churches, scattered throughout that land.

American "Curlos"

A TABLE set for dinner or a baby's bed and bath scarcely seem like keys to the Gospel story, yet such things prove an effective means of reaching the hearts and minds of Chinese women. All sorts of foreign articles are used in some mission station "exhibits," the Chinese woman's native curiosity being made use of to bring her within sound of the Gospel.

As the women come in they are welcomed with friendliness and courtesy, little addresses are given as they rest, setting forth the gospel in the simplest way, the foreign curiosities are explained, invitations to Christian worship are given out. So contact is established, and a hope of future opportunities of teaching.

Death to the Opium Syndicate

THE Chinese mind has a directness which merits emulation. In order to insure discouragement of any attempt to reopen the traffic in opium, so ruggedly dealt with by the recent burning episode in Shanghai, the following measures were determined upon in the four provinces of Kiangsu, Kiangsi, Chekiang and Hupeh, where it was proposed to recommence the sale of opium:

1. If the opium dealer be a shopkeeper all the banks and money shops shall refuse to have anything to do with him in money matters so that he will have to close his shop for lack of funds and banking facilities.

2. If an employee of a shop deals in opium the shopkeeper shall dismiss the

man. His name shall be published in the newspapers so that he will not be able to find employment elsewhere.

3. If a wealthy man be discovered dealing in opium his name shall be given to the elder of his family with the request that he be cast out from the family (one of the greatest of disgraces) and he shall, without mercy, be opposed by all as an alien.

4. Landlords shall not rent their houses to opium dealers. If they do they will be dealt with as if they were opium dealers themselves.

5. If damage is done to opium dealers and their properties the Chambers of Commerce shall refuse to grant compensation,

More about the Brewers in China

HE International Reform Bureau has received protests from practically all American mission stations in China, signed by missionaries and native workers, asking that our Department of State proclaim a ruling that no American shall make or sell beer in China after national prohibition goes into effect in the United States. Through lectures and literature, extensive efforts are also being made to arouse the provinces of China, first to prohibit the erection of breweries and distilleries; and second to prohibit the making and selling of all intoxicants.

A Valuable Donkey

COME years ago a Chinese farmer D was confronted with the difficult problem of securing a donkey without any funds. He had a number of children, but no money, and without the donkey's assistance in cultivating his bit of land, he could not feed his After much serious thought he concluded that a donkey would serve his purpose more effectively than any one of his children; and therefore sold a son as a means of supporting the others. Not long afterward the son was rescued from a life of slavery and placed in a missionary institution, and quite recently a visiting missionary was addressing the student body of a large Chinese school through an interpreter. accuracy and alertness of this interpreter won the admiration of the

speaker and he inquired into the young man's history. He was none other than the boy who had been exchanged for a donkey, grown into manhood and beginning a career of usefulness in his community.

A Long Walt

"TIULLO! I have been waiting In twenty years to hear this," said an old grey-bearded Chinaman to a

colporteur in Honan.

"Twenty years ago I bought this book," said he, pulling a well-worn copy of Dr. Griffith John's "Gate of Virtue and Wisdom" from the folds of his garment, "and I have been waiting ever since to know more about it." The speaker was 84 years old, hale and hearty. He and the colporteur were soon in earnest conversation, and as he listened, light came to the old man. He was baptized and for over two years endured the persecution of his eldest son, a man over 60, whom the old man still spoke of as "his little child." Last year he passed peacefully away, rejoicing in Christ Jesus as his Saviour.

Home and Foreign Field.

Sunday Rest in China

IT is noteworthy that the observ-🗘 ance of the Sabbath as a day of rest is gaining ground among the Chinese. Christian employers are showing more willingness to make such arrangement as will relieve their workers from Sunday labor, and the physical blessings of such a day of rest are beginning to be apparent Naturally, many difficulties present themselves in an endeavor to make Sunday rest applicable in all Christian boatmen, for instance, cannot insist that those who hire their boats give up their journey for a reason quite beyond their understanding, and the only recourse is a change of occupation for the boatmen. Insistence upon the Fourth Commandment makes entrance to the Church more difficult, and some missionaries deal leniently with it; but where adherence is made a test, a

better foundation in Bible training is invariably the result.

A Study in Church-Going

OO many American husbands. have to be coaxed by their wives into church attendance, but here is a case where a wife could not drag her husband out of church. The incident is related by a missionary at Nanking, China. For six years a Christian convert in Gu Yung labored with his three brothers, all gamblers and idolators. Finally one brother accepted Christianity, but his wife was infuriated, rightly inferring that his conversion would end her life of lux-She wept, coaxed and cursed. Her husband continued to attend church services. At last she pursued him to the church door, seized him by the belt, screaming wildly that he should not enter. Slipping out of the belt, the undaunted husband took his place in the church, the wife rushing after him shrieking curses. Bible women quieted her and later took her to dinner, when they explained some of the meaning of Christianity. The happy ending to the story is that the woman gave her husband no further trouble and now attends church with him.

New Era Magazine.

"Sleeve Editions" of Chinese Bible Helps "CLEEVE editions" of Bible helps In Chinese are being prepared by Dr. Henry C. Hallock of Shanghai. His new books—a brief dictionary of the Chinese Bible, an abridged concordance and a topical text book -will not take the place of larger works, but are to be convenient little volumes, about the size of a small New Testament, with soft cloth covers and printed on thin paper, which can be carried easily on a journey, and which will be published at so cheap a price that they will be obtainable by even the poorest. As the Chinese use their large sleeves in place of pockets, they are called 'sleeve editions."

JAPAN—CHOSEN

Creating an Atmosphere for Japanese Visitors

NUMBER of Japanese Com-A missions are visiting America to study methods and conditions along various lines. These alert visitors are taking note of the forward reconstruction movements in business, educational and religious fields, and upon their return will become propagandists of the best things they have seen. American Sunday-school leaders have not been neglecting this opportunity, and have seen to it that the visitors have come into contact with Christian business men in each city visited. They have been shown the best things in civic life, and Christian homes have been opened to them.

Two members of the House of Peers have been among these visitors, one of them being Baron Megota and the other Mr. K. Uchida. Both are keenly interested in promoting the World Sunday School Convention in Japan in 1920.

Japan and Democracy

PR. Sherwood Eddy is half way on a journey around the world, holding meetings for students in Japan, China, India and other lands. This affords an excellent opportunity for observing conditions which are the outcome of the war in those Japan, says Dr. Eddy, has had a development parallel to that of Prussia. Both were expanding nations, both were organized under militarism and upon materialism. But the failure of German militarism has pointed out the certain failure of Japanese autocratic rule, if persistently maintained; and the increasing liberty of press and speech in Japan proclaims an advance toward democracy. "If America, to which the eyes of the Japanese are turned, can live up to the ideals of brotherhood which she professes, the issue will be decided for democracy and Christianity," writes Dr. Eddy. The great need is for a strengthening of

all Christian activities—educational, medical, social and evangelistic.

Some Korean Tithers

THE Haiju Tithing Society of Korea is more spiritual than finer rea is more spiritual than financial, for the emphasis is laid upon the spiritual blessings accruing to the conscientious tither. A unique characteristic of this organization, is that it collects no funds for distribution, but allows every man the privilege of using his tithe as under God's direction he thinks best. Thus the giver's direct responsibility to God is implanted in his thinking, and the society steers clear of all controversy and eliminates all discussion of how the society's funds are to be distributed to best advantage. Every prominent man, every paid worker and every leader is in this organization.

Korea Mission Field.

ISLANDS OF THE SEA Bibles and Soldiers

THE Bible in Polynesia is a factor in the security and freedom of the world. In a New Zealand paper appeared an account of a parade of Rarotongan troops:

"Steadily they marched, in perfect step, heads up, knee to knee, and with arms swung in regulation style.

"A sturdy lot, well fed, well trained, and well looked after, proud of their uniform, proud of their officers, and trebly proud of the service to which they belong, they seem to epitomise the influence of the grand old army.

"As they jauntily tramp past we notice that each dusky hand clasps, not the accustomed rifle, but a book. It is their Bible, for this is church parade."

It is not the chief end of missionary societies to make good soldiers, but when the Bible-trained Rarotongans were called to help make nations free, it was found they were better soldiers than some others, because they were better men.

OBITUARY NOTES

Bishop Bashford of China

BISHOP JAMES W. BASHFORD died at a sanitarium near Los Angeles on March 18. Bishop Bashford was ordained to the Methodist Episcopal ministry in 1878 and served as pastor in various churches until 1889, when he was chosen President of the Ohio Wesleyan University. Since 1906 Bishop Bashford has been actively engaged in missionary work in China.

Rev. W. P. Sprague of China

REV. WILLIAM P. SPRAGUE of Kalgan, China, died on February 9, 1919, at Shortsville, New York. Dr. Sprague went to China in 1874, as a missionary of the American Board to the Mongols. From that work he was transferred to China, and served a period of thirty-five years in helping to extend the Kingdom of God on both sides of the Great Wall.

Dr. Robert Kerr of Morocco

OR thirty years Robert Kerr I lived in Morocco as a missionary physician, healing the sick and preaching the Kingdom of God. When he went to Robat, there was not one Christian missionary in central or southern Morocco. He lived a busy life and healed over 2,000 sufferers in the course of his ministry. also preached the Gospel faithfully and wrote much on Morocco and the Moors. The wild tribesmen of Beni Hassan, Zenior, Ziarr and El Arab counted him their friend and often crowded into the patio of Dar Zabeeb, listening to his stories and asking for his medicine. Moors and Jews both consulted him.

Moreover, Dr.Kerr acted as a judge in many disputes and as a peacemaker in settling quarrels and incipient wars. He insisted on justice and his decisions were accepted as right. Dr. Kerr also took an interest in farming, in animal and bird life and in education and social betterment. But he was above all a messenger of the Gospel of Christ.

The people of Robat and the tribes for many miles around feel that they have lost a beloved friend and minister by the death of Dr. Kerr. The Khalifa of Rabat wrote of his deep grief over the loss of "our precious doctor." Dr. Kerr's son, who is also a physician, expects when his war work is completed, to take up his father's mission.

William Albert Briggs of Siam

N February 24, William Albert Briggs, M. D., an honored and efficient missionary of the Presby-terian Church and founder of the Overbrook Hospital at Chiengrai, Siam, died in the General Hospital of Vancouver, B. C. Dr. Briggs was a native of Canada, having been born in Toronto, March 1, 1867, a son of Dr. William Briggs, the publisher. He retained his British citizenship, although his medical training was received in New York. He was appointed a foreign missionary under the Presbyterian Board in 1890 and assigned to Laos, northern Siam; and in 1897 was commissioned to break new ground at Chiengrai, characterized by Dr. Arthur J. Brown as "one of the most isolated stations in the world." The small poorly equipped plant with which Dr. Briggs began broadened into the Overbrook Hospital, where thousands were healed both with medicine and the Gospel. During the war Dr. Briggs rendered such invaluable aid to his government that the British Consul General in Bangkok wrote him a letter of warm appreciation; and as he lay on his death bed three English Army Officers invested him with the gold badge of "Officer of the Most Excellent Order of the British Empire." Dr. Briggs lost one of two sons in the fighting in France. Mr. S. Edgar Briggs, a brother, is manager of Fleming H. Revell Company.

THE MISSIONARY LIBRARY

Hudson Taylor and the China Inland Mission. By Dr. and Mrs. Howard Taylor. Illustrated. 8vo. 640 pp. 9 shillings. Morgan & Scott, London. China Inland Mission, London, Philadelphia and Toronto 1918.

The first part of Hudson Taylor's life, from 1832 to 1860, was published a few years ago, and the concluding and most important part is now issued thirteen years after his death. It is distinctly a sermonic biography, not a chronicle of events, or a character study. Hudson Taylor was an unusual man, with positive character, firm convictions, a living faith in God and indomitable

courage and perseverance.

This history, with its record of the growth of the China Inland Mission and its manifold lessons, is full of wonderful experiences of answered prayer, vivid pictures of hardship and suffering and inspiring evidence of the power of the Spirit of God. It is a truly extraordinary record, and one from which every missionary society and every Christian may learn many lessons. No one who reads and believes this record of Hudson Taylor's life can doubt the truth of Christianity, and the present working of Almighty God.

From the viewpoint of the reader, the length of the biography is a The biographers evidrawback. dently labored under the difficulty of choosing from a great wealth of There is also, in spite of material. its excellent literary style, a gensameness in the material selected and in the method of pres-Comparatively little is told of the Chinese people among whom Mr. Taylor's life was spent. The work of the Mission and the answered prayers crowd out information as to Chinese customs, beliefs and characteristics. This information would have given a clearer picture of the setting in which the missionary work was done, and would have shown more vividly the obstacles to be overcome. The history is peculiarly a narrative of God's dealings with Hudson Taylor, with incidents from letters and diaries to illustrate his trials, his faith, his courage, his spiritual wisdom and power, and the many direct answers to prayer. It is unfortunate that the lack of an index and of descriptive chapter headings makes it difficult to find references to specific incidents and people.

The life of Hudson Taylor was an unusual life, a divine life fulfilling a divine mission. No one can read the story of God's dealing with him and of his faithfulness, without realizing that here is a picture of what God can do with a truly sur-

rendered life.

The Christian Approach to Islam. By Rev. James L. Barton, D. D. 8vo. 316 pp. \$2.00 net. Pilgrim Press Boston, 1918.

The problem of the conversion of Moslems has all but baffled the Christian Church. These people have so much truth, are so numerous, are such aggressive exponents of their faith and are so bitterly opposed to apostasy that they have successfully withstood the advance of Christianity in almost every land. Dr. Barton is a Christian authority on the subject of missions to Moslems. First he was a missionary in Turkey and has since been a student of the subject and a most efficient Secretary of the American Board.

The studies here clearly and ably presented describe first, the history and extent of Islam as a religion and a potential power; and second,

Mohammedanism as a religion—Allah, the Koran, its theory and practice and the Moslem sects. The distinctive part of the volume is that which deals with the "Relation of Islam to Christianity" and to missionary work. Here is where "doctors sometimes disagree." One school of missionaries believes in polemics against Islam, revealing its errors and evils; the other advocates seeking points of contact. Dr. Barton is of the latter school.

The volume is of real value to all interested in solving the Mohammedan problem from a Christian point of view. The story of missions to Moslems is excellent, and shows that the problem is much less difficult than formerly. Dr. Barton believes that a new day has dawned for missions to Moslems, and that we must adopt new methods to lead Moslems to Christ. The volume is worthy of very thoughtful study.

America Save the Near East. By Abraham M. Rihbany. 16mo. 176 pp. \$1.00 net. The Pilgrim Press. 1918.

The Syrian pastor of an American Unitarian Church makes a plea for the reconstruction of Syria, its deliverance from Turkish misrule through an American protectorate which will rejuvenate that land and guide the people to enlightened self-government. It is a sane appeal, but there are two great difficulties in the way of this program—one is the selfishness and jealousy of European nations and the other is the hesitation of America to undertake the task.

The Tragedy of Armenia. By Bertha S. Papazian. 12mo. 164 pp. \$1.00 net. The Pilgrim Press. Boston. 1918.

A member of the martyred nation here makes a powerful appeal for her people. It is a tragic and pathetic story, the half of which has not been told. The history of the Armenians is briefly traced, some facts are given to show Germany's influence in Turkey and her responsibility for the massacres. It is not an up to date book in its facts and is of very secondary value except as an expression of an Armenian's desire for freedom from oppression.

Reconstruction in Turkey. Reports compiled for the American Committee of Armenian and Syrian Relief. New York. For private distribution.

These valuable reports by authorities on their subjects give an outline of the history, ethnology and religious conditions in the Turkish Empire, the social and economic needs, industries, the education, status of women and finances.

Foreign Financial Control in China. By T. W. Overlach. 295 pages. \$2.00 net. The Macmillan Company. New York, 1919.

Books on the Far and Near East are numerous, but the interest of thoughtful men and women in the subject has become so great that the demand continues unabated. It is now recognized that in this era of close international relationships, the readjustments in Asia involve problems of the first magnitude which involve all other nations and particularly America. This and the four succeeding books present various phases of the problem, and each deals with some important aspect of the general theme.

Mr. Overlach in his volume on "Foreign Financial Control in China," writes out of fullness of knowledge and clearly indicates the official and other documentary evidence upon which he bases his argument. He makes a valuable contribution to the literature on the finances of China and the financial relations of other countries to it. He presents an unbiased analysis of the financial and political activities of the six leading powers in China during the last twenty years, and emphasizes the need of international

financial co-operation.

China and the World War. By W. Reginald Wheeler. 263 pages. \$1.75. The Macmillan Company, New York, 1919.

"In China and the World War," W. Reginald Wheeler, who has spent three years in China, vividly describes the attack upon China from without during the first year of the war; the attack from within during the second year; the progress in republican government and the new foreign policy; the severance of diplomatic relations with and the declaration of war against Germany and Austria; the Lansing-Ishi agreement between America and Japan concerning China; the Chinese-Japanese military agreement of 1918; and China's future as affected by the aims of the allied Powers. This is rather a wide field to cover in a small book of only 182 pages, so that only a bare outline is given; but an additional 74 pp. are devoted to appendices which give official documents and a bibliography of a "five foot shelf" of books on China. For a fuller discussion of the great subject of Chinese relationship to the world war, one would need to go to larger volumes, but as a convenient and comprehensive hand-book, this little volume is to be highly commended.

A Light in the Land of Sinim. By Harriet Newell Noyes. 250 pp. \$1.50. Fleming H. Revell Company, New York, 1919.

'A Light in the Land of Sinim" comes laden with special interest to the many friends and admirers of the author, Miss Harriet Newell Noyes, who has been for fifty-two years a Presbyterian missionary in Canton, and for forty-five years of that period the Principal of True Light Seminary, the largest and most influential boarding school for girls in South China. Her semicentennial of missionary service was celebrated two years ago with extraordinary demonstrations of respect and affection not only by the

foreigners of all denominations and nationalities in Canton, but by the Chinese, who almost overwhelmed her with their tributes of praise and honor. The book is largely an account of the rise and development of the educational institution with which her life work has been identified, and it gives much information about this honored missionary leader, and about Christian effort to mould and train Chinese girls for a high type of womanhood.

The Riddle of Nearer Asia. By Basel Mathews. 216 pp. \$1.25. George H. Doran Company, New York, 1919.

The value of Basel Mathews' "The Riddle of Nearer Asia" is testified to by no less an authority than Viscount Bryce, former British Ambassador at Washington and himself an international authority of the first rank. He says that the book is admirably calculated to provide the student, who wishes to understand the conditions of missionary work in Southern Asia, with essential facts and illuminating views stated in the clearest and briefest way, and that seldom does one find so much good matter brought together in so small a com-This is high praise and the book deserves it. Mr. Mathews treats of the social and economic conditions of the Near East, the menace of the Turk, and the problems of reconstruction, and he does this in a way which makes his book delightfully readable.

World Facts and America's Responsibility. By Cornelius H. Patton. 236 pages. \$1.00. Association Press, New York, 1919.

The Rev. Dr. Cornelius H. Patton, Secretary of the American Board of Commissioners for Foreign Missions, brings our study to the practical issue of "America's Responsibility" for ten world facts: the renaissance of Asia; the decadence of the non-Christian religions; the rapid extension of Christianity; the fight of the East and the West for a common cause; the expectation of the East that America will give example and help; the emergence of America from her isolation; America and Great Britain in a fellowship of service; democracy the organizing principle of the world; the rise of the new idealism; and the Church girding herself for her great task. Dr. Patton is one of the able misionary leaders of the modern Church, and is familiar with the bearing of the present world situation upon the churches of America. In this little book, he has packed arguments and appeals which make it one of great power.

The Democratic Movement in Asia. By Tyler Dennett. 16mo. 252 pp. \$1.50. The Association Press, 1918.

These papers which appeared in the organ of the American Asiatic Association, Asia, are filled with most interesting facts in regard to the progress of Asiatic peoples. Mr. Dennett shows clearly what missionaries have done and are doing for Asiatics and the appreciation in which missionary work is held by the most intelligent Asiatic leaders. The papers thus form a splendid apologetic for missions and the book is especially suitable to place in the hands of business men who may be uninterested in missions because uninformed as to the fruits of missions. Mr. Dennett takes up American work in Asia, Education, Medical Missions, Women's Eman-cipation, Social Progress, Church Unity and Foreign Missions.

Six Red Months in Russia. By Louise Bryant. Illustrated. 8vo. \$2.00 net. George H. Doran Co. New York. 1918.

A newspaper writer's story of Russia during these days of revolution is sure to be stirring and

These stories are kaleidoscopic. naturally impressionistic than scholarly. They are a witness's testimony rather than a judge's ver-They will, however, dispel some prejudices and correct some false impressions. Miss Bryant, an American socialist who was in Russia for six months last year, sees the turmoil and recognizes many of the dangers, but she not prescribe the remedy. largest contribution is the description of Russian leaders, Madame Breskowsky, Kerensky, Lenine, Trotzky, and others. She is strongly anti-German, but writes with much sympathy for the Soviets and traveled from Petrograd to Stockholm as a Bolshevist courier. Her view of the Russian Church and its priests is far from attractive, picturing drunken, dirty and immoral men acting as intermediaries of God. The Russian Church is dead. Will there be a resurrection or will a new evangelical Church take its place?

In the East Africa War Zone. By J. H. Briggs. Pamphlet 88 pp. Church Missionary Society, 1918.

A British missionary in German East Africa describes briefly the country and people and relates the story of the mission and recounts experiences-interesting rather unpleasant—through which he and his fellow-workers passed under German hands during the war. German officials immediately put an end to British missionary work and "told the native Christians, especially the teachers, to sever their connection with the English Mission by either going over to Mohammedanism or returning to heathenism, and to destroy at once their Bibles, Hymn books, Prayer Books and other books printed in English." They did not however follow this advice.

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Missionary Personals

MR. ROBERT P. WILDER, who has been for the past few years Director of Religious Work in the International Committee of the Y. M.C. A., has resigned that position to become General Secretary of the Student Volunteer Movement. He takes the place of MR. F. P. TURNER, who has become Secretary of the Committee of Reference and Council of the Foreign Missions Conference. Mr. Wilder was one of the original founders of the Student Volunteer Movement in North America.

DR. JOHN McDowell of Baltimore and DR. WM. R. KING of St. Louis have been elected as associate secretaries of the Presbyterian Board of Home Missions. Dr. McDowell will be located with Dr. Marquis in New York, and Dr. King with Dr. Fullerton in the St. Louis office.

REV. CHARLES S. DEMING, Professor in the Union Theological Seminary and in the Pierson Memorial Bible School of Seoul, Korea, is in America on furlough.

MAJOR STEPHEN V. TROWBRIDGE, who is in charge of relief work in Palestine for the American Red Cross, has received the rare honor of the Gold Cross of the Holy Sepulchre, in token of the gratitude of the people of Jerusalem. This distinction was also conferred upon General Allenby.

DR. HOWARD BLISS, President of the Syrian Protestant College in Beirut, has recently arrived in New York by way of Paris and the Peace Conference. The College of which he is the head remained open throughout the entire period of the war, never having less than 650 students, most of them Syrians and Egyptians.

PRES. CAMPBELL WHITE, having accepted the call to become General Life Service Secretary of the Interchurch World Movement of North America, has resigned as president of Wooster University.

REV. G. CAMPBELL, MORGAN, D. D., of London has accepted a professorship in the Bible Teachers' Training School of New York. He expects to spend August in Washington and Northfield, and September in Seattle.

REV. F. M. NORTH, D.D., corresponding secretary of the Methodist Board of Foreign Missions, after visiting France and Italy, spent a week in North Africa and a short time in Spain. He has now returned to America.

Mr. Chao, President of Pei Yang University, Tientsin, one of China's foremost educators, was recently converted to Christianity. Mr. Chao, as the head of a large government school, will exert a wide influence for Christianity throughout all North China.

Mr. E. C. FAITHFUL, Secretary of the South Africa General Mission, is in America in the interests of the Mission, particularly the plans for enlarged work in Portuguese West Africa.

PANDITA RAMABAI, the famous Indian Christian worker for child widows, has been honored by the Emperor of India with the presentation of the Kaiser-i-Hind gold medal.

Mr. Churchill. H. Curring has been elected President of the American Bible Society. Mr. Cutting is a prominent Baptist layman who has been connected with the Society for some time.

REV. SAMUEL H. WILKINSON, Director of the Mildway Mission to the Jews, has gone to Palestine under the auspices of the Soldiers' Christian Association.

Dr. Samuel, Train Dutton, an officer of the American Committee for Armenian and Syrian Relief, who has been active in many organizations for human welfare, died on March 28. Dr. Dutton was a trustee of the American College for Girls in Constantinople, and Treasurer since 1908.

MISS MARY HARDING of Sholapur, India, died on January 4, 1919. She was the daughter and granddaughter of notable missionaries. A sister and brother gave up their lives in service for India, and another sister, Mrs. Charles Burr, is a missionary of Ahmednagar.

NEW BOOKS ON MISSIONS

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

Handbook of French and Belgian Protestantism. By Louise Seymour Houghton. 12mo. 245 pp. 75 c. Missionary Education Movement, New York, 1919.

The Voice of the Nation and Other Verses. By Frank M. Gregg. 12mo. 96 pp. 75c. Fleming H. Revell Company, New York, 1918.

The New Opportunity of the Church. By Robert E. Speer. 16mo. 111 pp. 60c. The Mac-Millan Company, New York, 1919.

God Over All. By A. T. Schofield, M. D. 12mo. 1/6. 109 pp. Pickering & Inglis, London.

Not Dead but Living. By Harrington C. Lees. 16mo. 46 pp. 6s. Morgan & Scott, Ltd. London.

Can A Young Man Trust His Bible. By Arthur Cook. 12mo. 64pp. 1s. Pickering & Inglis, London.

Prophecy and Authority. By Kemper Fullerton. 12mo. 213 pp. \$1.50. The MacMillan Company, New York, 1919.

Mexico Under Carranza. By Thomas E. Gibbon. 12mo. 270 pp. \$1.50. Doubleday, Page & Co., New York, 1919.

Dr. Elsie Inglis. By Lady Frances Balfour. 12mo. 264 pp. \$1.50. George H. Doran Company, New York, 1919.

Adventures in Alaska. By S. Hall Young. 12mo. 181 pp. \$1.25. Fleming H. Revell Company, New York, 1919.

The Lincoln Cabin. By Saxe Churchill Stimson. 12mo. 49 pp. Published by the Author.

League of Nations. By Alfred Owen Crozier. 12mo. 196 pp. 50c. Lecouver Press Co., New York, 1919.

Friends of Ours. By Elizabeth Colson. 12mo. 86 pp. Missionary Education Movement, New York, 1918.

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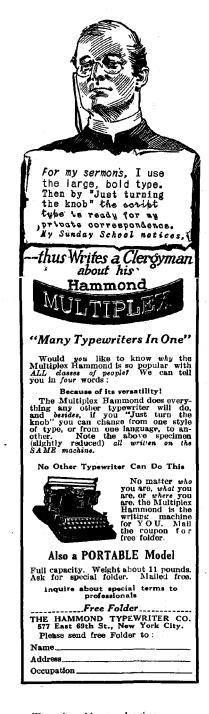
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A RELIC OF THE BARBAROUS IN ALASKA

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

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THE MISSIONARY PEVIEW ORLD

Vol. XLII JULY, 1919 Number Seven

ANTI-AMERICAN RIOTS IN JAPAN

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

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

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

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

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

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

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

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

THE CRISIS IN PERSIA

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

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

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

PEACE AND UNITY IN INDIA

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

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

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

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

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

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

H. INGRAM, Bombay.

UNITING TO CARE FOR NEGLECTED INDIANS

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

The Home Missions Council has assigned responsibility for

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

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

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

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

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

COOPERATION IN JEWISH MISSIONS

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

Plans were discussed and adopted to promote comity and cooperation among workers for Jews, and should help materially to strengthen the work. These plans include arbitration in matters of dispute between missions; conferences on methods of work and 486

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

The timeliness of these conferences is especially marked at the present day, when there are unusual stirrings among the 12.000.000 Jews of the world. There is a crisis in Jewish affairs, due to the war, the renewed oppression and murder of Hebrews in Europe and the liberation of Palestine from Turkish rule. vast bulk of Jews in Europe are sunk in deepest poverty and have known nothing from their neighbors but hatred and abuse. Many of them have nevertheless risen to positions of wealth and influence. Their spiritual state is worse than their physical and social condition. While many Jews are of noble character they are still blind to the Light of the World and attribute their unfortunate condition to Christian hatred rather than to their own unbelief. They do not know their own Old Testament, and their religion is largely legalistic formalism and traditional superstitition. Many of them have become atheists, and religion, even with the orthodox Jews, has generally become divorced from morality. Most of them have ceased to look for a Messiah and consequently have no hope beyond this life.

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

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

be removed from Hebrews in Europe.



CHURCH UNION, REAL AND ARTIFICIAL

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

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

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

at the expense of spiritual truth and power.

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

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

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

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

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

MOSLEMS AND RELIGIOUS SUSCEPTIBILITIES

HE Governor of Bengal has recently declared "forfeited to his Majesty all copies, wherever found, of a book entitled 'Islam, a Challenge to the Faith,' by Samuel M. Zwemer and all copies of all other documents containing the matter of the said book, on the ground that the said book contains matter which is calculated to wound the religious susceptibilities of Moslems."

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

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

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

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

QUESTIONABLE CHURCH FINANCING

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

RECEIPTS

Pew rents and monthly collections. Special offerings and collections. Sales at the church fairs etc. Card parties, minstrels etc.	4,038.67 9.673.48
Total for local church expenses	\$17,911.99 266.55

EXPENDITURES

For charity and missions	266.55
For new church	
For clergy and other expenses	3,639.75

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

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



THE OLD AND THE NEW IN ALASKA

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

Signs of Progress in Alaska

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

BY REV. JOHN W. CHAPMAN, ANVIK, ALASKA Missionary of the Protestant Episcopal Church

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

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

These Indians of South Eastern Alaska are widely known on

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

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

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

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

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

RELIGIOUS LIFE OF THE INDIANS

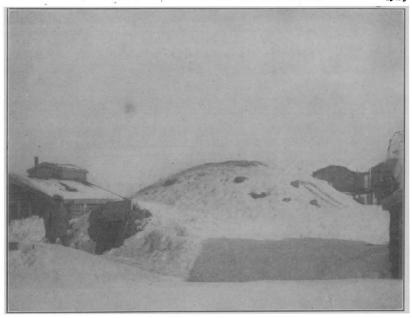
Most of the Indians of the interior of Alaska are now nominally Christians, but to say that they have made a radical departure from their old beliefs and practices would perhaps be stretching the truth. In their native state, their religion was the same system of animism that is all but universal among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

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

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

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

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



THE OLD STYLE HOUSE IN ALASKA

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

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

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



A NEW STYLE HOUSE IN ALASKA

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

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

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

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



AN OLD TIME INDIAN OF ANVIK

A RECORD OF THIRTY YEARS
PROGRESS

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

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

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

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

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

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



A YOUNG INDIAN GIRL WITH NUBILE ORNAMENTS—ANVIK

AN OLD INDIAN WOMAN

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

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

REASONS FOR ENCOURAGEMENT

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

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

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

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



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

A Church of All Nations

THE STORY OF THE MORGAN MEMORIAL IN BOSTON BY REV. E. J. HELMS, BOSTON, MASS.

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

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

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

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

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

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

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

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



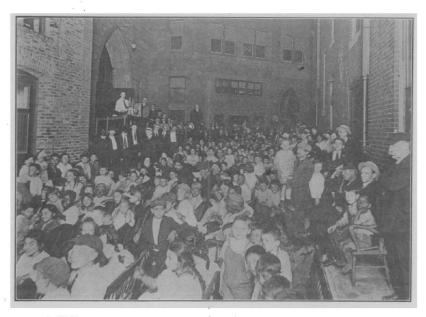
WHERE THE PEOPLE OF ALL NATIONS LIVE IN BOSTON



KEEPING THE CHILREN OFF THE STREET AND TRAINING THEM FOR LIFE



WHERE PEOPLE OF ALL NATIONS WORSHIP-INDOORS

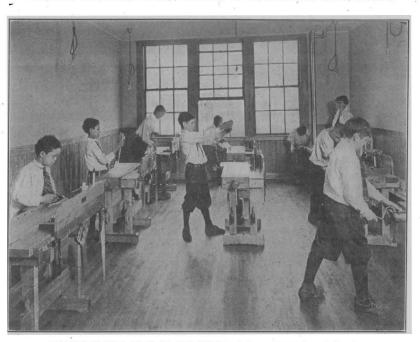


A COMMUNITY MEETING OF ALL NATIONS-OUTSIDE THE CHURCH

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TEACHING THE GIRLS OF ALL NATIONS TO BE AMERICAN HOME MAKERS



TEACHING THE BOYS OF ALL NATIONS TO BE USEFUL CITIZENS

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

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

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

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

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

Is Tithing Worth While?

BY HARVEY REEVES CALKINS, NEW YORK CITY

Editorial Director of the Stewardship Movement in the Methodist Episcopal Church

S worship worth while? Does loyalty pay? And fellowship, and character, and honor, have they abiding value? Slowly, very slowly, the principle of the tithe is emerging out of the mental mist that has obscured it. Without question this anciently designated portion is being reinstated in the working program of the Kingdom, from which it was severed in past centuries by a legalistic interpretation. But, before the tithe can

come back in its primal simplicity and strength, it must be freed from a modern incubus that has been laid upon it—that it is "God's

financial plan for maintaining His Kingdom."

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

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

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

To set apart and administer a tenth of one's income, as an

acknowledgment of God's ownership, is fitting. It is God's "way"

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

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

- 1. The Fact of Divine Personality. Divine ownership, in which the whole program of Christian stewardship has its rise, in meaningless apart from divine Personality. Pagan and semi-pagan theories, in place of God, crowd impudently—"universal reason," "natural law," "cosmic force," "divine principle," and the rest. But Christian thinking is not to be caught in a Stoic or pagan interpretation of God—"the Supreme Person in a world of persons."
- 2. The Nature of Property. Property is value related to personality; that is what makes it "property." Human dominion, which may be called derived ownership, postulates human personality. In a high and exalted sense, as between God and man, the nature of property remains unchanged because the basis of it remains unchanged. It inheres in the fact of divine personality. In the Stoic, or Greek conception, which disastrously has influenced Christian ethics, property is a human institution, because in the Stoic conception Deity is conceived in terms of impersonality, and "ownership" is an impossible postulate. Christian stewardship insists that the Christian basis of property, divine ownership, shall be made the practical basis of a Christian program. Only thus shall be erected social justice and human brotherhood.
- 3. The Corollary of the Separated Portion. God's ownership must be acknowledged. How? In any way that the sovereign Owner shall determine. The simplest way and easiest for the "other person" to understand—the way God ordained ages ago—is for the Owner to designate a certain portion of the possession and say, "Do not touch this, it is intended for a special purpose." The reason is perfectly apparent. Unless the dominion of the Owner constantly is kept in mind, the "other person" will confuse possession with dominion. The doorway of the mind constantly must be guarded.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

Stories of Liberated Armenians

BY MAJOR STEPHEN TROWBRIDGE, ALEPPO, SYRIA Member of the American Red Cross Commission to Palestine

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

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



DISTRIBUTING BIBLES TO THE REFUGEES

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

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

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

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

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

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

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

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

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

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



ARABIAN WOMEN REFUGEES FLEEING ACROSS THE DESERT

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

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

"The Énglish sought out every house in Baghdad and freed the women and children. They opened an orphanage and Consul Lavy, who was put in

charge, cared for us with gifts from America."

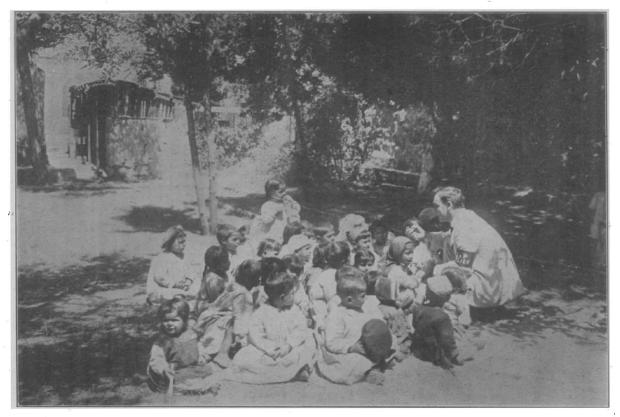
Santoukht of Sivas is a most attractive girl, fourteen years of age, with an inexpressible sadness in her face. Her father died of typhus before the deportation. Her brother, twenty-five years of age, was drafted into the Turkish army and has not been seen since. Santoukht and her mother were ordered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

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

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

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

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



MAJOR STEPHEN TROWBRIDGE TELLING BIBLE STORIES TO RESCUED CHILDREN IN JERUSALEM

My big brother was also dragged off in this way and put to death. We were withdrawn by the Circassians one hour from the village, to a certain hill, twelve or fourteen were taken at a time, heads cut off and the bodies thrown

into a large hewn tank which had served as a reservoir or well.

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

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

direction.

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

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

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

and to make the journey to Port Said."

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

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

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

The Turks took the young cousin by force, after beating the

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

An Armenian steward from Dr. Lavy's orphanage came to buy dates and discovered Seranoush and several other girls. An Armenian young man was sent from Bagdad on horseback to rescue her, but as she was dressed in ragged Arab clothes and her skin was tanned and tatooed, he did not know that she was an Armenian girl when he passed her in the market-place. As she walked by him a second time she quickly made the sign of the Cross and in a moment he had her with him in the saddle



SAVED AT LAST!

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

and galloped away. This young man rescued perhaps forty young girls. The older girls had Arab babies and for utter shame they dare not go to the home provided by the American Consul. So they remained in Felluja for some time and refused to disclose their identity.

Among the 586 survivors who have reached the shelter of the

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

A Christian Service Program for Europe

BISHOP THEODORE S. HENDERSON, DETROIT, MICHIGAN

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

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

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

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

Both the French and Italian governments furnished official



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

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

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

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

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

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

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

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

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

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

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

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

Much of the work of rehabilitation will be in the devastated regions of Italia Irredenta. The Methodist Episcopal Church has been established in Italy for forty years, and we can rely upon native leadership to carry on much of the work of reconstruction. These Italians are intense pa-



A FRENCH GIRL LEARNING AGAIN TO SMILE

triots and are eager to take up the work of rebuilding their country. More than a year ago during the darkest days of the war, when the Austrian army was occupying northern Italy, they expressed their faith in ultimate victory by voting to hold their 1919 Conference in Trieste. Another reason for working in Italy is that fewer relief agencies are operating in that territory although the need is equally great. Where the Austrians invaded Italy there are places where not one house is standing and others where there was not left a window, not a piece of furniture. The farms have been stripped of everything—live stock, implements, everything. How can a man rehabilitate his home when he has nothing to start with, no implements, stock furniture, or windows?

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

An Interview With Dr. Ebina of Japan

BY THE REV. WM. J. HUTCHINS OF OBERLIN

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

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

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

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

students of the capital.

Some Aspects of Modern Mormonism

BY A RESIDENT OF SALT LAKE CITY, UTAH

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Three Leading Questions Answered

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

Acts 1:6 to 8

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

To each one of these questions Jesus Christ gives a corrective, contradictory answer and one that is prophetic as well as didactic.

It is a rebuke and a challenge for us as well as for them,

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

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

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

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

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

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

The words of Christ may well be interpreted to include:

- (a) City Missions—"Jerusalem."
- (b) District Missions-"Judea."
- (c) Missions to Aliens—"Samaria."

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

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

Patience in Moslem Evangelization*

BY GEORGE SWAN, CAIRO, EGYPT Secretary of the Egypt General Mission

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

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

^{*} Condensed from the Moslem World.

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

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

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

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

- (2). They had been slothful, sluggish, slack about inheriting the promises, not steadfastly believing them and making them theirs.
- (3). They had been neglecting true Christian fellowship and so failed to provoke one another to love and good works.
- (4). They had neglected the Word of God, "spoken to us in a Son," and had been consequently carried away with divers and strange doctrines.
- (5). They had cast away their joyful confidence with its great recompense of reward.

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

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

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

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

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

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

The Danger of Strong Drink in China

BY AMOS P. WILDER, NEW HAVEN, CONNECTICUT

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

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

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

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

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



A CHINESE ILLUSTRATION OF THE ROAD TO RUIN THROUGH STRONG DRINK.

The careless and prosperous young profligate (on the left) becomes the degraded beggar (on the right).

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

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

BEST METHODS



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

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

MISSIONARY METHODS FOR PASTORS

"What are your best methods?"

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

ASK GOD AND TELL PEOPLE

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

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

RELATING A WHOLE CHURCH TO THE MISSION STUDY PROGRAM

A very practical plan for telling the people.

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

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

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

"What has missions to do with

Bolshevism, I. W. W.ism and Socialism?"

Below there stood out suggestively,

"The Mission Study Program March 9-April 2, 1919 Christianity and the World's Workers."

The inside pages of the folder announced:

Dates and Topics

Sunday, March 9

Morning Sermon, "Missions and Bol-shevism." Evening-Illustrated Lecture, By Hammer and Hand

Sunday Evening, March 16 Illustrated Lecture, "Our South American Neighbors.'

March 17-22 Week-Day Study Groups

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

Sunday Evening, March 23 Illustrated Lecture. "Our Philippine Wards.

March 24-29 Week-Day Study Groups

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

Sunday Evening, March 30 Illustrated Lecture, "Reconstruction Work in India.

March 31-April 5 Week-Day Study Groups

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

Groups and Group Leaders*

Group 1. Glenside Reading Group.

Group 2. Glenside Study Group.

Group 3. Young Women's Group.

Group 4. Edge Hill Group.

Group 5. North Glenside Group.

Group 6. Men's Group.

Group 7, 8, 9. Carmel Teacher Training Study Classes,

Group 10. Christian Endeavor Group, using text book Burton's "Comrades in Service." Meets for four Sunday evenings, beginning March 9th, at 6:45.

Group 11. Roslyn Group.

* Titles of text books and names of leaders are omitted here. Entrop. Group 12. Roslyn Christian Endeavor Group, using as text book Burton's "Comrades in Service." Meets for four Sunday evenings, beginning March 9th

Notes

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

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

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

INDIVIDUAL WORK FOR INDIVIDUALS

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

"One of the best methods we

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

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

Jesus Christ."

A THREEFOLD PLAN

Newell Woolsey Wells of Brooklyn suggests the following:

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

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

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

cause in the world.

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

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

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

(b) Among our young people who

are doing the same.

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

THE MISSIONARY WEEK

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

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

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

Monday evening the Young

Women meet for mission study and

sewing.

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

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

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

Friday afternoon the young folks meet for their monthly study of the

children of other lands.

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

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

MONTHLY CONCERTS OF PRAYER

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

says:

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

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

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

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

- (a) To the Philippines. Group of them in the United States asking for independent government. Magnificent opportunity to show what the United States has done and what the missionary has done.
 - (b) Cuba.
 - (c) Porto Rico
- (d) The whole question of the Chinese and Japanese in the United States. A splendid subject. Get a

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

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

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

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

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

December. The rehabilitation of mission lands devastated by war and

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

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

and to the world."

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

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

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

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

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

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

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

THE PASTORAL PROTECTORATE

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

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

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

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

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

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

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

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

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

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

THE ACCURATE STATEMENT OF FACTS

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

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

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

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

"The first is made from a recently

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

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

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

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

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

FIFTEEN THINGS FIFTEEN PAS-TORS HAVE DONE

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

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

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

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

5. Bought up-to-date missionary books and loaned them systematically to members of the congregation, calling attention to paragraphs which would challenge the attention of certain individuals.

- 6. Enclosed a missionary leaflet with each letter mailed.
- 7. Enclosed a missionary leaflet with each copy of his parish paper.
- 8. Went to a Summer Missionary Conference and took with him some of his most promising leaders for training.
- 9. Mapped out each year with his Missionary Committee a program for Mission Study and Missionary Service for the entire congregation and helped to make it effective.
- 10. Opened the door to every authorized missionary representative of the church. Found that the presentation of the various needs of the fields by people who knew them resulted in greatly increased contributions; and that instead of making it harder to secure local support, the more his congregation gave to missionary objects the more willing they were to give to the church at home.
- 11. Arranged for visits of missionaries on furlough to speak in the church and Sunday-school and in various societies. Had them entertained in homes where they might influence young people to make gifts of life, or older people to make gifts of money or of service.
- 12. Conducted a Reading Contest. Boys and girls secured over 1000 readers for a missionary pamphlet by taking it to members and securing autograph of each one who read it.
- 13. Presented to congregation the opportunity of providing the support for native workers in the foreign field. One hundred native workers were thus provided for by individuals in addition to the other work already being done.
- 14. Organized a Missionary Cabinet in his congregation which consisted of one representative from each society or organization in the congregation. This cabinet held quarterly meetings to outline and co-

ordinate the plans for missionary education in the entire church.

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

HERE AND THERE METHODS Red Letter Days

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

The Woman's Home Mission Bulletin

Edited by Mrs. O. R. Judd, Brooklyn, N. Y.

Representative of the Council of Women for Home Missions

COUNCIL OF WOMEN FOR HOME MISSIONS

By IDA W. HARRISON

Executive Secretary

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

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

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

Home Mission Survey

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

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

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

Interchurch World Movement

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

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

SAVE THEM FOR THE NATION

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

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

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

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

-J. R. PADDOCK.

Americanization is two-fold, and is in-terwoven and inseparable. It is the Americanization of the alien in a new country and the

Americanization of Americans in their

own country.

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

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

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

—Theodore Roosevelt.

In the Highlands

By One of the Organizers of the Conference

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

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

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

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

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

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

In New Mexico

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

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

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

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

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

BROTHERHOOD

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

—Lavinia E. Chester.

WHAT WOMEN CAN DO FOR AMERICANIZATION

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

From Neighborhood Americanization, pamphlet published by National Americanization Committee.

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

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

-Venable.



EUROPE

With the Army of Occupation

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

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

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

A Vatican Decree

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

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

Evangelical Christendom.

Portugal and her Students

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

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

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

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

MOSLEM LANDS The War and Islam

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

United Presbyterian.

Teaching Street Waifs in Cairo

SUNDAY-SCHOOLS for children of the streets in Cairo are meet-

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

The Syrian Protestant College

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

Turks Throw Women out to Starve

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

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

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

Trouble Brewing in Afghanistan

PHE situation in Afghanistan has caused much anxiety in British circles, owing to agitation by Mo-It is reported hammedan agents. that negotiations have been going on between the new ameer of Afghanistan and the ameer of Bokhara for the establishment of a central Asian Mohammedan confederacy, intended to include India. Such a union would be a great detriment to the growth of Christianity. The former ameer, Habibullah Khan, who was assassinated last February, was a firm friend of the British, but there is more uncertainty about his successor, Aman Ullah Khan. British are dealing with the situation with a firm hand and have already defeated the ameer's forces in several engagements.

Among Mesopotamian Forces

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

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

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

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

INDIA The Bible in Indian Villages

we forget.'

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

The Nestorian Christians of India

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

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

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

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

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

Savara Mission Field

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

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

SIAM AND THE LAOS Wild Folk of Siam

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

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

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

From the White Elephant.

Chinese at Bangkok College

NE of the strongest Chinese schools in Bangkok had an enrollment of nearly 200. In the foreground of the premises an idol temple served notice of the school's adherence to superstition. The institution apparently prospered, but other forces were at work, some of them 10,000 miles distant, and not long ago half the students and all the teaching staff of this school entered Bangkok Christian College. None are as yet Christians, but all are receiving daily Bible instruction. hopeful course of events may undoubtedly be traced to the influence of an American College in Bethlehem, Pa., where a Chinese student became a Christian, wrote letters to his parents in Bangkok, earnestly commending them to the same decision; and they, proud of their son's attainment, developed an interest in Christianity, withdrew their support from the pagan school and transferred it to the Christian College. The outcome is that the Bangkok Christian College is now in possession of an adjoining property costing 41,000 ticals, purchased by the local Chinese. There are two residences on this ground. An additional building with dormitory and class rooms will soon be erected, costing approximately 50,000 ticals also covered by the Chinese subscription. Bangkok has an estimated Chinese population of 300,000.

The White Elephant.

CHINA

Christianization of Chinese Life

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

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

Revised Mandarin Bible

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

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

Missionary Agriculture in China

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

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

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

Union Language School in Peking

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

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

JAPAN—CHOSEN

Chair of Christianity Proposed

THE Japanese Government's special commissions on Education has recommended the establishment of courses of study in Shinto in connection with the Tokyo Imperial Universities and other schools. This adds interest to a recent gift of yen 50,000, made by Mr. K. Watanabe

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

Henry C. Mabie Memorial in Japan

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

Buddhist Universities

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

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

Japan Evangelist.

Korea Ready to Become Christian

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

NORTH AMERICA Church Membership in 1918

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

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

Congregationalist and Advance.

Aliens in a New Jersey Town

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

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

fort?

A Plan of Americanization

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

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

The Congregationalist and Advance.

Pole Buys up Bibles

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

The Continent.

Union of Neighborhood Houses

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

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

Federation of Missions to Immigrants

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

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

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

Hampton's Fiftieth Anniversary

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

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

Our Duty to Mexican Immigrants

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

The Shantymen's Christian Association

THE missionaries of the Shantymen's Christian Association of Canada agree that the past year was

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

Evangelical Christian.

LATIN AMERICA

The Call of the Carajas

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

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

A Union Gradute School in Uruguay

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

Social Center in Buenos Aires

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

A Missionary Ranch in Chile

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

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

AFRICA

Unoccupied Fields in Africa

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

Raising the Status of Women

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

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

War Sets a New Standard for Wives

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

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

Bible Study in South Africa

THE numerical strength of the ▲ Student Movement in Africa can be gauged by the fact that 9,000 copies of its Bible Study course are circulated annually. these nearly 3000 go to members, the rest to outsiders. About 10 per cent of the members are university students, the others normal students, and boys and girls in the principal schools of the Cape Free State and the Transvaal.

Record of Christian Work.

Liberia the Gateway to Africa

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

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

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

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

Record of Christian Work.

ISLANDS OF THE SEA

An Industrial Experiment in Borneo

A N interesting and successful experiment in establishing a colony of Chinese laborers is reported from Sarawak, Borneo. What was formerly a wild jungle has been transformed into a prosperous farm colony by the help of the English Rajah of Sarawak, and Mr. Davis, an American Methodist missionary.

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

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

Former German New Guinea

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

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

Sumatra, Island of Superstition

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

Dr. George Heber Jones of New York

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

India.

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

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

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

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

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

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

Captain Bickel of the Inland Sea. By Charles K. Harrington. Illustrated. 8vo. 301 pp. \$1.75. Revell, 1919.

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

Captain Bickel's many adventures make his biography of great interest. The work is of a type that might well be undertaken on many other water courses. It is a story worth reading.

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

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

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

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

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

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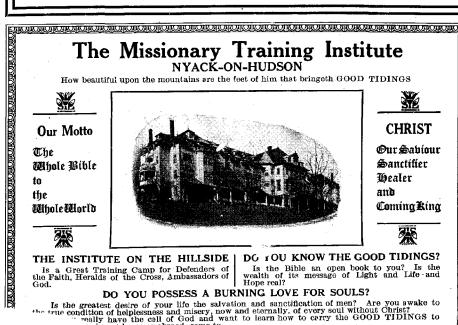
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Alaska has passed a stringent anti-liquor law. This reveals a high standard of public opinion. All over Alaska native councils have been formed which give tone to local sentiment and promote friendly cooperation between the native and white population.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

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

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

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

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

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

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

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

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

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

NEW BOOKS ON MISSIONS

Albania, Past and Present. By Constantine A. Chekrezi. 12mo. 255 pp. \$2.25. The MacMillan Company, New York, 1919.

Christina Forsyth of Fingoland. By W. P. Livingstone. 12mo. 248 pp. \$1.50. George H. Doran Company, New

York, 1919.

The War Romance of the Salvation
Army. By Evangeline Booth and Army. By Evangeline Booth and Grace Livingston Hill. 12mo. 256 pp. \$1.50. J. B. Lippincott Company, Philadelphia, Pa., 1919.

A Plea for Greater Unity. By Seth W. Gilkey, D. D. 12mo. 378 pp. \$1.50. The Gorham Press, Boston, Mass., 1919.

Japan and World Peace. By K. K. Kawakami. 12mo. 196 pp. \$1.50. The MacMillan Company, New York, 1919

Fifty Years in China. By Samuel Isett Woodbridge. 12mo. 231 pp. The Presbyterian Committee of Publication, Richmond, Va., 1919.

Hadassah, (The Star of the Persian Court). By Florette Truesdell Miller. 12mo. 83 pp. \$1.25. The Stratford Company, Boston, Mass., 1919.

Fighting for a New World. By Charles W. Dabney. 12mo. 108 pp. 75c. The Abingdon Press, New York, 1919.

Madam France. By R. Louise Fitch. 12mo. 189 pp. \$1.50. The Womans Press, New York, 1919.

Unfolding in Romans: A Simple Exposition of Chaps. I to VIII. By Robert Thomson. 12mo. 136 pp. 3/net. Morgan & Scott, Lt., London, 1919. 1919.

Christ as a Teacher. By John W. Way-land, 16mo, 70 pp. \$1.00. The Stratford Company, Boston, Mass.,

1919.

PAMPHLETS

The War and the Religious Outlook.

By Robert E. Speer. 29 pp. The Association Press, New York, 1919. Christian Principles Essential to a New World Order. By W. H. P. Faunce. 16 pp. The Association Press, New 16 pp. The York, 1919.

The Church's Message to the Nation.

By Harry Emerson Fosdick. 23 pp.
The Association Press, New York,

Indian Missions, Obligations and Oppor-

tunities. By Home Missions Council. 9 pp. New York, 1919. Christian America, Bulletin No. 2, by Home Missions Council. 27 pp. New York, 1919.
Report of the

ork. By Home pp. New York,

1919 The Christian Opportunity in Soldier Settlements. By Lemuel Call Barnes, D. D. 9 pp. The Home Missions D. D. 9 pp. The Home Council, New York, 1919.

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MISSIONARY PERSONALS

Continued from page I

Prof. Sam Higginbottom, of the American Presbyterian Mission in India, has been temporarily transferred from Allahabad Agricultural Institute to Gwalior as Director of Agriculture.

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

Dr. Henry Churchill, King, President of Oberlin College, has been appointed one of two American members of the International Peace Commission to take a plebiscite in Syria, and to submit recommendations as to its disposition.

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

Dr. Charles W. Drees of the Methodist Mission at Montevideo, Uruguay, has recently been in Madrid, representing his denomination at the Jubilee Meeting of Spanish Protestant missions.

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

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

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

MR. 1. elect in Nanking who has been studying in America, has been appointed to a professorship in Union Seminary for the current year.

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Review of the World

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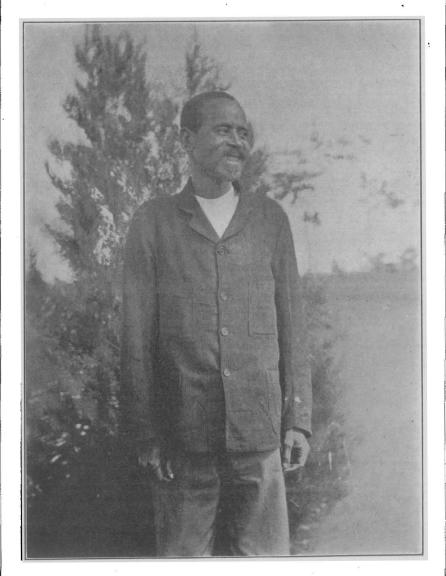
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DANIEL N. NHLANE—AN AFRICAN CHRISTIAN (See Page 603)

THE MISSIONARY ORLD

Vor XIII AUGUST, 1919

NUMBER Eight

RELIGIOUS TOLERATION IN SPAIN

IFTY 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

I T 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, ahtletics, 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

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 missison 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

INCE 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?

HILE 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

ANADA 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.



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 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. 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

UCH 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 regime 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

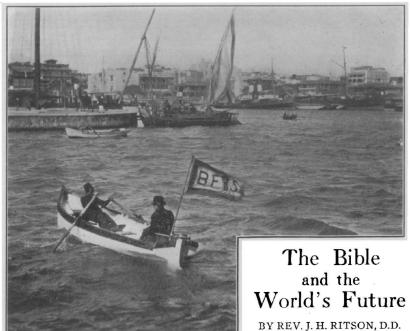
REAT forward movements come slowly to full growth and fruition. An idea is born and under favorable conditions develops and extends. Church unity is such a movement. The idea is inherent in the Church and was expressed by Jesus Christ Himself. Division came because of corruption and separation of the 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 cooperation 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

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

British and Foreign Bible Society,
London, England

HE 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 doctrine 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 inacessible 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. 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. 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. 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 "layed 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 right-eousness, 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 autocracy 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 unparalled 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. 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 priesteraft 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 seventenths 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

O 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 fullfillment, 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, athough 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 thraldom 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 neverfailing 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 There was! And that something was a human body. was winter-time. Jimmy Kemp, on the hunt for food-scraps, 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 jocularity 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 Hearquarters; (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 unmixed 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.

Their pride in rant Indians. 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

R ECENTLY 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, and received a visited this country remarkably 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 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.

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 enlightened." 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 Shiahs 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 Svria, 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.

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 considerble 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 vears 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

HERE 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 troup 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 Tepee" 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

N 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

ANIEL 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. 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 accourrements 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 is 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.

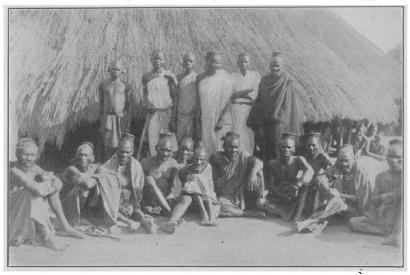
They started on their expedition, offered sacrifice at the grave, and next day prepared to cross the high open grasslands that divide Ngoniland from the lake country. In the morning one man went off to look for berries in the bush, and, to his amazement, saw standing among the trees a tent; beside it 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 Kaffir 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.

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. 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

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, 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 Stories from this book materials. 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.

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. 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 followers 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 Americaniza-TION: A Task for the Churches by Charles A. Brooks.* 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 the Americanization supporting The Americanization Divieffort. sion 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 maga-

zine 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."

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

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

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

⁶ Published 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 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 out-line 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. manual for this text has been written by Miss Margaret Applegarth,

Tublished 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.

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 Misssionary 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 reflectorscope, 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 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 suggestions. Full of "best gentle reader. methods, 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 assem-Why not interest some city blage. 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 canteens, 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 midsummer 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

¹ The 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 For this group Mrs. Mac-Leish 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 notebook, one meeting. Their duties are definitely stated in the leaflet. Class D is called for most eagerly women demobilizing as Cross workers. They are not all members of Women's Mission so-cieties. They have, however, caught a new vision of need and suffering during the war and have met this need with wonderful skill. are ready now to take up work for stricken women and children overseas in non-Christian lands. 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 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. 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 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 pro-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 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 program. meeting 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 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 The following magamagazines. zines 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 symfor their suffering. Poor pathy 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

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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 The face is too old for her vears-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 twentyeight 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 pitable 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 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 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 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.

ATCHAMBERSBURG.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. Remmel led the normal classes, home and foreign; and the Methods Hour was directed most entertainingly and instructively by Mrs. Wallace Radeliffe, 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 breakfact, 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.



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 ple 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,-This illustrates again the French frugality, their ability to make a franc do the work of a dol-

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

NE of the novelties which war has brought to France is

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

PETITION calling for reforms A 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 elec-tion 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

DERHAPS 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 Em-Colportage pire. 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 Foreign 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

LTHOUGH the Soviet govern-A ment is directing heavy blows against the Christian religion, cablegram to the New York Globe reports that thousands of converts have recently joined Christian Four thousand Jews are churches. 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. 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

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

The Congregationalist and Advance.

Helping the Women of the Near East

NE 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 for themselves more 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

TAFIZ" is the title bestowed upon n any who commit the Koran to 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

"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

First the Hafiz was his decision. 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

ROM 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 They dare not approach the water. 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

SSAM 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 As-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 Man-

Forman College Adds Industrial Courses

NEW field has been added to A 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. engineering course is another hope of the school.

Women's Work in Ceylon

S a part of the follow-up work A of the special evangelistic campaign in Ceylon, the missionaries at Jaffna prepared 2,000 pledge cards especially for the women, with place The card for signature and date. 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. 1 will subscribe and give monthly to the church.

7. I will have family prayers,

8. I will teach children to pray.

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 regu-

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 Mohamgovernment requested Christian Mission to guide the teach-This offer has ing of its subjects. 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

N Siam, where missionaries jour-I ney 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

'H'IENANHSIEN, 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 Mark W. Brown writes revival. from Changli that the meetings of Ch'ienanhsien attracted hundreds of villagers from a distance. the meetings, 110 became intercessors, forty-three signed the tithing pledge and 21 doubled their present subscriptions. Simlar meetings are now being held in various centers.

Union Work in Pactingfu

W/HILE 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 In like manner, pupils from year. 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.

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 at-

Chinese Recognition of Christian Colleges

tention 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

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

HINESE 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.
- 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

S a result of a very successful A 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. four days after this school was organized, 180 children had entered. definite curriculum has 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 The teachers are reselling things. cruited from the students of the college, who are thus gaining a very practical experience in Christian work.

The Continent.

Organizing a Village Church

"HEAVEN Doctrine" sign over A 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:

- One God.
 Don't use mud and wood to make gods. 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-

"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

R. 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 Epis-copal 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, 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. The Christian Church in China is made poorer by the death of this man of distinguished integrity.

JAPAN—CHOSEN Advance in Education

PHE Japanese Government last December issued some new ordinances 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 thirtythree 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

HRISTIANS 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 influ-In some of these out of the way places, newspaper evangelism has been tried with success, Rev. Albertus Pieters being the pioneer in 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

ISGOVERNMENT, 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 lemp plants, several hundred cocoa.ut 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 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

L AST 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 postponemnt of the Fifteenth International Congress on Alcoholism, announced for September of this year, to a date in 1920 Announcement of not yet fixed. date and place of meeting will appear later in the Review. 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

LEAGUE to combat alcohol A 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

NO 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, Illi-

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

▼NCENDIARY political topics are 1 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, Menshiviks and many other varieties of faith represented, but the group has no political alignment. These sixty young Russians are primarily interested in becoming good Ameri-· cans.

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

ANSAS is pioneer country. has many claims to originality, but its most recent distinction is in having the first permanent Sundayschool 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 cooperation. 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"

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—grayhaired men who shout in exultation over the feat of writing their names and proud of every word correctly spelled.

The school was established through 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 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, tomor-

row to sit on the dirtiest of ground in the hut of a mountain Indian, eating leathery tortillas and doubtful, alas! not doubtful sausages. 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 eccentric isms the devil ever hatched; must keep his wireless apparatus in fine for communication 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. most fourteen years ago I 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. 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 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 Goers 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

JGANDA 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. 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 language he understood. Soon he learned that the boy was 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 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 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. 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 The method is fantaseverywhere. tic, 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 birthrate of his land was exceeded by the deathrate, 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 Ten of the number killed trenches. were women.

The Printed Page

"TF it were possible," says Dr. I 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 fivesixths 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 endeavors along philological and liter-

ary 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 organiza-tion 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 insti-They must supervise the tutions. 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 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 fifteen hundred "rupees" 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 seventyfourth year has removed one of the most influential of modern missionaries to China. He went out fortyfive 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 oportunity 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 Col-Miss Ferguson was born in Whatley, Mass., and after graduating from Mt. Holyoke College, fortyseven 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. I.

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.



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

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 velopment, 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 refence 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. 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. Forsyths' 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. 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 Sir Arthur describes rendered. simply, but graphically, the entrance of the British "Y" into the service, the difficulties encountered, women workers and 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. Macmillian 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 dring 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. 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.

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- Only twenty thousand of the 140,000 Chinese laborers sent to France to help win the war have as yet returned to their homes. The remaining 120,000 are kept in Europe to assist in rebuilding devastated areas. Sixty-nine Christian workers recently met to consider how best to conserve the results of missionary effort among these Chinese. (See page 562.)
- One of the hopeful signs of Christian awakening in Spain is that last year the sales of Bibles increased over thirty per cent. Protestant churches there have united in a Spanish Evangelical Alliance and are emphasizing Christian education. Spain may be obliged to liberalize her constitution and to give more complete religious liberty in order to qualify for membership in the League of Nations. (See page 563.)
- Canada is promoting an Interchurch Forward Movement for missions. The aim of the campaign is distinctly spiritual, and the plans include a National Executive Committee, committees for each province and a national Conference to discuss the whole task. (See page 565.)
- Chinese Christians are forming home missionary societies, and one of these in Nanking has sent out an appeal to the native churches, urging the obligation of carrying the Gospel to distant parts of China. (See page 565.)
- A building is to be erected in Shanghai to house the China Continuation Committee, and to be a headquarters for the various union mission agencies there. One hundred and fifty missionaries have cooperated in preparing a "Survey of China," which the committee expect to publish in 1920. The Christian forces are seeking to formulate plans to promote statesmanship. (See page 566.)
- The British and Foreign Bible Society distributed between nine and ten million Testaments in seventy-six languages among combatants and labor battalions during the war. The American Bible Society and other organizations distributed several millions more copies. With demobilization, these volumes are being carried to the ends of the earth. Six hundred and fifty versions of the Bible have been printed, representing the spoken languages of seven-tenths of the human race. (See page 571.)
- Within fifty years the work of the Salvation Army has been established in no less than sixty-three separate countries and colonies, from the Arctic Circle to the far South, in the Orient and in Africa, among Zulus and Kaffirs. Its outposts number 9859, and there are 1231 rescue and industrial institutions. (See page 581.)
- Bahai missionaries have been in America for more than twenty years, and a few thousand have become emmeshed in Bahai sentimentalities. They have established congregations, promoting what they call "The National Association of the Universal Religion." They even send workers to Persia, the home of Bahaism, to strengthen the cause there. (See page 591.)
- Far-reaching reforms in the Roman Catholic Church of Bohemia are demanded by 17,000 priests of that country. Among these reforms are the use of the mother tongue in religious services, the permission for priests to marry, and change in the educational system for priests. (See page 622.)
- The Christian message has been given publicity in four of the daily papers of Tokyo, so that Christianity is becoming a leading topic of conversation on railroads, in public places and even in out of the way villages. (See page 627.)
- There are one hundred and fifty million women in India, nearly half of whom are high class Hindus or Mohammedans, and cannot be reached by any but women physicians. For this vast number there are only one hundred and sixty women physicians, about one-fourth of whom are now on furlough. This shows the importance of establishing medical schools for the training of Indian women physicians. (See page 617.)

NEW BOOKS ON MISSIONS

Japan Day by Day. Edward S. Morse. 2 vols. Illus. London: Constable. 36s net. 1919. Rising Japan. Jabez T. Sunderland, D. D. X1+220 pp. New York and

London: Putnam. \$1.25; 5s net. 1918. Report of the Indian Industrial Commission, 1916-18, 481+XII pp. London: H. M. Stationery Office. 4s 6d.

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Through Eastern Windows: Life Stories City. A. J. Marris. London: R. T. S. 3s. Indian Illus. 166 pp. 6d. net. 1919.

The Turks of Central Asia in History and at the Present Day. M. A. Czaplicka. 242 pp. London: Oxford University Press; Oxford: Clarendon Press. 15s. net. 1919.

The Countries and Tribes of the Persian Gulf. S. B. Miles. 2 vols. London: Harrison. £1, 11s. 6d. net. 1919.

Harrison. £1. 11s. 6d. net. 1919.

The Rage of Islam. Yonan H. Shahbaz. xi+175+vii pp. Philadelphia: Roger Williams Press. \$1.50. 1918.

Report of the United Conference of Missionary Societies in British Africa. Kikuyu, July 23-26, 22 pp. Nairobi: Stationers Ltd. East 22 pp. 1918.

The Pacific: Its Past and Future. H. Scholefield. Illus. Maps. 352 pp. London: Murray. 15s. net. 1919. London: Murray. 15s. net. 1919. The Ships of Peace. Basil Mathews.

Illus. 136 pp. London: Oxford University Press. 2s. 6d. 1919.

History of Zionism, 1600-1918. Vol. I. Illus. 1xiii+313Sokolow. London: Longmans. 21s. net.

Palestine, Mesopotamia and the Jews. Sir Andrew Wingate, K. C. I. E. xi+ 290 pp. London: Holness. 5s. net. 290 pp. London: Holness.

The Little Daughter of Jerusalem. Jules Lemaitre, 8vo. 289 pp. E. P. Dutton & Company, New York. 1919. Scriptural Authority for Missions. J.

L. Hoffman. 9 pp. Baltimore: Lutheran Church. \$10. 1918.
Winning the World. 1xxii+178 pp. Milwaukee: Young Churchman Co. 60c.

The Crisis in Church and College. By G. W. McPherson. 8vo. 238 pp. \$1.25. G. W. McPherson, Yonkers, \$1.25. G. N. Y. 1919.

Social Christianity in the New Era. By Chaplain Thomas Tiplady. 8vo. 190 pp. \$1.25. Fleming H. Revell Com-pany, New York. 1919.

The Fundamental Doctrines of the By R. A. Torrey. \$1.40. George H. Christian Faith. 8vo. 328 pp. George

8vo. 328 pp. \$1.40. George H.
Doran Company, New York. 1918.
Greatest Thoughts About Jesus Christ.
By J. Gilchrist Lawson. 8vo. 322
pp. \$1.50. George H. Doran Company, New York. 1919.
Student Witnesses for Christ. By S.
Ralph Harlow. 8vo. 83 pp. 60c.

Association Press, New York. 1919.

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Missionary Personals

JOHN WILLIS BARR, L.L.D., moderator of the Presbyterian General Assembly, has been elected Vice-Chairman of the New Era Movement, to succeed the late J. Wilbur Chapman, D. D.

REV. J. STUART HOLDEN, D. D., of London, has been compelled on account of ill health to cancel his engagements to speak in America this summer.

REV. EDGAR WHITTAKER WORK, D. D., pastor of the Fourth Presbyterian Church, New York City, has been chosen to succeed the late Dr. A. F. Schauffler as chairman of the Executive Committee of the New York Evangelistic Committee.

BISHOP FRANK W. WARNE, who has been in America assisting in the Methodist Centenary Campaign, has sailed for India.

Dr. John W. Wood, Foreign Secretary of the Protestant Episcopal Board of Missions, has returned from an extended visit to the Far East.

REV. ADDLPH KELLER, pastor of a Reformed Church in Zurich, Switzerland, is visiting the United States as an official representative of the Protestant churches of Switzerland for the purpose of promoting cordial relationship with American churches.

WILLIAM T. ELLIS, LL.D., of Swarthmore, Pa., lecturer and newspaper correspondent, was under arrest in Egypt for a time because of his alleged activities in connection with the nationalist movement in that country.

REV. J. Y. AITCHISON, D. D., has been selected by the Baptist General Board of Promotion as its General Secretary.

Dr. Alfred Taglialatela, an Italian preacher and one of seven scholars chosen by the British and Foreign Bible Society to make a new Italian translation of the New Testament and the Psalms, has come to America to confer with Christian leaders in regard to plans for strengthening Protestantism in Italy.

SIR T. F. VICTOR BUXTON, vice-president and honorary treasurer of the Church Missionary Society, died recently in England, as the result of a motor accident. He was also President of the Aborigines' Protective Society and was an authority on all subjects relating to the African native.

REV. JOHN G. WHEEN, general secretary of Methodist Missions in New South Wales, has been elected as President of the Australian Methodist Missionary Society.

Dr. Emmert J. Scott, secretary to Booker T. Washington for eighteen years, and more recently special assistant to the Secretary of War, has been elected Secretary and Treasurer of Howard University, Washington, D. C.

REV. WM. A. HILL has recently been appointed Secretary of Missionary Education for the Northern Baptist Convention. Mr. Hill has been for two years secretary for New England Baptist Missionary Societies.

Dr. G. W. Stanley has been asked by the Secretary of State for India to assist in re-establishing missionary work at Bagdad, Mesopotamia.

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When you expect to change your address we believe it will be a help to you and also to us for you to know how our mailing list is prepared. It is sent to the addresser to have wrappers made on the tenth of the month preceeding the issue to be mailed in them. Any renewals or changes of address reaching us after that date cannot be recorded until the following month. For example, the last revisions for our mailing list for this issue, September, were made before August 10th. Renewals and changes of address that were received after that date could no longer be made for the September mailing but will be effective beginning October. If you will keep this in mind and will notify us in advance you will be spared the inconvenience of having to wait for your magazine because it has gone to the wrong address or has been lost, as the postoffice seldom forwards magazines.

Above all, when you change your address please send us word your-self instead of depending on our receiving the Post Office notice. That always means at least one lost issue, delay and often disappointment.

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FACTS WORTH QUOTING

- A three-year educational, financial and spiritual campaign has been launched by the Protestant Episcopal Church in America to consolidate its work in present fields. and to undertake new work in other fields. The underlying motive of the movement is a spiritual awakening of the Church as a whole. (See page 641.)
- The outlook for quieter conditions in India is encouraging. Mob violence has been strongly disapproved by intelligent Indians, and the Commission appointed to consider the franchise in India has reported favorably on "communal representation." This will divert the minds of the people from destructive methods and educate them in the principles of self-government. The recent disturbances have made clear that Christian education has a restraining influence on disorder. (See page 641.)
- Energetic measures have been taken by American Christians to put an end to the maltreatment of Koreans. Missionaries in Chosen have sent a delegation to Japan to appeal to the Government, and in America the Federal Council of the Churches has made representations to the Japanese ambassador in Washington, and direct to Premier Hara in Tokyo. (See page 647.)
- A leading Japanese statesman testifies that missionaries have been pioneers in the field of education. Last year the Japanese Parliament voted 40,000,000 yen, and the Emperor gave out of his own purse 10,000,000 yen more for higher education. Yet this will not adequately meet the intellectual demand of young Japan. (See page 657.)
- Of all the causes of anti-Japanese feeling in Chosen, both near and remote, Rev. T. Suzuki, a Japanese Christian, considers selfish imperialism most important. Materialistic patriotism permeates the entire educational policy of Japan, and produces a race unsuited to colonization. Thorough-going reformation in political ideals is called for, and to this end no work is so urgent as the evangelization of Japan. (See page 661.)
- Democratic tendencies are manifest in the Japanese Empire as well as in the rest of the world. Recently two auto loads of Japanese rushed through the streets of Seoul, shouting "Democracy Banzai." (See page 664.)
- Like Jewish leaders of Christ's time, Japanese statesmen are trying to bottle new wine in old skins. Trying to reconcile antiquated institutions with modern thought, democratic idealism with militarism, individualism with ancestor worship, and industrialism with feudalistic conceptions of society, have brought a train of problems for which only the Christian solution is adequate. (See page 673.)
- Forty-eight years ago Japan had only a mere handful of mills. Last year she operated over 25,000 modern mills, and her foreign trade totaled more than two and a half billion yen. This rapid development of economic resources has not been accompanied by a normal adjustment to new conditions, and constitutes a serious handicap in her bid for world power. (See page 676.)
- Careful estimates give the proportion of women and girls employed in Japanese industry as three-fifths of the total. Thirty-four thousand labor in coal mines, and three-fifths of these are under twenty years of age, while ten per cent are between twelve and fifteen. (See page 680.)
- A free clinic and dispensary is now being built at Ahualulco, Mexico, where religious instruction will be given to all who apply for treatment, and which is to be named "Sala de Curaciones Stephens," in memory of the first evangelical Christian martyr in Mexico, Rev. John L. Stephens. (See page 687.)
- A Japanese peasant sect, *Tenrikyo*, is said to have 3,500,000 adherents and 2,000 preaching centers. It is a variation of Shintoism, and in some respects analogous to Christian Science. (See page 703.)
- Twenty-one prayer groups in Korea meet on the last Thursday of every month to pray for Israel. Five hundred Japanese Christians have organized a Prayer Union for Jews, and a similar union in China recently held its eighteenth annual meeting. (See page 704.)
- A Christian newspaper published at Aintab, Turkey, has a subscription list of four hundred, and is said to be the most important single agency in preventing disturbances. Funds for supporting it are supplied by British officers. (See page 707.)



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THE MISSIONARY PEVIEW ORLD

VOL.

SEPTEMBER, 1919

Number Nine

BUDDHISM VS. CHRISTIANITY IN JAPAN

HIRTY years ago, when Japan was making such wonderful progress, she unfortunately took a misstep. Seeing that missionary work, although not in any sense a political organization, had an immense political influence, she feared that the spread of Christianity would lead to the democratization of her government, and possibly to the domination of the East by America. To avert what she considered a calamity, Japan began to promote Buddhism. The temples which had fallen into decay were rebuilt. Christian methods of propaganda were imitated in the attempt to revive this old and dying religion. The influence of the leaders of Japan was turned against Christianity.

In her ambition to become the dominating force in Asia, Japan is pursuing much the same policy today, in spite of her professed religious liberty. One of her demands on China was to the effect that Japan should be allowed to propagate Buddhism. She has already established in Shanghai the Hatoon College for promoting Japanese ideals and Buddhism. The natural sympathy of missionaries with freedom, progress and patriotism in Korea and China, intensifies Japanese suspicion and hostility to Christianity.

What is to be the outcome of this politico-religious crisis? "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty." Who would have thought that the simple preaching of repentance and salvation would have thrown off as a by-product so much intelligence and patriotism as to revolutionize the Orient? Japan herself was reorganized largely through American and Christian influence. China threw off the Manchu yoke and the decadent monarchy. Korea is now

calling on God to deliver her from Japanese militarism. Missionaries do not preach politics, but God works through political events as well as through the Church.

If only the broad-minded and more intelligent Christian element in Japan can gain control of Japan's policy, things will be different. The Church can help forward the day of freedom and the acknowledgment of God's love, not by political intrigue but by preaching the Gospel of peace, goodwill and righteousness.

Japan is today facing a crisis. Never before did the nation face such a critical period, according to the judgment of General Hibiki, a prominent Christian and member of the Presbyterian Church who has recently returned from France. General Hibiki believes that the religious and spiritual welfare of his people hangs in the balance, with great opportunity for evangelical awakenings. He asks America to send her strongest Christian speakers to reach the intellectual classes of the Empire through lectures on Christian theology and practical experience, to cover periods of one or two months. He also is anxious to mobilize the strongest native leaders and send them about from center to center. The Allied nations have had their great financial drives to enable them to provide the sinews of war. Is it not fitting that the Church unite in a great spiritual drive to mobilize the spiritual forces in Japan and enable them to meet successfully the temptations that come with military victory and material prosperity?

Japan's great need is for Christian character and this can only be had through the indwelling of Jesus Christ in the individual Japanese. The non-Christian leaders in Japan realize the need of strength of character and purity of ideals in education, business and politics, but most of them do not know the secret of such character. The nation's successes and the virtues of the people increase the difficulty of leading them to see the supreme importance of spiritual life in Christ. This is the opportunity of the Christian Church.

THE SHANTUNG AWARD AND MISSIONS

H MOM a purely missionary point of view it may matter little what nation has political control of a given territory or people. The work of establishing the Christian Church was no doubt better carried forward in Apostolic days, under the militaristic and materialistic government of Rome, than it would have been under the more idealistic rule of Greece or the more religious domination of the Hebrews. So, today, it is not primarily a missionary question whether British or French, American, Chinese or Japanese power shall be in temporal control of any corner of the globe. Any one of these governments may establish order and promote civilization. But it is of great importance

whether the political "powers that be" mete out impartial justice and guarantee freedom from oppression, and whether they are controlled by high ideals that make possible enlightenment, peace and liberty of conscience and worship. These are essential for the progress of Christianity and for the welfare of humanity. The Christian Church recognizes God as the one Supreme Ruler, and while Christians acknowledge that, "the powers that be are ordained of God," they hold that only these governments are right, or have a right to exist, that conform to the laws of God. Men owe allegiance to the State, but the requirements of the State must not conflict with man's duty to God.

While the Japanese occupation of Shantung is not in itself a matter of special concern to the missionaries, the administration of justice, freedom from oppression and vice, the enjoyment of full liberty under Japanese or any other rule, is a matter of deep concern to all interested in the progress of the Kingdom of God. Reports from Americans in Shantung state that there are many instances which seem to indicate that the Japanese are endeavoring to establish their authority there, not by enlightened methods of good government, education and mercy, but by arbitrary military The omnipresent spies are ruthlessly seeking to discover anti-Japanese propaganda, which the authorities combat with a strong hand. Such things naturally create opposition, and, as one result, the school girls of Peking have issued a circular stating that 200,000,000 women of China are interested in the fate of Shantung and will support the men in their fight for justice. There is also a well organized boycott of Japanese goods and money among Chinese in the province.

Unfortunately, also, the Japanese authorities seem to be manifesting in some ways their antagonism to Christian missions and their lack of sympathy with Christian ideals. A correspondent writes: "Our (mission) work is quite broken up; evangelists are afraid to preach, Chinese teachers fear to teach; people have their Bibles seized; the populace is enraged and terrified." The authorities have recently expelled one of the Chinese Christian teachers in the Mission College at Tsinan for distributing patriotic pamphlets.

The Japanese people have many excellent qualifications for conducting an enlightened civil government, which might make any people welcome their cooperation in efforts to establish freedom and civilization. Three great faults are, however, manifest in their rule in Korea and in China. These cause unrest in the territory they control and awaken deep concern in the minds of all who seek to promote Christian civilization. First, Japanese dependence on military power and methods as the basis of peace is coupled with her large use of spies to discover what she con-

siders subversive movements. Second, Japan's suspicion and ignorance of Christianity leads her officers to count as treason the Christian teaching of the "Second Coming of Christ," lest His Kingdom should interfere with Japan's program. Third, Japan's secret and selfish diplomacy destroys confidence in her sincerity and nobility of purpose as expressed in the public utterances of some of her statesmen. These faults would be as objectionable in any other nation, but they are especially injurious to the government that has recently become a "first-class power" and is seeking to establish a reputation for justice and enlightenment.

As a missionary correspondent in China writes: "But for God and prayer the lovers of China would be in despair."

RECENT DISTURBANCES IN INDIA

EPORTS are only just beginning to come from India to show the gravity of some of the disturbances there. Rights and demonstrations have been numerous, especially in Mohammedan sections like the Punjab. Some lives have been lost and conditions are critical. The spirit of unrest is general and the desire for self-government prevails; but while the British are committed to some reform measures, and will grant these as fast as the people show ability to profit by them, the agitations will probably delay for some years the granting of political reforms in India. The action of the mob in attacking Europeans and in destroying Government property has been strongly disapproved by Indians, especially the educated classes. This does not mean that the people are satisfied, but they recognise that the Government is strong and is determined to maintain law and order, and therefore they advise quiet. The method adopted by the new Amir of Afghanistan to secure his throne by invading India may also have had a quieting influence, for no Indian wishes his country to be invaded by Afghans. present outlook is brighter, and if the Government will bring forward their proposals for the government of the country in a practical form as soon as possible it will be a great pacifier. The publication of the Act to confer additional powers on the people of India would give the people something upon which to exercise their minds and educate them in the principles of self-government. They would thus be diverted from anarchist and destructive ideas to consider constructive and practical methods of government. There is great need for a campaign to educate the masses of India politically. During the recent agitation the way in which the Government was misrepresented shows that evil and designing men misled the masses. The educated must help to form a true public opinion.

The Commission appointed to consider the franchise in India has practically reported in favor of "communal representation,"

for as long as people think only in terms of their caste or sectarian community, they cannot take broad national views. Communal representation is not however the ideal desired.

The Anglo-Indian press traces the cause of the trouble to Bolshevik activity, and the Indian press traces it to the Criminal Investigation Department, and what is called the Rowlatt Act. Dr. E. D. Lucas, Principal for Forman Christian College, Lahore, writes that in his opinion the real roots of the trouble are the economic distress; the unjust enforcement of the recruiting laws amongst the peasantry; the extremist politicians who desire almost immediate home-rule; the great mass of inexperienced students in the large cities; an uneasy feeling that India will not get her just reward for having helped the British Government in the great war; the unwise propaganda against the Rowlatt Act and the unsympathetic actions of certain English officials.

One scene of the disturbance last April was Lahore, where the Forman Christian College students were involved with the students of other colleges in the city. Black banners, inscribed with patriotic sentiments, were carried in processions, and when these students clashed with the police a number were slain. Shops were closed and martial law was proclaimed. Forman Christian College buildings were occupied by British troops, other colleges were put under martial law, and one medical college was closed for five months. Dr. Lucas was requested to conduct an educational campaign to explain to the student class the nature of the Rowlatt Act, about which there was much misunderstanding. A meeting was called of all principals of colleges and head masters of schools in Lahore, and a very successful campaign of education was conducted.

One thing was made clear in Lahore—that the Christian influence of a mission college has a restraining influence on disorder, and prepares the young men of India for responsible self-government. The impressionable and excitable students must be steadied and taught self-control, and must learn the principles of righteousness and good government.

A "NATION WIDE" EPISCOPAL CAMPAIGN

THREE-YEAR, spiritual educational and financial campaign is the program of the Protestant Episcopal Church to strengthen and consolidate its work in its present fields and for new tasks in hitherto uncultivated fields.

A large sum, running into the tens of millions of dollars, is to be raised in the three-year period, the larger share of which will be spent at home, but with a considerable amount left to further the work in foreign mission fields. In America, the money is to be used to further the Church's work among the immigrants, to obtain and train recruits to carry out the increased work, to build up and

strengthen the churches materially, and to find a real substitute for the saloon. The underlying motive of the whole movement is a spiritual awakening through exerting the full spiritual power of the Church upon the whole, world-wide task now confronting it.

The campaign will be conducted on a national scale, and with, it is hoped, the united backing of every diocese and missionary district, so that the final result will be a re-awakening of spiritual life in every branch of the Church organization. More than seventy-five of the Bishops have already endorsed the movement, and it is believed that the others will do so.

The purposes of the national campaign have been officially presented as follows:

- 1. To bring the spiritual power of the Church to bear upon the Church's whole task.
- 2. To secure and train an increased and adequate number of people for Christian leadership—clerical and lay.
- 3. In consultation with the proper authorities, to care for the financial needs of all the Provinces, Dioceses and Missionary Districts of a missionary, religious, educational or social service nature.
- 4. To care, on a yearly basis for three years, for the financial needs of all the General Boards, including such general agencies as the Girl's Friendly Society, the Church Periodical Club, etc.

Every general agency of the Church will be included—the Board of Missions, the General Board of Religious Education and the Joint Commissions on Social Service; the two auxiliaries of the Board of Missions, the Woman's Auxiliary and the American Church Institute for Negroes; also such organizations as the Brotherhood of St. Andrew, the Girls' Friendly Society, etc.

A survey will be made of all the work of the Episcopal Church at home and abroad, covering all departments of the work, to ascertain what work is now under way, how it can be improved and what new undertakings should be entered upon; committees will be formed in each Diocese to cooperate with the Bishop and with the national organization; and a combined budget will be made up, based upon the survey, covering all the needs of the general agencies and, if the Bishop approve, of each Diocese. Hence the exact amount to be raised through the national campaign cannot be told until the surveys are all in. An every member canvass will take place in the fall and in the meantime a program of education and inspiration will be carried on throughout the whole Church.

The campaign is in charge of the Campaign Executive Committee consisting of Bishop Arthur S. Lloyd, the Treasurer of the Board of Missions, Miss Grace Lindley, Rev. Dr. Robert W. Patton, National Director, and Rev. R. Bland Mitchell, named as manager of the Central Office.



TEACHING MISSIONS TO MULTITUDES

HO would have conceived, a few years ago, of the possibility of inaugurating a mission study class of fifty or sixty thousand a day to cover a period of twenty-four days? Add to this the fact that the preparation for this class took many months, cost over one million dollars, and that the area covered by the demonstration was over one hundred acres. Add still further to the program that for this mission study, men and women were brought from all over the world, that government officials, statesmen and business men, professors, philanthropists, bishops, missionaries, secretaries and pastors were the teachers. Yet this gives only a slight conception of what has been actually done by one denomination—or twins—at the Methodist Centenary celebration, which was held at Columbus, Ohio, from June 20th to July 13th, inclusive.

This celebration partook of the character of a Missionary World's Fair, a visit to most of the mission fields of the world (home and foreign), a gigantic mission study class and a demonstration of what Christian missions have done and are doing for mankind. Over 10,000 people were employed in connection with this missionary exhibition. They included one thousand boys, who acted as Centenary Cadets, over four thousand demonstrators and lecturers for the exhibits, and a chorus, orchestra and performers in the pageant numbering over 2,000. The attendance was from 20,000 to 75,000 a day, and one who wished to study the whole exhibition and hear all the lectures would require at least fifteen days.

Several remarkable features of the celebration should be noted. First, it was wonderfully well organized under the direction of Dr. S. Earl Taylor, Dr. Fred B. Fisher, Mr. H. B. Dickson and the various heads of departments. One whole building was devoted to the administrative offices.

Second, the magnitude of the undertaking was remarkable. There were thousands of men and women giving their whole time to the work. There were huge buildings—one seating over 8,000 people—and a grandstand with larger capacity. The huge screen for open air stereopticon pictures measured over one hundred feet in diameter and human figures thrown on it were over twenty feet tall. Great buildings were devoted to exhibits from various countries and the painted scenery reproduced with remarkable

exactness the setting of mission work in other lands. The daily official program noted some two hundred or more events and the *Ohio State Journal* devoted four pages daily to an illustrated supplement under the editorship of Rev. Charles Stelzle.

Third, there was a wonderful variety in the methods of instruction. The pageant gave an artistic and dramatic demonstration of the purpose and power of Christianity; the history and habits of the peoples of every nation and tongue were shown in curios, models, charts and pictures. Houses, temples, shops, restaurants and streets were reproduced in lifelike character and proportions. There were motion pictures, demonstrations, tableaux and lectures to explain the customs in various lands and the methods of missionary work. In the North Africa section there was a daily debate between a missionary and a Moslem to show the arguments for and against Christianity. There were contrasts—as in China—showing the native method of treating disease with iron needles and disgusting potions as compared to the methods of modern science. There were the mission chapels in each country, in which sample mission services were conducted.

Fourth, each mission field was shown by unique methods and China had its mission hospital and its large temples of Confucianism, Taoism and Buddhism. India had its bathing ghats of Benares, its heathen temple, schools, homes of high and low caste, and its marriage scenes and mission work. Japan had its garden with bridge, waterfall and torii; its kindergarten, with real Japanese children, and its houses and shops. Malaysia had its Malay and Borneo houses, its mechanical model of a Filipino mountain village. Latin America was rich in churches, homes of the peon and the aristocrat, and Aztec scenes. Central Africa had its kraal with stockade and a dozen huts, with women grinding corn, and men beating the drum, while North Africa showed the Moorish village, harem, bazaar, camel and other life touches. showed the areas devastated by war and the plans for reconstruction. North America contained Eskimo huts, Indian tepees, homes of southern mountaineers, a miniature Ellis Island, a model community church and countless other attractions. But, aside from the lectures by missionaries, the most impressive feature of the exhibition to those who knew their significance, was the number of native Christians drawn together as followers of Christ from almost every nation under Heaven. There were American Indians, once ignorant blanket warriors, now Christian preachers; and black faced Africans, whose hearts have been made white and whose minds have been educated; there were Filipino Christians, men and women, with beautiful faces; there were Chinese, Japanese and Koreans, all living and working together in harmony. Men and women from India and Burma showed the power of God

to transform worshippers of Vishnu and Buddha, and to bring all castes and people into one family.

This exhibition by one denomination shows what might be accomplished in a united demonstration. Many features failed to do more than interest or amuse, and some were valueless from a missionary standpoint, but most of the exhibits were highly instructive and could not fail to make a lasting impression. There is danger in over emphasizing the novel and the dramatic in missionary work, but eye-gate and ear-gate are twin entrances to the brains and hearts of men. Duty must not be neglected because it is uninteresting, but neither need a vision or a task be considered less spiritual and divine because it is made attractive.

THE CHURCHES AND THE INTERCHURCH

HE SUCCESS of the Interchurch World Movement will depend, first, on the nearness of its ideals and plans to the program of God; second, on the spiritual emphasis and power in each department of the work; third, on the sanity, energy, and Christ-likeness of the leaders; and fourth, on the extent and heartiness of the cooperation of various sections of the Christian Church. The first means right aims; the second, real power; the third, satisfactory machinery; and the fourth, the necessary sinews of war—both men and money.

The ideals of the Movement have been clearly defined and effective machinery is being set up and put in operation. It is the other two factors that are not yet fully determined. The Movement was inaugurated by Church leaders and has been approved by some seventy official denominational and interchurch boards, including home and foreign missionary and educational agencies; interdenominational organizations, such as the Bible Society, the Tract Society, the Y. M. C. A., Y. W. C. A., Y. P. S. C. E. and the Laymen's and Missionary Education Movement. These have all expressed approval, though the real relation of the interchurch program to the non-denominational organizations is not yet determined. It is not certain, for instance, whether the Y. M. C. A. will be officially related or how close will be the cooperation of such missionary agencies as the China Inland Mission, the Christian and Missionary Alliance and independent Christian workers in city, home and foreign fields. Their work cannot be ignored in any world program, but they are not denominational societies.

The following reports show the official action taken by some of the denominational bodies and indicate their attitude toward the Movement.

The Seventh Day Baptist general conference was to meet August 19-25th and to reach some decision on its relation to the movement. Concerning this a further announcement will be made later.

The Northern Baptist Convention assembled in Denver last May and adopted the following resolutions in regard to the Movement:

"Resolved, That the Northern Baptist Convention, reaffirming the imperative duty of Baptists to bear full testimony to the full truth in Jesus Christ as they find it taught in the New Tesament, and recognizing the right of each local church to determine its own duty without dictation or control by any outside human authority, expresses its readiness to cooperate in the Interchurch World Movement of North America on the following conditions:

"First, that we be represented in the joint survey of the home and foreign fields by members of our denomination appointed by the denomination, and while giving careful consideration to the report of such survey, we reserve unimpaired the freedom to follow our own convictions of truth and the leadings of divine Providence.

Second, that a joint campaign of information and inspiration be con-

ducted for the promotion of stewardship.

"Third, that a simultaneous financial campaign be promoted in which each denomination shall present its own budget to its own constituency, secure its own pledges, collect the same, and administer its own program of expansion.

"Fourth, that the Baptists who are officers of the Interchurch World Movement, members of its Executive Committee and of its General Com-

mittee be selected by the Northern Baptist Convention.

Fifth, that in our cooperation with the Interchurch World Movement we act through the General Board of Promotion of the Northern Baptist Convention. It is assumed that the State Conventions will act through their respective State organizations.

Sixth, that evangelical denominational bodies only be represented in the

Interchurch World Movement.

"Seventh, that the Interchurch World Movement do not promote organic union of denominations or of local churches, or the establishment of local church federations, or non-denominational churches.

"Eighth, that the literature and promotion methods of the Interchurch World Movement be not in contravention of these principles, and that we reserve the right to supplement the literature of the Movement by literature prepared by our own denomination."

This action was a compromise between those who would have been ready for unreserved and complete cooperation and a considerable number who prefer no relation to the Movement whatever. Some local experiences with nominal federation efforts had created complications and caused prejudice against the Movement. Many prefer to restrict the financial appeal to organize church activities because of a fear that the simultaneous appeal to the same persons for several distinct causes would not produce the best results. Since the Baptist churches are congregational in government, the vote of the Convention will have no more authority with the individual churches than each wishes to accord to it.

The Congregational Churches have not yet taken official action

through their National Council, but the Commission on Missions and the various home, foreign, educational and Sunday-school boards have voted to cooperate. Some changes may be made in view of the action of the Baptists and Presbyterians.

The National Baptist Convention (colored) is to meet in Newark, N. J., on September tenth and will then take final action on the subject. It is expected that the Convention will vote to cooperate with the Movement.

The Disciples of Christ have had no convention to act upon the question of participation, but the missionary boards have entered enthusiastically into the program.

The Christian Church in its quadrennial convention at Conneaut, Ohio, in April, "endorsed the purposes and aim of the Movement and pledged its hearty cooperation."

The American Friends, through the executive committee of the Five Years Meetings, expressed sympathy and unity with the Movement and the determination to cooperate fully. The details were left to a Forward Movement Committee. Other Friends boards have also expressed hearty approval.

The Lutheran Church has not yet taken definite action, as their general convention has not convened.

The Methodist Episcopal Church has heartily endorsed the Movement through the action of its various boards and Bishops, and has furnished much of the funds, the men and the machinery to inaugurate the work. They have, however, recently completed a successful campaign in which they secured pledges for about \$100,000,000 for the work of the Church, at home and abroad, in the next five years. The General Convention will not meet until 1920.

The Methodist Episcopal Church, South, has taken action through the annual meeting of the Board of Missions as follows:

"The Methodist Episcopal Church, South, has always stood for the most hearty cooperation between all evangelical churches, and we stand ready to cooperate in every practical way with those who have in hand this Movement in the interest of closer relationship between the churches of Christ in America;

"But in view of the fact that we, as a Church, have just completed our Centenary Drive, we do not see our way clear to participate in another drive for funds such as is contemplated by the Interchurch World Movement.

"However, we offer to the leaders of this Movement the benefit of our experience in organization and methods and the results of all our various surveys; and we declare our willingness to cooperate in a more extended and minute survey of religious conditions in the United States and in foreign fields, and we recommend that our secretaries be instructed to prepare for and enter upon such cooperation in consultation with the executive committee of this Board."

The African Methodist Episcopal Church expresses sympathy with the Movement, but have not thus far taken any definite action.

The Methodist Protestant Church has not yet been able to act, as the general conference will not be held until next year. The officials of the church boards, have, however, expressed approval of the Movement and have voted to cooperate. They are in the midst of a quadrennial campaign for missions and education. The officials are opposed to organic union with other denominations.

The United Brethren in Christ have not held any meeting of the general conference, but the executive committees of the various Boards of the church have voted to cooperate in the Movement,

but to what extent has not been considered.

The Moravians, through the directors of the Society for Propagating the Gospel, have heartily endorsed the Movement and expressed approval of it and willingness to cooperate, provided it does not involve them in preliminary budget and overhead expenses out of proportion to any financial returns which may be reasonably expected from the Moravian constituency; and provided further, that it is clearly understood that it is impossible to determine accurately Moravian responsibilities in the foreign field until it is known whether or not Moravian missions can be administered internationally as before the war.

The Protestant Episcopal Church is not able, through its Board of Missions, to cooperate with the Interchurch World Movement. The Board is, however, keenly interested and has commended the Movement to the consideration of the Bishops. An "Every Name Campaign" is now being promoted in the Church, and the resulting survey, with recommendations, will be submitted to the next general convention.

The Presbyterian Church (North) voted at the general assembly in St. Louis, last May, to commit the whole question of cooperation with the Movement to the executive commission of the assembly, with power to act within the limits of five principles, namely:

- (1) That the cooperative movement, as above specified, be one of agencies of evangelical churches. (This specification rules out non-evangelical churches and non-ecclesiastical organizations.)
- (2) That in the proposed cooperation, the Presbyterian Church shall function through its committee on the New Era Movement.
- (3) That the cooperation shall involve the following features:
 (a) a common survey of the home and foreign fields; (b) a united propaganda to reach the whole Protestant Church of North America in educational and inspirational campaigns; (c) a simul-

taneous campaign to realize the budgets; (d) a full presentation to the Interchurch Movement of the Presbyterian budget for all the boards and agencies as approved by the executive commission.

(4) That the cooperation shall be upon the condition that funds raised by the Presbyterian churches and agencies shall be paid to and distributed through the regular channels of the Presbyterian Church.

(5) That no financial obligations for the administrative expenses of the Interchurch Movement shall be incurred by any of our boards or agencies without the authorization of the general assembly or its executive commission.

"There the matter rests for the present as far as the Presbyterian Church in the U. S. A. is concerned. The executive commission is thus left free to proceed to cooperation within the abovespecified principles. It is also left free to do nothing, if that seems to be the wise course. The Presbyterian Church is waiting for fuller information, but desires to cooperate with every organization laboring for the coming Kingdom of Christ."

The Presbyterian Church (South) also took action, at its general assembly in May, expressing gratification and approval of the Movement, endorsed the action of the executive committee, and voted to cooperate, provided that such action would not interfere with the denominational program on foot to secure \$12,000,000 for benevolences. Plans for participation in the Movement was referred to the general assembly's stewardship committee.

The United Presbyterian Church at its General Assembly recommended:

"That the Assembly approve the full cooperation of our Church with the Interchurch World Movement in its proposed campaign, in so far as it may not interfere with the recognized missionary and financial policies and methods of the United Presbyterian Church, and on condition that a large majority of the principal denominations agree to cooperate in this Movement."

The Reformed Church in America, at its general synod in June, adopted the following resolution:

Resolved, That we set the seal of our sympathetic endorsement upon the Movement.....and that we empower the Boards of our Church and the Progress Campaign Committee to cooperate with the Interchurch Movement in so far as they can do so in harmony with their work."

This action was intended to express the sympathy of the denomination with the Movement and to give the boards liberty of action in developing their cooperation with the Movement, which would be essential to the plans already adopted by these boards. A Reformed Church Progress Campaign is now fully under way.

The Reformed Church in the l'nited States took definite action when the Board of Foreign Missions, at its annual meeting held

last February, "gave its hearty endorsement to the plan of the Interchurch World Movement," and when the general synod endorsed the Movement last March and "offered cooperation." These two actions are interpreted to mean that the Reformed Church "regards the Interchurch World Movement as a united effort to lift to a higher plane the entire work of the Church of Christ. There seems to be a practical unanimity as to the need of such a Movement in order to carry to a successful issue the smaller movements in the several denominations." A forward movement has been authorized by the general synod with a goal of \$6,000,000 for the boards and institutions of the Church.

JAPAN AND THE KOREAN REVOLUTION

E PUBLISH this month various statements relating to the distressing situation in Korea. Baron Goto's address delivered in New York speaks a word in behalf of the Japanese Government; a Japanese Christian viewpoint, is found in an article published in the Japanese press, and other quotations are given from missionaries and eye witnesses in Chosen. We have purposely omitted the most extreme and bitter reports and denunciations of Japan issued by Koreans connected with the Independence Movement. The evidence presented is convincing that the Japanese authorities in Korea have been cruel and inhuman in their treatment of the Korean men and women whose only crime was an earnest desire for freedom. These Koreans were unarmed and for the most part confined their riots to the shouting of "Manzai," the closing of shops, and peaceful demonstrations in the streets. It is reported that a thousand people have been killed and six thousand imprisoned.

While Korean Christians have naturally been connected with the demonstrations, as lovers of liberty and leaders in reform movements, they have counseled moderation and peaceful measures. They have been ready to suffer with courage, but have sought to prevent violence. In spite of this, the Japanese have seemed to be especially bitter against the Christians and in one instance at least are reported to have gathered the Christian men in a church, to have slain them and then set fire to the whole village.

The situation is still critical. While the active demonstrations have ceased and the most violent repressive measures of the Japanese government have been discontinued, the spirit of unrest prevails. Schools have been closed since March because teachers and pupils in many places refused to attend. Church services have been discontinued because of Japanese terrorism, and shops were only kept open under threat of the gendarmes.

The missionaries have kept aloof from the political phases of the disturbance, but as men and women with heart and conscience. they could not stand idly by and see, without remonstrance, unarmed old men and children shot, bayonetted and clubbed, young girls and women stripped and abused by the police and every kind of indignity and abuse inflicted on the people, to whom the missionaries are devoting their lives. They are in peculiar need of our prayers for, while they do not consider themselves in personal danger, their position is one of extraordinary difficulty.

Energetic measures have been taken by American Christians to put an end to the maltreatment of Koreans. The missionaries in Chosen have appealed to local Japanese authorities and before the Governor-General, and have sent a delegation to Japan to lay the matter before the government. In America, the Federal Council of Churches, through its "Committee on Oriental Relationships," has made representations to the Japanese ambassador at Washington and direct to Premier Hara in Tokyo. Some publicity has been given to the affair in the press, but the great mass of evidence has not yet been made public.

The chief cause of the trouble seems to be the failure of Japan to give Korea a civil government, or to put into operation a system which could win the respect and cooperation of the Koreans. The military party in Japan, which has been in control in Korea, has been characterized by the same system and ideals that have brought German militarism into disrepute. The Japanese have not Christian ideals and have ruled Koreans with an iron hand. Many of the officials in Chosen have feared and hated the Christian Church. They have not understood the Korean language, nor their ideals, and have endeavored to force upon their wards Japanese military ideals and institutions. If peace and prosperity are coming to Korea there must be a change in the Japanese policy. The Honorable Yukio Ozaki, formerly mayor of Tokyo, Minister of Education and Minister of Justice in Marquis Okuma's cabinet, has disapproved of the militaristic policy in Korea and has expressed the opinion that the time has come when "Koreans must be given a stronger voice in their government."

Word has just been received (August 21) to the effect that Japan will immediately replace the military by a civil government in Chosen, and will establish other reforms to benefit the Koreans. Among these reforms are the abolition of all distinction between Japanese and Koreans, politically, socially and otherwise. The military governor is to be replaced by a civil governor, Baron Saito, and a Director-General, Mr. Midzuno, both civilians.

The proposed reforms do not satisfy the Independence Party in Korea, who declare that nothing short of self-determination will bring peace in Chosen. The Koreans are skeptical as to the beneficent character of the changes. Friends of Japan and of Korea hope, however, that a right solution of the trouble is in sight.—Editor.

The Will of God for the World

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

"Then said I, Lo I am come; in the roll of the book it is written of me I delight to do Thy will O my God"-Psalm 40: 7, 8. (Cf. Heb. 10:7).

"After this manner therefore pray ye: Our Father.....Thy will be done"—Matt. 6:10.

"The good and acceptable and perfect will of God"—Rom. 12:2

"Making known unto us the mystery of His will according to His good pleasure which He purposed in Him unto a dispensation of the fullness of time to sum up all things in Christ.....who worketh all things after the counsel of His will"-Eph. 1:9-11.

THE NEW TESTAMENT interpretation of Psalm 40 shows that the Incarnation was the glad fulfilment of God's will. Christ came from heaven to do the will of God (John 6:38). That will for the world, as well as for the individual, is good in its origin; acceptable in its working to those who love God, and perfect in its final result. When we know God's will for the world we also know it for ourselves. Study the use of the word world, for example, in the prayer of our Lord in the seventeenth chapter of John's Gospel.

The only thing that really matters for a Christian is the will of God. It is supreme. It is the only clue in the maze of circumstance. Nothing can shake the faith or zeal of the man who knows it. "He that doeth the will of God abideth forever."

We know God's will for the world:

- 1. By His eternal purpose to save a lost world. John 3:16.
- 2. By His definite command, repeated in Christ's fourfold commission. Matt. 28:19, 20; Mark 16:15; John 20:21; Acts 1:8.
- 3. By His gracious promises, which, like the blue-prints of the architect, show the glory of the palace that is to be. Its elevation, its four-square foundation, its many mansions, its golden beauty. God will sum up all things in Christ. Every tongue will confess Him and His glory will flood the earth. Isaiah 60: Psalm 72.
- 4. By His character. God's truth must overcome all error and burn the falsehood from the souls of men. God's purity can not tolerate moral sepsis in His world. God's compassion shows us how to look upon all human sin and sorrow and shame.
- 5. By His Providence. "Thy will be done on earth." If you would know God's will for the world look around at the new day that is dawning. The crisis calls for courage. The open doors becken, the closed doors challenge. God is, unmistakably, working out His purpose for the world. Shall we fail Him?
- 6. By His disciples and the program before them. Paul said, "Be ye followers of me, as dear children." The glorious company of the apostles, the noble army of martyrs, the holy church. throughout all the world—what is their program? Follow after.

Japanese Statesman on Christian Missions

BY BARON SHIMPEI GOTO, TOKYO, JAPAN

From an address delivered by Baron Goto at a dinner given to him by the Presbyterian Board of Foreign Missions in New York last June.

EMBRACE this opportunity to speak of three points regarding Christian missionary work in Japan. (1) What Christianity has done in Japan. (2) What Japan has done for Christianity, or rather our attitude towards it. (3) What I hope missionaries may do for our people.

The work of Christian missions in Japan has not been properly recognized by our public men. This is not so much from lack of appreciation on their part as from the fact that work of a religious character is necessarily wrought in silence and privacy. If full justice is impossible, we can still bear witness to such labors as were not



BARON SHIMPEI GOTO

In no field of activity, or enterprise, have missionaries accomplished more than in that of education. At least to a layman this has been most apparent. In the early seventies when our government and people were engrossed in readjustment, both at home and in foreign relations, and you could pay but scant attention to the all important question of education, missionaries rendered inestimable service, especially in the lines then most neglected by us—the education of women and of the poor. Even after our school system was more or less perfected, they continued to make good deficiencies in our general scheme of instruction. We own, with no small sense of shame, that the country cannot satisfy all the demands for education among our own people.

Among the late Emperor's five articles of oath, which were practically the Magna Charta of new Japan, it was stated that the low, as well as the high, should have their desires satisfied, and no desire has been stronger with both than that for education. This, of course, not only means the expansion of the soul, but the less spiritual opening of careers. The government has by no means

neglected its schools, but has never been able to keep pace with the growing needs. Only last spring Parliament voted some 40,000,000 yen and the Emperor gave out of his own private purse 10,000,000 yen more for the erection of higher institutions of learning. Even then the intellectual demands of young Japan cannot be adequately met. We must for some time depend upon private enterprise and upon missionary efforts to remedy the insufficiency. As to the education of women, missionaries have been pioneers in our country.

But missionary activities are in no way confined to strictly religious and educational lines. What they have done and are doing in the field of philanthropy is comparatively little known. As I have myself always been interested in public charities, I have watched with peculiar interest the development of Christian effort in this line. The many institutions connected with church organizations, started with the purpose of assisting the poor, of comforting widows and orphans, are innumerable. Their endeavor to overcome moral and physical degradation—such as prostitution on one hand and tuberculosis on the other—may well serve as an example. The Salvation Army is constantly widening its sphere of work, while the Young Men's Christian Association and Young Women's Christian Association are contributing a valuable quota to the uplifting of our youth and the amelioration of social miseries.

I am well aware that with all that Americans may have achieved in education and philanthropy, they are not satisfied unless they have at the same time brought our people to Christ. Some years ago, the Salvation Army inaugurated the slogan—"Japan for Christ," and some charged them with the desire to upset the reigning dynasty. I could but laugh at their unnecessary fear for I know that the Kingdom of God, which you Christians preach, is not to be confused with principalities and powers.

I have always in my official career shown my sympathy for Christian missions. As far as I see, there need be no conflict between Christian teaching and our nationalistic idea, as long as no attempt is made to interfere with the political regime. In fact, I am wondering whether the idea of God, as Lord of lords and King of kings, will not find more congenial acknowledgment among the subjects of monarchies than among the citizens of republics.

However that may be, you will give credit to Japan for the liberal attitude she has taken towards Christianity. If she has not welcomed a strange religion, she has not shut the door in its face. We have put no obstacle in the way of missionary progress. Having no state religion, we have put no disabilities on any form of faith. The Constitution has clearly guaranteed religious freedom. The Jesuits, who are not tolerated in many countries, have lately

been coming to Japan, and we have placed no barrier to their efforts as long as they refrain from political intrigues. A country that has in the past thousand years tolerated every sort of alien philosophy and religion, be it Buddhism, Taoism, Confucianism, still consistently goes on without meddling with individual conscience and faith. If at one time there was persecution, it was because of political danger incited by a certain profession of faith, and not on account of theological nonconformity.

About two decades ago, there was great concern expressed among missionary boards in regard to our educational laws, lest they should prove hostile to their enterprise. I believe it did not take long to convince them that there was no obstacle to Christian activity in the said laws. A similar law in Korea created similar anxiety, but this, too, disappeared in a short time. The letter of the law may sometimes sound severe. Does not the Bible itself speak of the letter and the spirit of the law, as two distinct things—the letter killing and the spirit saving? Laws and statutes are necessarily carnal, they are of the earth, earthy. Spiritual concerns are beyond the pale of their authority and they will not intrude into the sacred precincts of religion. Conversely, it will little profit a religious body to encroach upon the domain of politics. "Render unto Caesar the things which are Caesar's."

Ever since my arrival in America, I have heard much of socalled Korean massacres. While I have no official report on the incidents, I am most sincerely grieved to hear of any thing which may give ground for reflection on our rule of Korea. I have some comfort left in thinking that when the alleged cases of maltreatment are thoroughly examined, we shall find them as much exaggerated as were the stories of "water-cure," which was said to have been practiced in the Philippines, but which we were afterwards relieved to hear were not so shocking as at first reported. If a degree of harshness was inflicted upon those who participated in the Korean riots, this was not intended as an anti-Christian measure. Insurrection must be punished and it makes no difference whether that insurrection is perpetrated by Christians or Buddhists or whatever religionists. As a matter of fact, a very conspicuous part in the late insurrection was played by a native quasi-religious body which is opposed to Christianity.

I do not know when the time may come that the parliaments of the nations will frame their laws in consonance with the Golden Rule, when mankind shall be ruled by the precepts of Christ. I would be among the first to hail the coming of such a time, but I regret to say I do not see any signs of its near approach. Nevertheless, I believe it must come. It hides as yet far up among the clouds or lies deep down in our breast. I wish to say that without religion it will never be fully realized, though I confess I am often be-

wildered by a list of names which may mean everything or nothing or anything—God, Truth, the Infinite, the First Cause.

Laötze says, "The Name that can be named is not the Eternal Name. The Way that can be wayed, is not the Eternal Way." Infinite wisdom is beyond the human power to comprehend. I sometimes feel that I catch sight of such a Being; for only at odd moments does He reveal Himself to the inner sight. And yet—all honest and earnest souls must at times feel the presence of such Power.

The oriental mind is vague and abstract. Christianity has been presented to us in so concrete, definite and exact a form, that it has been unacceptable to us. I have read the New Testament and I have sometimes wondered how Christianity came to assume its present form, and then I begin to doubt whether this is its final form. Christianity, like any organic body, will, under varying conditions, take forms fit for the time and place of its work. It may thus become more local in color; but the universal and the infinite can best manifest itself in the finite, definite, in order to be comprehended by beings that are themselves limited in power.

The Great Being has been speaking to us in different languages. He has been manifesting Himself to us in different forms. Shuffle off the raiment in which He is clothed by fantasy and custom of belief, will He not reveal Himself as Universal Light, as Father of all good, the Fountain of all mercy and justice—to accept whom is Life and to reject whom is Death? I shall not preach—it is not my purpose to do so. I have uttered a little of my heart to show you that I am "almost persuaded," and I know that in this respect I represent many of my compatriots. By a slight change in the interpretation and presentation of the teachings of Christ you will open a wide door for the wandering sheep, and I wish to know if Christianity, like so many other beliefs, will see some adjustments as the result of the impending world reconstruction. May the New Age thus pave a New Way for the nations of the earth to come closer in faith and hope, and, above all, in charity.

Looking towards the future, I feel justified in saying that Christianity in Japan will be in safe hands—that in the hands of Japanese disciples the teachings of Christ will not degenerate or decay, but will remain vital and potent through centuries to come. . . . It would be preposterous for me to say that the Japanese will make any improvement upon the Christianity of the West—the Christianity which you of the West have introduced to us. I am, however, quite confident that Christianity, once introduced into Japan, will never decay or decline, but will always remain a living faith.

The Emergency in Chosen

BY REV. TAKASHI SUZUKI

This is a Japanese Christian viewpoint of the disturbances in Korea, printed in the Fukuin Shimpo, May 15, 1919. Most of the facts have, however, been kept from the Japanese press.

HE DISTURBANCES will be suppressed. What cannot be suppressed is the spirit of the Chosenese, their anti-Japanese thoughts. What should be done about these thoughts and feelings? The sources of the ideas are deep and remote.

The distant causes are: (1) the historical feeling of contempt for Japan; (2) the enmity due to the *Wako* (Japanese invasion during the Ashikaga period); (3) the enmity due to the Hotaiko invasion (under Hidevoshi).

The near causes are: (1) opposition to annexation; (2) opposition to Japan's selfish imperialism; (3) political dissatisfaction; (4) financial unrest; (5) opposition to bad treatment socially; (6) disapproval of Japanese morals.

Of the above causes I consider Japanese selfish imperialism the most important. Of all bad governments, that by a Governor-General or Viceroy is considered the worst. Is it not a fact that not only in Chosen, but in China, in America, in Australia, everywhere, this selfish imperialism of Japan has as its shadow the so-called anti-Japanese sentiment? Before we hate the shadow it is necessary to look at ourselves. The ideals and principles under which Japan has gone forward are expressed in the familiar phrases, "Shed the national glory abroad;" "greatly extend our territory;" "rule the world;" and other such expressions. The result is that our neighbors have become anti-Japanese and today on all sides barriers, invited by ourselves, are being raised against us.

Chosenese are human beings. They have their national pride, their love of native land. Japanese have no monopoly of patriotism. With our shameless swagger and brandishing of "Japanism" how can we quiet their opposition? If we do not get rid of this spirit and take our stand upon conduct growing out of the love which "loves the neighbor as oneself" I do not think we can long hold our position as lord of the East.

For example, in school the blood of our youth is made to boil (with patriotic fervor) when they hear of the Wako invasion and the later subjugation of Chosen. But when one goes to Chosen, he finds that all this was merely sowing the seeds of hatred against Japan. This was to be expected. In the Wako invasion the entire coast was ravaged, the houses burnt, the people killed and their goods plundered. The Japanese were feared more than tigers.

And in the later punitive expedition the whole land was swept by fire. By this invasion, Chosen was so impoverished that she has never recovered. The Chosenese cannot but hate Japan.

And yet the educational policy of Japan has never changed, but goes on just as it was ten and twenty years ago, never getting away from this selfish imperialism. In ethical training, in history, in school readers, in school songs, the old ideals of culture in patriotism permeate the entire system. The patriotism taught is an indiscriminating, Japan-centered, materialistic patriotism which knows of the existence of Japan, but is blindly ignorant of the existence of other nations. The result is the production of a race of people which is very unsuitable for colonization abroad. Chosen the Japanese who are there, even the women and children, know how to swagger, but they do not know love. They know how to take away, but not how to give. They put on high-spirited airs as they seem to say, "I am a Japanese. Why don't you bow down before me?" But they know nothing of the moral principle, "He that would be great among you, let him be your servant." On the contrary they seem to think that Yamato Damashii (Japanese spirit) must act on the principle, "He who is chief shall exercise authority," and that the Chosenese are to be suppressed and trampled upon. Consequently wherever the Chosenese go, to market or to the public offices, they find no place where they are loved by the Japanese. They always feel that they are being trodden upon, teased, made fools of and tyrannized over.

The Chosenese are opposed to the fact of annexation itself. They are also dissatisfied because the Government-General is full of imperfections. They also feel that the Japanese ought to be expelled because of the oppression of Japanese capitalists who seize their lands and keep all the profits from their exploitations. But these causes of discontent affect only part of the people. The thing which affects every Chosenese is the social mistreatment they receive. This is why the present disturbance has spread like a conflagration through the entire land. But the fundamental cause is the poison of imperialism. It is the inevitable consequence of the educational policy pursued in our schools and military institutions. Hence, any attempt at good government through the Government-General will be futile. There must be a change in the essential character of the Japanese people.

IMMORALITY OF JAPANESE IN CHOSEN

Next, consider the moral character of the Japanese residents in Chosen. Of course, there are not wanting among them persons of splendid character, but when we speak of the great body of them, we have not a few things to regret. The great majority of them do not fear God nor know shame. They have no ideals higher than

making money. Consequently, there are no limits to the wickedness practiced by great numbers of them in dealing with the ignorant, poor Chosenese. Even in the homeland the low standard of commercial morality is a very troublesome question, but it is intolerable that this low class supply the representatives of Japan. It is their dishonesty which has caused Americans to look down on the Japanese. For example, when Americans give orders to Chinese or Chosenese workmen under a guarantee that the goods will last three years, they do last three years. Japanese workmen, on the other hand, will accept the high price for three year goods and then run off to other parts, having supplied goods which do not last even a year, boasting withal, that they have "got ahead of the keto" (contemptuous term for "foreigners"). Merchants use false weights and measures. And since the coming of the Japanese the morals of the Chosenese have deteriorated also. Chosenese merchants recently have begun to use false weights and measures.

Coming to morality between the sexes, we can by no means say that the Chosenese are high in this regard. But certainly they are not like the Japanese, who seem to "glory in their shame." Truly the licentiousness and abandonment of our countrymen is inexpressibly deplorable. Sensuality is widespread, even in country places. There are not a few places where prostitutes number a tenth of the population. At banquets and public gatherings the conditions are shocking. They consider this one of the privileges of life in a colony. Once, when I was taking a train at a certain station, a number of people came noisily after me. On looking around, I saw a divisional chief of the local government, and a chief of police, each being carried in the arms of several prostitutes as they swayed from side to side, with their official sword dragging, reeling drunkenly to the train which finally they boarded, or rather were pushed aboard.

Such being the condition of affairs how can we secure the respect of the Chosenese? We want the Chosenese to love Japan. But have we any affection for them? Love is begotten by love, but as I said before, the Japanese do not know love. How, then, can love originate in them towards us? With the present day morality of the Japanese can we demand their respect? With neither love nor respect how can we hope that they will love Japan? Therefore, the more we think of the Chosen question the more we realize that it is a spiritual question. In other words, it is perfectly clear that what is called for is a thoroughgoing reformation in Japan's political ideals, educational policy, and in the individual character of the people of Japan. By all means Japan must be born again. Therefore, there is today no enterprise which compares in urgency with the work of evangelization.

Reports on the Korean Uprising

HE NEWS of the situation in Korea (Chosen) is not yet reassuring. Reports of reassuring. reassuring. Reports of repressive measures by the Japanese remind us too vividly of the Bryce reports on Belgium and Northern France in the early years of the war. The following extracts from a long report by the special committee of the Federal Council of the Churches of Christ in America give some of the results of their investigation. The evidence has been carefully sifted and is believed to be reliable. While names are not generally given, more than thirty British and American individuals have testified and their names are in the possession of the committee. The documents include reports, personal letters and signed affidavits of eye witnesses. The Korean Independence Movement is, no doubt, a mistake and doomed to fail, but the Japanese military policy in Korea is a still greater blunder and can bring only disaster.

The desire for self-determination and national ideals has been fostered in Korea by the ideals expressed at the Peace Conference. The movement for freedom became country-wide last March at the time of the funeral of the ex-Emperor. Propagandists include Christians, members of the reformed native cult, the Chuntokvo, and Buddhists. Students of government schools are equally involved with those of mission schools. The causes underlying the agitation appear in documents presented on May 10th to influential Japanese in Tokyo by a committee from Chosen. They are briefly as follows:

THE CAUSES

1. The desire for independence.

2. The rigors, cruelty and injustice of Japanese military administration including the spy system, even in religious meetings, and constant show of force.

3. The Korean opposition to the apparent program of denationalization, inincluding the exclusion of the Korean language and history from the

school curricula.

4. The failure to give Koreans a share in their government either legislative or executive.

5. Discrimination against Koreans in salaries, in schools, in employment and in the courts.

- 6. The lack of liberty of speech, press and assembly.7. The limited religious liberty—forbidding the teaching of religion or of the Bible in private schools, the imposition of the observance of ceremonies which are against Christian conscience, and the intimidation of Christian converts.
- 8. The practical prohibition of Korean travel and study abroad.

9. The appropriation of Korean crown lands by the Japanese.

- 10. The demoralizing influences introduced by Japanese-including licensed prostitution, the sale of morphine and cultivation of opium.

11. The forced migration of Koreans into Manchuria.

12. The exploitation of Korean forests by Japanese and the licensed monopolies which bring hardship to Koreans.

The Independence Movement was so secretly organized that neither the missionaries nor the secret police of the government knew what was going to happen, though all were conscious of the great tensity of the time. In a very few days it spread to all parts of the land, even to remote mountain valleys. The police. gendarmes and soldiers were everywhere called out to disperse the crowds and to arrest the leaders. The first day or so no very rough methods were used, but from then on, and especially out in the country districts, the most brutal methods have been employed. Men, women and children have been repeatedly kicked, beaten with fists or gun butts, bayoneted, sabred and shot, until mission hospitals and, if report be true, the government and other private hospitals, too, are filled with the wounded; Severance Hospital having cots and beds in every available space, even the hallways. Testimony gathered from these wounded is consistent that until attacked the crowds of demonstrators used no force but simply shouted for independence, and were fired upon or otherwise attacked. The barbarities have stirred all to deepest indignation and have to a certain extent terrorized the people, who were expecting merely arrest, yet they remain firm in their determination, although they are changing their method of demonstration and protest for the purpose of saving life. It is obvious, however, that if the brutal methods of repression are continued, retaliation on the part of the Koreans will inevitably be the result, even though they have no weapons.

THE FACTS REPORTED

The facts reported by the Governor General deal with an atrocity of the first magnitude, the particulars of which have reached Tokyo.

The missionaries who investigated were in a party of ten who visited several villages which had been burned by the Japanese gendarmes and soldiers, the villagers being driven out of their homes and not permitted to take with them anything whatever of value. All they owned was destroyed, and the villagers, young infants and old men and women, have been hiding in the hills, afraid to return to the site of their former homes, and without shelter, food or covering for their bodies at night.

In the course of their investigation, the searchers for facts reached one village where the little church had been destroyed by fire. The gendarmes and soldiers, marching into this village, had summoned the men of the village to attend a meeting in the church, where they were told certain orders would be read to them. As soon as the men had been gathered together, the soldiery opened fire upon them through the open windows, after having surrounded the building. Volley after volley was poured into the gathering, until the floor was covered with moaning heaps of dead and wounded men. To complete their work, the surviving women of the village told the missionaries, the soldiery entered the building and bayoneted all the men whom the bullets had not killed, while two women, who had approached the building to learn the fate of their husbands, were likewise bayoneted and their bodies thrown among those of the men. Then kerosene was poured upon the dead and the bodies and the church building consumed by fire. When the advance guard of the investigating party reached this place, there were two bodies still left in the smoking ruins, the others having been raked out and disposed of out of sight.

March 28th, 1919, a girl, about 21 years of age told the fol-

lowing:
"I was arrested on the streets of Pyengyang, the third of March, and taken to the police station. There were many others, both men and women. They asked if we smoked, if we drank, and if we were Christians. Soon all were let out with little or no punishment, with the exception of twelve Methodist women, two Presbyterians, and one Chundokyo woman. Three of the Methodist women were Bible women. They stripped all the women naked in the presence of many men. They found nothing against me except that I had been on the street and had shouted 'Manzai.' They beat me until the perspiration stood out all over my body. They then said, "Oh, you are hot,' and threw cold water over my naked body. My arms were pulled tight behind my back and tied. Then saying I was cold, they stuck me with the lighted end of their cigarettes. (Some were actually with hot irons.) Some were beaten until they were unconscious. After four days we were taken to the prison. Here we were packed in a room with men and women. One day an old man was beaten until he died. One of the Bible women was right next to him. She asked to be moved, but they compelled her to watch the dead body all night. One of the Bible women not only had her hands bound, but had her feet put in stocks. They took our Bibles away and would not allow us to talk or pray. They made vile and indecent remarks to us. All this was done by the Japanese. Though there were Korean policemen in the room they took no part in the beating or in the vileness. The Japanese blaspheme the name of Christ, and asked us if there was not a man by the name of Saul who was put in prison. They asked us most of all as to what the foreigners had said, and were most vile and cruel to those who had been with the missionaries, or who had taught in the mission schools. Some of the girls were so changed that they did not look like persons."

Hon. T. Hara, Premier of the Japanese Cabinet, sent the following cable message to the Federal Council of Churches in reply to a communication from them on the subject:

"I desire to assure you that the report of abuses committed by agents of the Japanese Government in Ko ea has been engaging my most serious attention. I am fully prepared to look squarely at actual facts. As I have declared on various occasions, the regime of administration inaugurated in Korea at the time of the annexation, nearly ten years ago, calls for substantial modification to meet the altered conditions of things. Ever since the formation of the present Cabinet in September last, I have been occupied in working out the scheme of needed administrative reforms in Korea. A comprehensive plan of reorganization with this object in view has already been on the tapis. For obvious reasons it has not been possible to proceed at once to its formal adoption in the presence of the disturbances which have unfortunately broken out in various parts of the peninsula.

"In view, however, of the recent improvement in the situation, the contemplated reform can now be, in my estimation, safely introduced, and will be carried into effect as soon as the legal requirements of procedure to make them definitive shall have been completed. Announcement of the plan in a more complete form shall be withheld for the present, but I trust that the fixed determination with which my colleagues and I have been endeavoring to promote the lasting welfare of our Korean kinsmen, and to insure a distinct betterment of conditions in the country will not be misunderstood or misconstrued."

The uncertainty as to the outcome of the disturbances is increased by the fact that the government of Chosen finds critics of the administration in the ranks of its own civil officials and in the Liberal parties in the Imperial Government. Investigators are not slow to criticize what they characterize as the stupid policy of the military regime, while the leading journals of Japan are to the extent of their meager information joining in a protest. The "Peninsular Magazine," a monthly published in Seoul by a Japanese but for the Koreans and in the Korean language, had its April number confiscated, further publication prohibited, and the editor arrested because it published a long editorial criticizing the Government-General's handling of the situation.

SIGNS OF HOPE IN JAPAN

Except for rumors to the effect that the student class in Japan are beginning to favor Korean liberty, there is of course no one among the Japanese who favors independence for the Koreans, though the more advanced, like Viscount Kato, have come out in favor of autonomy; but many of them feel that the military administration ought to give place to the civil in the future, and that the military administration has made a failure in its colonial policy.

It is possible that government reform may take place. A recent statement of Mr. Yamagata, the Administrator-General, is to the effect that "the agitation is deplorable, coming as it does just on the eve of government reforms." But all officials seem to agree that the present uprising must be crushed before any reforms can be instituted, while the interpellations in the Diet in regard to the Korean situation seem to be a criticism of the administration for failing to keep order in the peninsula rather than a suggestion that the underlying causes of the disturbance be discovered and removed.

Democratic tendencies are manifest in the Japanese Empire

as well as in the rest of the world, and momentous events may occur at any time. Only recently two automobile loads of Japanese rushed through the streets of Seoul, shouting "Democracy Banzai." Some sixty arrests have been made in connection with the demonstration. Many conflicting forces are at work today in Japan as well as in Korea, but unless there is some marked change in government policy or in the character of the administration, or both. mission work in Chosen faces a period of great limitation and difficulty. There are grave problems ahead. When the Administrator General returned from a trip to Tokyo in April, he made the official announcement that the "lenient" measures employed in the past would be exchanged for utmost rigor, and a new law was promulgated by the Governor General making "any disturbance of the peace with a view of effecting a change of government" an offense punishable with ten years of penal servitude. This law significantly and specifically includes foreigners in the ruling.

The ultimate effect of this movement on the Christian Church in Korea is wholly problematical. The leaders went into it with their eyes open, realizing that failure meant persecution and probably severe repression of church activity, but the Moderator of the Korean General Assembly and others say that they prayed the matter through and felt that it was God's will for them to make this attempt to secure not merely civil but real religious liberty at this particular time in the world's history, when so many small peoples are apparently to secure these blessings. It is reported that officials have stated that the Chun Do Kyo (Heavenly Way Association) is to be suppressed entirely and that the Christian Church is to be reduced to about half its present size. If the military government remains in Korea and the present movement collapses the outlook for the future is dark. If, on the other hand, in view of the obvious failure of the admistration of the last nine years to conciliate the people, a civil administration and governmental reforms are introduced, while there probably would not be such an aggressive anti-Christian activity we must anticipate some restriction of Christian missions. It is evident that the most rigorous repression of demonstration is directed against Christians in those sections of the country where the Church is prominent.

The effect of the movement on mission work is equally problematical, for the government, while officially stating that they do not regard the missionaries as having any direct responsibility for this uprising, which took government and missionaries alike by surprise, seems to be making every effort in the examination of prisoners to fasten responsibility upon the missionary body. But the Koreans under examination uniformly insist that the missionaries are not connected with the movement.



A MOHAMMEDAN SCHOOL IN NORTH AFRICA

Christianity in Tunis Past and Present

BY ARTHUR V. LILEY, TUNIS, NORTH AFRICA

Missionary of the North Africa Mission

THE Phoenicians, with their offerings to Moloch and Baal-Ammon, passed away from the Mediterranean coasts to be replaced by the Romans and their deities. Among the Romans, however, there appeared a little flock who worshipped the one true God, in the name of Jesus Christ, His Son.

There is no record as to how Christianity reached Carthage, though it is well known in church history that Perpetua, Felicita and other martyrs sealed their testimony in blood in the amphitheatre, the ruins of which are seen today. The ruins of the churches used by the Carthaginian Christians have also recently been unearthed, and it is well known that Augustine labored at Hippo with some success, for the Kabyles became professing Christians.

In the seventh century the Moslems, led by Okba, invaded North Africa and by the sword converted the people to Islam. Thus Christianity disappeared from North Africa.

In the center of the city of Tunis the minaret of the mosque Zetouna, which towers above the bazaars and houses, is said by some to be the ancient Spanish Cathedral of St. Olive. No longer is Jesus Christ spoken of there as the Son of God, and the Saviour of men; nor is the theology of the Bible taught in the college near by. To this college some 500 or 600 Moslem students come every year to study the Koran and Moslem tradition.

An Arab boy's education begins at the *koutab* or school under the direction of a *mouddab* or master. The school consists of one room situated generally near a *marabout* or saint's grave. Desks, seats and copy books are things unknown. The scholars, having left their shoes or slippers at the door, squat on a grass mat spread on the ground. After mastering the Arabic characters, the young pupil traces, with a reed pen on a piece of board smeared with a thin coating of clay, the first chapter of the Koran. He swings his body backward and forward, shouting his lesson at the top of his voice and thus commits it to memory.

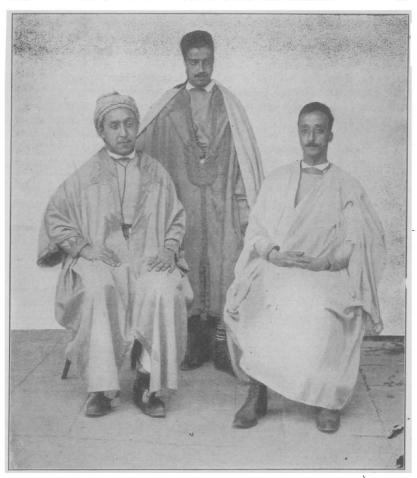
One can understand what a Babel such a school is when some 20 or 30 scholars are memorizing in this way at the same time. The Koran having been committed to memory after some five or six years study, the young man goes to the *medressa* or college to study the commentaries of the Koran grammar and syntax, logic and Moslem theology. It is all a matter of memory, they are not taught to think. At the end of four or more years the young Arab, having passed his examination successfully, may become a notary, a teacher or a writer in a government office. Further studies are necessary to become a judge, *mufti* (religious leader) or a professor.

Wherever these young men go they carry with them some religious influence. It is therefore of the greatest importance to evangelize them while they are in the city; otherwise they may return to their distant homes and never come in contact with a Christian missionary again. For this reason a special work is carried on among the students in Tunis. Some of their questions are foolish and their arguments are illogical and ignorant.

When all are quietly listening to God's plan of Salvation, an Arab may suddenly shout out: "What is written on the door of heaven?" or, "Who is the father of Jesus Christ?" or again: "Who is the greatest and last of the prophets?"

In answer to the first question the Arabs say that the Moslem "witness" is written on the door of heaven: "There is no god but God and Mohammed is His prophet." I generally ask, "What is the use of knowing if there is anything written on the door of Paradise if you don't know the way there? The Bible tells us that the Lord Jesus is the way and this is more important than what is written on the door."

The Moslems deny that man is a free agent. Everything is *Mektoub* decreed. They say that God foresaw the fall of Adam and therefore ordained that he should partake of the forbidden fruit. This was necessary, they argue, in order that Adam and Eve



THREE TUNISIANS CONVERTED TO CHRISTIANITY

might come down to the earth and people it, for the Arabs say that the garden of Eden was in heaven. Thus they make God employ evil in order to carry out His purposes and say that He decrees evil in order that good may come.

Moslems reject the Bible, first because they say that the early Christians tampered with it changing its meaning, and because all its teaching is found in the Koran. They deny the Deity of Christ, His atonement and redemptive work, and give first place to Mohammed, a man who had eleven wives, and professed to have special revelations commanding him to marry Zeinab, the divorced wife of Zied, his adopted son.

Moslems have a very lax idea of sin. Lies are permissible to get one out of a difficulty; a poor man may steal in order that he may feed his family, and when a man kills his friend or companion in a fit of passion, it is declared *meltoub*, decreed.

Are there no converts to Christianity from Islam? Thank God, there are. Some converts have stood well, some are faulty and others have caused great sorrow. Our Bible depot keeper gives us much joy. One who is persecuted by his friends and is tempted by an inheritance has consequently gone back somewhat, while another has quite dishonored his profession of faith in Christ. The Gospel is being preached to all sorts and conditions of men, the educated Arab, the ignorant Sudanese; the students at the university and the illiterate workingmen, the old women and the young maidens. Who can tell what the harvest will be?

As yet only the fringe of the population of Tunis has been reached. Men willing to endure hardness as good soldiers of Christ are needed to carry the news of salvation to camps and villages. With the decline of Moslem power, which is evident on every side, there is more freedom for the proclamation of the message of the Cross. A revival is needed in the home churches to thrust out some as messengers of "good tidings" to this needy land.



THREE KABYLE MOSLEM STUDENTS IN A KORANIC SCHOOL The Student in the center is a daily reader of the Bible



THE FUJI SPINNING MILL'S IN TOYKO, JAPAN
Ten years ago this was an open field. Today this is one of eight mills employing 20,000 people.

The Need for Christ in Japan's Factories

BY J. MERLE DAVIS, TOKYO, JAPAN

Honorary Secretary of the Young Men's Christian Association

HAT Christ is needed in the factories of Japan may be inferred from the need of Him in American and European mills. If our Western factory system with all its brutalities of overwork, under pay, child labor, and inadequate protection has flourished notwithstanding a Christian inheritance and atmosphere, we cannot be surprised at the presence of gross evils and a callous conscience in the Christless labor world of Japan.

With no adequate government legislation, with employers of labor accustomed to sacrifice the welfare of their working people to profiteering, with public opinion indifferent or ignorant of the solution of social problems, it would seem that the hope for Japanese labor lies in organizing for its own protection. However, since the heroic efforts of Katayama and his associates, twenty years ago, the combination of labor in any form has been an offense punishable by heavy penalties. Nor has the Japanese working man the protection of the franchise. He is helpless in the hands of capital, unable to utter a protest to the intolerable conditions imposed upon him, except the protest of revolution. An eloquent witness to this is the rioting of last August, when the cup of the people's wrath at the profiteering of rice brokers overflowed. At that time 8,000,000 ven worth of property and many lives were lost in the only protest left to labor at inequalities imposed upon it. The 1,460,000 Japanese property owners are today making the laws and controlling the destinies of an empire of 70,000,000 souls.

A suffrage qualification of 10 yen property tax automatically

shuts out the men upon whose shoulders the nation's prosperity is

depending, from any share in self-determination.

On the other hand, along with the denial of opportunity the government is enforcing universal education. The worker may not vote, but he must learn how to read and write. Every child between six and ten is compelled to attend the primary school. The result is a higher percentage of literacy than is found in any other nation. The sources of knowledge concerning the economic, social and political status of Western labor is forced into the hands of the Japanese worker by the same paternal government which denies him any voice in regulating the conditions of his wealth-producing toil.

Like the Jewish leaders of Christ's time, modern Japanese statesmen are attempting the impossible task of bottling new wine in old wine skins. Antiquated institutions and modern thought; universal education and a restricted ballot; democratic idealism and militarism; the leaven of universal brotherhood and a narrow nationalism; individualism and ancestor and emperor worship; industrialism, with its train of social and economic problems, and feudalistic conceptions of social relationships; low economic standards of daily life and wage and increasingly high economic demands of the world's markets; the unblushing immorality of the old order overlapping upon the moral requirements of the new. The pressure toward liberal ideas, democracy, suffrage, women's rights, economic righteousness, labor unions and clean social standards is like a rising tide. No strengthening of old walls can hold it back; every sign of the times points to the fact that the old bottles are bursting.

The defeat of Germany, with the discrediting of political and economic standards which she had been following, has greatly hastened the birth pangs of this nation. Stubbornly refusing, until the very last, to admit the possibility of Germany's overthrow, the military clique of Japan has, at length, admitted that the nation, for forty years, has been putting its money on the wrong This admission is not an easy experience for a proud and able people, but once made, will clear the way for sweeping changes in the national life. Christian leaders like Ebina Danjo and Kanamori Tsurin state their conviction that Japan is now to enter a period of openness to Christian truth and leadership of Christian ideals unprecented in her history. There is no question but that the triumph of Christian idealism in diplomacy and statecraft has moved this critical nation to a desire to know the sources of such ideals. One of the most far-reaching results of the world war may be the demonstration on a nation-wide scale of the practicability and power of the spirit of Christ when applied to international relationships.

For 250 fateful years Japan shut herself out from vitalizing contact with the rest of the world; while the nations of Europe and America were passing through a steady development of material, scientific and moral life, the Island Empire prided herself on a splendid isolation. Thus Japan has herself, alone, to thank for the present heavy handicap she is carrying in her race for the markets of the world. For the last half century she has been straining to overtake the long lead which her western competitors hold. That she has, in such a brief time, so nearly approximated to this apparently impossible goal, is eloquent of the intelligence



CLEANING UP AN ALLY IN THE SLUMS OF THE INDUSTRIAL QUARTER, TOKYO

and ambition of her people. Heavily handicapped by lack of natural resources and low economic standards, she early saw that to hold a place of power among the nations, she must industrialize her life.

Today, Japan holds in her hands the material equipment of national power, but along with her factory-lined cities, her whirring mills and fleets of merchant ships have come as guests, unbidden to the feast, a whole brood of unwelcome social and industrial problems, labor questions, questions of public sanitation, public rights and morals,—problems which she never bargained for in her bid for national power; problems with which she is poorly prepared to cope in any adequate manner.

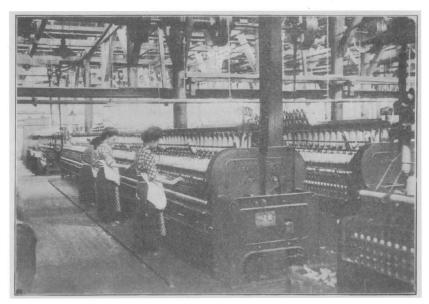
That the Christian solution, as applied to these manifold problems of the nation is the only hope for approximating to the life of her sister nations of the West is the conviction of many of Japan's best friends and an increasing number of her leaders.

Japan has been so long accepted as the land of kaleidescopic change that the transformation is supposed to be complete. However, even many leading Japanese and foreign residents are unaware of the amazing speed with which the metamorphosis is even now progressing. It is the high-powered factory, invading every city in the land, which is responsible for this latest sweeping change in the nation's life. Japan, using American and British bicycles, sewing machines, electric dynamos, locomotives, boots, cotton goods, and coal was an object of romatic interest and a valuable customer. But the romance wears off when, today, Japan not only produces her own coal, cotton goods, shoes, bicycles, electric machinery, and rolling stock, munitions, arms, leather, and glassware, but produces these and many other commodities in such volume as to step into the current of world trade as a competitor for the markets of all nations. Her vast arsenals, her great shipyards, capable of launching battleships and merchant vessels equal in tonnage and speed to any ships affoat, her whirring looms, the mighty resources of power stored in her mountains, her cheap labor and favorable position for Asiatic and Pacific trade, all means that the Japan of the tea-house girl and samisen, the lacquered screen and lotus pond, is gone, and in place of the silken-gowned, artistic gentleman there has stepped into the world lists a grimy-handed young giant, clad in grease-stained overalls, eager to measure strength with the champions of the West.

Nor can Japan turn upon the road which she has chosen. An island empire, with a density of population of 359 to the square mile, with but one-seventh of her area capable of cultivation, and her people multiplying at the rate of three-quarters of a million a year, the nation has passed the point where agriculture can support the people. With very limited natural resources, flanked on either hand by Russia and America, jealously watching for every sign of military aggression, her exit to the South Seas barred by Australia, and her immigrants turned back from the doors of Canada, Australia and the United States, Japan is increasingly thrown upon her own intensive powers of development. There is only one possible form for this development to take,—the industrial and commercial.

In entering into competition with western labor, this island people find grave conditions to overcome, many of which are common to industry the world over, but others peculiar to Japan alone. These conditions constitute a serious handicap in her bid for world trade and power and need a Christian solution.

First among these conditions peculiar to the industrialization of Japan is the phenomenal speed of her transformation from the agricultural stage. Forty-eight years ago, Japan had a mere handful of modern mills, while her foreign trade amounted to but



THE SPINNING ROOM OF THE FULL SPINNING COMPANY, TOKYO

48,559 yen. Last year she operated over 25,000 mills, and her. foreign trade totalled above two and one-half billion yen. After more than a generation of experience as a debtor nation to the West, for the last four years Japan has turned the tables upon most of her former creditors and has played the role of creditor to America, England and Russia. This bewildering speed in transforming the economic sources of her life has not given a normal period of adjustment to the new conditions of modern industrialism. Knowledge of high grade tools, the manipulation and care of intricate machines, the development of skilled mechanical traditions, the adjustment of output to the needs of the market, the assimilation, housing and welfare of the crowding workers in the cities, adequate legislation for factory life, and the adjustment of society to this new class of the population, are among the problems which require time for solution. This element of time has been omitted from Japan's industrial formula. It is not strange that the nation is baffled in seeking a solution, nor that her growing pains have sorely weakened her development.

Second: The nearness of the nation to feudalism may be named as another of the striking factors which constitutes an industrial problem peculiar to Japan. No phase of the life of this people can be correctly appraised without full recognition of the lingering influence of the feudal system. But seventy years ago

the feudal princes of Japan were living on their great fiefs like miniature kings, each surrounded by his court, by his military retainers, and by larger or smaller groups of vassals in the towns and villages, who looked to their lord as the dispenser of justice and order, and the source of their prosperity and protection. In return for these real and imaginary favors, the loyal retainer gave military service and labor upon great public works. When the central government in Yedo, fearing the growing power of Lord Date, Daimyo of Sendai, summonded him to build half a mile of a difficult section of the castle moat, this prince called 7,000 of his retainers and for four years conducted their construction of the mighty moat, now known as, 'o cha no mizu.''

Under such conditions of mutual interdependence, strikes and lockouts were as improbable as were slum sanitation or questions of

minimum wage and overwork.

The influence of this paternalistic relationship of lord and man still persists in some of the old-fashioned industries, and has been slow to disappear, with the result that strikes in the past have been almost unknown. But not so with the modern factory. Here, the government has not taken the place of feudal lord. Neither has the modern mill owner accepted the responsibility of the old Daimyo employer of labor.

With the breakup of the feudal system and the entrance of Japanese labor into the open market of competitive modern industry, a most serious gap appears which neither government, employer, nor society in general has attempted to bridge. Into this unbridged chasm Japanese labor is falling, and with it the power and health and reputation of the nation is also in danger of falling, unless it is spanned by a new sense of responsibility on the part of Japanese society. Into the timbers of this crucial structure of the future, the spirit of Christ must build itself in ways to arouse a new social conscience in matters of labor, the sanctity of womanhood and child life, and the rights of the producer to a fair share of the wealth he creates.

Third: Another result of the feudal regime is that a society accustomed to receive from its superiors its orders, its care and its occupation, and having lived for centuries in deeply grooved class lines, is both helpless and indifferent when faced with the social problems of the army of modern mill hands that clamor at the city gates. Public institutions for the defective and charity organizations did not flourish in old Japan. The sick, the defective, and the indigent were, to an amazing degree, cared for by the family or relatives. While seeming to eliminate some of the most serious problems of modern society, this system placed an almost unbearable burden upon the homes of the nation and a heavy handicap upon its health and prosperity. Its practical effect has

been that the Japanese have not been trained to sense or to solve society's needs. Intolerable conditions are existing among the slums and factories of the cities which are not only unknown to great numbers of the most intelligent and progressive citizens, including Christian leaders, but even when known arouse little more than a passing comment of regret or of curious interest. In a vast majority of cases, these conditions do not stir men to remedial measures nor to a fundamental study of conditions looking toward adequate legislation or the education of the public conscience. At this point, the education of a tender conscience in matters relating to individual and public welfare, the Gospel of Christ will find in the future one of its priceless gifts to Japan.

There is probably no other class of society in Japan more open to the gospel of Christ and more in need of the new life and blessings of the gospel than the Japanese laborer. Usually from the country, the factory hand, on moving to the city, enters a class of society which has no recognized traditions or status in the eyes of the citizens. On leaving his mountain village, the influence of the ancestral shrine, and the appeal to the tutelary deity of his trade are left behind, while no god of the factory is substituted. The god of the world he now enters are steam and electricity, its faith is materialism and its shrines, shelter, untold power and wealth. The new-comer has also parted company with the social relationships that have hitherto moulded him and which have contributed to his sense of responsibility and self-respect. On entering the industrial quarters of the great city, no club or guild takes the place of the rural organizations to whose activities he has given so much of his spare time.

In this new world, with its overpowering evidences of greed and force and materialism, he easily loses his sense of accountability, his identity, his former self-respect, and sinks to the level of his benumbing environment, a mechanical atom, matching his vitality against that of the tireless machine which he tends.

Like water seeking the lower levels, the flood of factory workers from the country districts pour into the low lying slums and tenements which abound in the industrial districts. Here may be found housing conditions which give rise to a whole brood of moral, sanitary and welfare problems, which this article can only barely indicate in passing.

One such typical slum district in the famous East Side of Tokyo has been made the subject of a careful government survey. Of its eleven hundred families, 66.4% are living in one-room tenements, nine feet square and 375 of these families occupy homes which average six feet square. When it is considered that the average family in this district numbers five persons and that more than half are keeping single laborers, as "roomers", some

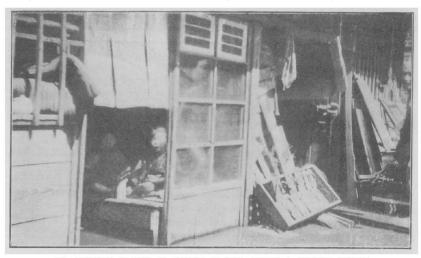
idea of the congestion may be had. Over 3,500 workers without families are boarding in this one small district. No wonder that under such housing conditions, illegitimacy thrives. Not a few of these homes maintain their identity by the efforts of the mother alone, the children each acknowledging a different father, who comes back to lodge as convenience or fancy may impel.

The fact that most of the East Side of Tokyo lies below the level of the highest tides means periodic, wide-spread inundations, which bring added misery to these wretched districts, which are practically never dry, slime standing under the thin floors, in the shallow gutters and over the surface of the alleys most of the year.

The output of crime, disease, deficiency, degeneracy, pauperism and immorality from such conditions is very large. There are nine such districts on the East Side of Tokyo, alone, and as yet, with the exception of the Salvation Army, no adequate Christian remedial institutions to bring the joy and cleansing power of the gospel.

Christ's keynote of the value of the individual man is of paramount importance for the labor world of Japan. Not the individual, but the family, the clan, the state is the unit of Japanese society. The rights of the person are negligible as compared with the larger group. A vast modern factory system, employing labor by the hundred thousand, breaks down when built upon this conception of society. It is a slow evolution for mill owners to recognize the individual worker and his welfare as the key to the welfare of his mill and of the nation. Only Christ can adequately supply this conception in the teaching that each laborer is a child of God, and, what is fully as important, the impelling motive power for applying its implications. Without such a reconstructed vision of the central value of each worker, Japan's industrial future is doomed, for she cannot continue to burn over her fields of human resources, in the prodigal fashion of the last decade, without irretrievable loss.

Japanese modern industry is unique in the phenomenal proportion of female labor employed. Some careful estimates place the proportion of women and girls as three-fifths of the total. The vast cotton and silk spinning and weaving mills are responsible alone for half a million girl employees. Thirty-four thousand are laboring in coal mines, while women and girls tend the machines of a dozen different modern industries. Three-fifths of these workers are under twenty years of age, and 10% are children between 12 and 15. These spinning and weaving industries are exacting a heavy toll from the health of the nation. It is estimated that 250,000 girls are drawn annually from country homes to the city mills, attracted by the high wages, steady employment and the lure of city life. The life in these factories is little removed from



AN AUTUMN FLOOD IN TOKYO SLUMS AFTER A HEAVY STORM

slavery. The remark of one mill manager to the writer, "We own the bodies, minds and souls of these girls," being only too true. Sold by parents for terms of from two to four years, the girls receive only 20% of their wages, the balance being sent to the parents, who are often paid a lump sum in advance for the year's toil of the daughter. Seventy per cent of these women workers live in dormitories within the factory compound, never leaving the premises save two or three afternoons a month and then in charge of a foreman or attendant. This forethought on the part of the management is not for the protection of the girls, but to keep them from running away, as considerable numbers do at their first opportunity.

Work in the large city mills lasts from twelve to fourteen hours, but in many of the more remote provincial factories, fifteen, sixteen and even seventeen hours per day at the looms is not infrequently exacted.

Night work, prohibited by law, is still common in not a few factories and makes serious inroads upon health. In mills where night work is the rule, the women on the day and night shifts are often obliged to share the same bed, which is neither aired nor dusted, as the weary night worker takes the place of the girl who rises for the day shift. Such conditions, naturally, greatly accelerate the national predilection towards tuberculosis.

Few can long stand the strain, the monotony, the ceaseless roar of the looms and the unsanitary surroundings for more than a year. A turn-over of sixty-six percent each year and an estimated sickroll wastage among those returning home of from 10 to 15 per cent are facts more eloquent than words of, not only the economic loss, but the price in human health and vitality which the nations is paying for its factory output.

Japan's factories differ widely in the attention paid by the management to the moral and social welfare of their employees. The best mills, like the Kanegafuchi and the Fuji companies, each employing over twenty thousand hands, take pride in their care for the health and the moral and recreational life of the girls in their employ. These mills are justly the pride of the country and are frequently shown to foreign visitors. Not so with the mills of the country towns. These remote centers, far removed from the government inspector's eye and run on old-fashioned principles are occasionally centers of frightful physical and moral evils, overseers and wardens holding the girls in virtual moral slavery, even compelling the day hands to act as public prostitutes at night. One expert in factory conditions states that it is not uncommon for one-half of the girls in a mill to lose their virtue within the first year of their employ. It is in the sad lives of these toiling daughters of Christless Japan that the blessings of the Gospel are needed more than among any one class of the people today.

The future of Japan as a great power is, as never before, depending upon the integrity and the efficiency of her working classes. Why is it that Japanese-made goods so often do not meet the requirements of western markets? Why do American firms reject certain Japanese products, and make from Japanese raw material and Japanese patterns their own goods? Why has Japan already lost so many of the markets gained during the early years of the war? The answer is not difficult to one who knows the status of Japanese labor. This nation can no more hope to win in the world race for markets, on the basis of underfed, overworked, immoral and helpless factory hands than she can hold back the tides which wash her shores. A mediaeval conception of exploited humanity, colored with the fatalism of Eastern philosophy can never stand before the highly organized, individualized ranks of Western labor, bulwarked with democracy and the concept of life's values which Christ has given to the Anglo-Saxon nations.

The Christ who bears burdens, who brings hope to colorless lives, who cleans up homes and neighborhoods, who cares for the health and joys of little children, who takes a vital interest in the status of labor and who stands for the rights of sanctity of womanhood will profoundly affect the Japanese labor world. Such an interpretation of Christ will equally move all classes of society, for by such activities, alone, will the Japanese nation adequately begin to understand the meaning of Christianity.



ONE OF THE KONDA HUTS ATTACKED AT KARONGA

An African Autobiography

A Fragment by Daniel Uhlane, a Christian Convert
PRESENTED BY REV. DONALD FRASER, NYASALAND
Missionary of the United Free Church of Scotland, Livingstonia Mission

Chapter II-First Contact with the White Men

When the Europeans came to the country I was still a lad. They called me to work in their house, and I washed the dishes, and made the beds, and stood by them when they ate. Dr. Elmslie was my master.

I began also to learn to read the primer. But in those days it was difficult to learn, for the chiefs would not allow the people to be taught. So men wondered that I should stay with the Europeans. They said, "You are foolish to live with strange people. Those are fish out of the Lake. They are not men like us."

And they asked me at home, "Do the white people sleep as we do? Have they habits like ours? Their clothes fill us with wonder."

So they plied me with questions. But to me the most awful thing was when the Europeans prayed. I was amazed to see them speak alone as to themselves. Among us it was a forbidden thing to speak to oneself. We said such an one was a sorcerer. So I trembled when they prayed, for I thought, "See there is no other one in this secret place. They are talking to themselves."

At last my fear took so great a hold of me I could stay no longer. I went to Dr. Elmslie and asked to be allowed to return to my own village. The doctor refused, and his wife said:

"We love to have you here. I do not wish you to go away." I plead to be allowed to go for a little while, but she answered, "I would love to teach you until you can read a book just as well as I can."

But at these words I was more terrified than ever, for I thought, "She wants me to be like herself, and to talk alone. Then every one will fear me, for I shall be reckoned a sorcerer."

I agreed to stay, but only with the intention of running away, as soon as an opportunity occurred. I saw now that the doctor and his wife were keen to teach me. They used to ask me in the evening to pray along with them. But when they prayed, I took care not to.

My fear only grew, for I dreaded that my companions in the village should hear that I prayed along with the Europeans, and that I should be labeled a sorcerer. So one day I asked to go home, promising to return quickly. This was agreed to, but they said, "Come back in the evening."

I answered that I would, but I was as sly as the owl when it talked round the bat.

The doctor and his wife, however, would not do without me. When they saw that I did not return, they sent to my uncle, and asked him to send me back. This he did, saying that the white man was anxious for me to work in his house.

At this time the other chiefs separated themselves from our Moho villages. They said:

"The Moho people invited the white men in. Now they are demanding their children. Wait a bit, when the Europeans return to their own country they will carry away these Moho children. Then the fathers will come to us and say, 'See, they have carried away our children.' But we will answer, 'Whose blame is it? You invited them into the country.'"

But the missionaries grew bolder and taught openly. A little class met on the verandah of their house. There were six of us in it. Our teacher was Mr. MacIntyre. He had only the stump of a first finger. When he began to teach, he said, "What is this?" pointing to a letter of the alphabet. But seeing his little stump of a finger, I burst out laughing. He rose angrily to thrash me,



TUMBUKA SPIRIT TEMPLES INTO WHICH OFFERINGS OF MEAL OR BEER WERE PUT

but I jumped aside, ran into a house, and turned the key in the lock. Dr. Elmslie was called, and he rebuked me, saying, "You must not do this again, but try to learn all your teacher tells. Some day you will receive good things, and then you will be glad you listened."

Now when I heard this, I said to myself, "What good things are these he talks about? Is it sugar?" He says, "When you understand you will eat good things."

So I went back to my fellows, and said to them:

"The European has told me not to laugh when I am being taught, for when I understand, he will give me good things, I think he means sugar, the white man's beer. I know how sweet it is, for I have tasted it when I was washing the dishes."

We all agreed to learn diligently. But the doctor was talking of the everlasting good. Alas! We were so blind that we feared without cause, and wished to grow up in our ignorance.

Many days, however, had not passed when the chief closed down our school, saying that he did not wish his people to become cowards, and useless for war.

Now William Koyi (Mtusane was his native name) in his public teaching had said:

"Bangoni, listen to my words. Give over war, and what you seek, we shall help you to find. Live in peace, and God will be with you, and you will be His people. Once I was such as you, but now I belong to God."

But the Ngoni had answered, "If a man calls the people together, is he to talk to them, and receive no answer? Let us

speak."

Then up rose the orator Nkwelula, and spoke thus, "Yes, we have heard. Some of the words are good, but you say that God forbids us to war. There you lie. Whom are the people to fear? When were the Ngoni ever defeated? You speak of the things we desire, where are they to come from? Listen, lads, Mtusane lies when he says that God does not approve of war. In our wars we worship God. If he allows us, we destroy a stockade, and take cattle and goats; if He forbids, we are unable to enter the stockade. But when He approves great is our fame among people. So when Mtusane speaks of war, he lies. But all he has said about adultery, and lying, and theft is true. For we know that if a man is a thief, or adulterer, he will be killed when he goes to fight. There he speaks the truth, but as for war, he lies."

Nevertheless, we went on learning, for we had already been ostracized, and there was no place in the tribe for us. We were derisively called "The Bricks," for we were helping to build the European's house. When we went to join in the dances of the people, they cried, "Clear out. We don't want to see the white man's folk. If we allow them, they will draw us also to be with them."

One of our number was bold enough to join them openly in the dance, and shortly afterwards he was killed on the path. This frightened the children, and none of them would come to be taught. When we attempted to enquire into the murder of our friend, the people jeered at us, and said:

"Consult your books, and your white men. They should be able to tell you who killed your friend. We won't."

One day shortly after this I was in the white man's house setting out the table, and the doctor was lying in bed very ill. Suddenly I heard a rush of people outside, and women fleeing to Njuyu hill. They cried out that a war party was on its way to kill the Europeans and the people of Moho who had befriended them. I roused the doctor, and though he was very ill, he went out, and climbing an ant-hill, he looked through his glasses. In the distance he saw a regiment on the march. It was not making for the mission house, but for another village of Moho, where it seized the cattle and goats, and then returned to Ekwendeni, whence it had come.

(To be continued)

Forty-Five Years After Martyrdom

BY REV. ALFRED C. WRIGHT, GUADALAJARA, MEXICO

N 1872, following up the splendid opening made by Miss Melinda Rankin of the American and Foreign Christian Union, missionaries were sent to Guadalajara, Mexico, and in spite of the bitterest opposition of the Roman Catholics, converts were gained and groups of evangelical believers were established in many different points in the surrounding country, which is one of the most thickly inhabited agricultural regions of the Republic.

Early in 1874, one of the missionaries of the American Board, Rev. John L. Stephens, went from Guadalajara to Ahualulco, where a small group received him cordially. He rented a house on the central plaza for services and for a night school, and was rapidly gaining the sympathy and the active cooperation of a

considerable number of the people.

The parish priest, however, was aroused by his success, openly denounced him from the pulpit, forbade his own flock to have any dealings with the Protestants, and burned in the plaza such Bibles and evangelical literature as he could lay hands upon. Not satisfied with these measures, he incited the people to more definite action. Getting together a mob of the most fanatical and ignorant, after furnishing them freely with intoxicating liquor, he sent them out at midnight to attack the house of the missionary.

Aroused by the stoning of his door and by the shouts of the mob, with his Bible in his hand, Mr. Stephens climbed to the roof, together with the Mexicans who were with him in the house. The door was soon broken down and the mob rushed in. Others had gained entrance from the back, and among them were several of the town guards dressed in uniform. Stephens, thinking that these would protect him, climbed down and appealed to them, but was felled by the stroke of a machete, and was horribly cut to pieces by the infuriated mob.

Later his Mexican helper, Jesús Islas, was found and murdered; and a blind boy, who had been the innocent recipient of kind attentions from Stephens, was brutally killed. The priest who instigated the crime escaped, but the government arrested three hundred of the mob and retained one hundred of them for formal trial, of whom twenty were convicted. About eight were executed and the rest were sentenced to imprisonment for life.

This was forty-five years ago. Has Mexico changed in these years?

On March 2, 1919, the anniversary of the martyrdom of Stephens, the missionaries at Guadalajara were invited by the

^{*} From the Missionary Herald.

church at Ahualulco to attend a commemorative service such as is held each year on this date. The house in which the crime was perpetrated was secured for mission premises soon after the scene described, the owner contributing about half of its value for that purpose. A congregation was soon formed, first under the American Board, subsequently transferred to the Methodist Episcopal Church South, and has just been turned over again to the American Board, in accordance with the new cooperative plan of mission work now being inaugurated in Mexico.

While the carnival which precedes Lent was at its height, with services crowding the great church to its capacity and with hundreds of adherents, chiefly pure Indians, kneeling in the open court and out to the middle of the street; although many devotees had taken advantage of the open booths on the plaza, devoted to the sale of liquor, to get drunk; and although they promenaded the plaza in front of the evangelical church with bands of music and songs, yet not a word offensive to the Protestants was heard.

The church proper was not used on this occasion, as it was not a strictly religious service, though held on Sunday night. But the extensive corridor at one side was draped with evergreen. a large picture of the martyred Stephens was surrounded with wreaths, a platform for speakers was arranged at one side, and an orchestra of five pieces was employed to provide the music. A vivid description of the events leading up to the assassination and of the event itself was read, and there followed an address by the director of the public schools, not an evangelical, but a warm sympathizer, recitations, and music by the orchestra.

The influence of evangelical Christianity in that place may be judged from the fact that two of the most highly esteemed of the public school teachers are graduates of our Instituto Colón, and the director of schools and his wife were educated under evangelical influences. A former student of the Collegio Internacional is employed in the office of the tax collector; and two other graduates of Instituto Colón and of a training school for nurses at San Antonio, Texas, are considered the best medical authorities of the place, and are busy constantly with patients from all classes of society.

These two trained nurses have offered their services to the mission, free, for two hours daily, to direct a clinic and dispensary in a room now being built as an addition to the mission property. The poor will be treated free of charge and medicines will be provided at cost to those needing such aid, while religious instruction will be given to all who apply there for treatment. It is proposed to name the room "Sala de Curaciones Stephens," in memory of the first martyr of evangelical Christianity in Mexico.

An Appeal from Russia

RCHBISHOP PLATON, the senior surviving Bishop of the Russian Church and the Metropolitan of Kherson and Odessa, who spent seven years of his life in America, has now come over from Russia to ask help for his people against the Bolshevism that has brought ruin to Church and State. While Archbishop Platon is asking help for his own Church, and has never been sympathetic to the evangelical Christian work in Russia, it is of real interest to read his plea; and the plight of the Russian Church should lead to prayer that through this affliction the Church may come to true spiritual life. The Russian Church is today the strongest organized force against Bolshevism, infidelity, anarchy, immorality, and the attendant evils so rife in Russia. The awful sufferings of the Jews at the hands of Russian churchmen in past days are now being visited on the Church, whose buildings are destroyed and whose priests and people are persecuted. Synagogues are spared in regions where the Bolsheviki are in power.

ARCHBISHOP PLATON'S APPEAL

The wrath of God, justly directed against us, continues to be poured forth on Russia. The exceeding great distress of the Christian Russian nation has reached its climax. The Russian people, numbering over two hundred million souls, is perishing. No human power or words can describe the affliction and horrors of the Russian tragedy of today. The history of the world has nothing on record to compare with it. The faith of a most religious people has been humiliated, derided, profaned. One half of the educated class, small at best, have been massacred. Russian women, of the type described by Pushkin, Turgeneff and other masters of Russian literature, have been violated and dishonored. Children have been mercilessly butchered. The machinery of government has been destroyed. Agriculture and industry have been deranged. The finances of the country have been completely exhausted.

I pray you to support and succor a great nation, even if you cannot save it from destruction. Help it by your prayers to God on behalf of the most unhappy of countries. . . Prevail upon your fellow-countrymen to help an unfortunate people, who have fallen into the hands of thieves (Luke x, 15). Call upon your charitable societies and organizations speedily to assist the Russian people. Persuade your women to help by their sympathy, to dry the bitter tears of Russian mothers, sisters and daughters, who have been cruelly violated by monsters from hell in the shape of human beings

To the calamities of the Russian people already enumerated, still another is now being added—the most awful of all—HUNGER. The most fertile of lands, the erstwhile granary of the world, has been turned into a land of famine under the rule of the Bolsheviki. People are dying from exhaustion. Epidemics are raging. There are no medicines.

It is not possible that Russia's present downfall represents the end of

her history. Russia will yet play a great part in the activities of the world. Only let her fulfil her historic part as your friend and ally, let her not desert to the camp of your enemies, for she has only yielded to

necessity and does not accept her present fate as final. .

Russia is now an enormous prison, shut off from the whole world by a broad and lofty wall. More than two hundred million people are immured within that prison—people who are, as you know, kind-hearted, simple, politically youthful and inexperienced in the negative qualities of world politics; a nation deceived, a nation wilfully and deliberately poisoned and drugged. In this prison they are being tortured, racked and tormented.

Why do your nurses and men workers now not hasten to Russia, the land where torture, torment, suffering and death have been legalized under fine-sounding, socialistic and communistic phrases? The only reply to that question, which I can imagine, is that you are not acquainted with the actual conditions prevailing in Russia. Continue and enlarge at all costs the splendid work accomplished by your Young Men's Christian Association on behalf of our suffering prisoners and also on

behalf of our soldiers and other young men.

The Russians are critically ill, but they are not yet beyond the hope of recovery. Russia's sickness is severe, but it is not deep-rooted. Bolshevism was imported into Russia. The first to be inflicted with Bolshevism were those Russians who had severed their connection with their native land, who were imbued with the most violent anger towards their native land, for various reasons. Bolshevism captivated the youth of Russia, especially those who were at the front during the last stages of Russia's participation in the great war. Bolshevism also won the sympathies of a section of our unorganized industrial workers, and of a certain proportion of our peasantry, who certainly had just cause to complain of their unenviable lot. These, however, represent only a small percentage of Russia's inhabitants, who number more than two hundred million souls. The overwhelming majority of native born Russians are terrorized, or are simply holding their peace for the present. They are disgusted with the reign of terror which has been set up in Russia, and under which the whole land is groaning. . . .

The Russian people are not yet organically infected. They are in the throes of a violent fever; they are burning and shivering in its paroxysms, but they will speedily recover, if only their faithful Allies will help them. Help and save the unhappy Russians, who, although humiliated, despised and dishonored, are verily great and fine, even in

their ruin. . .

Sooner or later, Russia will rise again, but she will never forget it if America abandons her in her hour of grievous suffering. In like manner she will never forget it if America helps her.

This stirring plea is wholly for physical help. Russia needs relief for body and soul, and the only power that will save Russia is the spiritual help which thus far the authorities of the Russian Church have refused to receive from the Christian forces of America and England. The Russian Church is being aroused because of their intense physical and political distress. This may, perchance, be the means of awakening in them the sense of their spiritual need.

BEST METHODS

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

Chairman of the Committee on Methods of Work of the Federation of Women's

Foreign Mission Boards

GLEANINGS FROM THE SUMMER CONFERENCES

Never did any other year have so many Summer Conferences so largely attended as has 1919. From one conference alone two hundred registration fees had to be returned because there was no more room. The Review is glad to pass on some choice things from some of the conferences, which will be suggestive to leaders of smaller conferences and to the local churches.

FIRST AND LAST, PRAYER

NE strong feature of the seven conferences conducted by the Inter church World Movement was the spiritual emphasis, directed by Mr. W. E. Doughty, Associate General Secretary. Weeks before the conference date each leader received a card giving a call to prayer for the conferences. As each delegate registered, a call to prayer was mailed with the registration card. There was a daily period of intercession in each conference which was spent not in talking about prayer but in praying. Little groups kept Morning Watch on the heights of the Blue Ridge Mountains in North Carolina, on hillside and by the lake at Silver Bay, New York, down on the beach at Ocean Park, Maine, on the mountain peaks at Estes Park, Colorado, by Lake Geneva, in Wisconsin, and in the beauties of the early morning in Asilomar, California and Seabeck, Washington. To each delegate at all of these conferences, at the last session a card was handed for "The Homeward Way." The card gave a beautiful poem of consecreation together with an outline of prayer for the homeward journey.

POSTERS AND CHARTS

Among the most attractive posters and charts seen during the summer were those made by Mrs. Horace M. Hill and displayed first at the Minnesota School of Missions. The

auditorium in which the meetings were held and the assembly room in which meals were served had their walls transformed by charts which spoke striking and eloquent messages. These charts may be secured for use at other conferences from Mrs. Horace M. Hill. The sets of posters issued by the Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions have been in convincing evidence at all the conferences. These may be obtained at fifty cents a set from denominational boards.

One poster which attracted much attention was home made and called to the study of the text book "A Crusade of Compassion." On a large sheet of card board was pasted a picture of an ambulance and a Red Cross nurse. Underneath were printed the words, "After Red Cross and War Work—What? The Crusade of Compassion," followed by an announcement of a study class and an invitation to join.

The Christian Americanization Charts made by Miss Brenda Mehlhouse utilized in a very clever and effective way the patriotic emblems and border effects obtained from rolls of crepe paper. A roll of crepe paper, a jar of paste, some striking fact from "Christian Americanization" together with a little ingenuity will give atmosphere as well as information to any meeting.

HUMANIZING THE AUTHOR

"Belle J. Allen, M. D., author" looked like a star from another world to the girls in a summer conference. The "M. D." was enough to command respect. The "author" added a bit of awe, as they gazed at the text book "A Crusade of Compassion," and the years of service in Japan and India put her on a pinnacle that seemed absolutely unapproachable. Then there was a fore finger missing from one hand which added the last touch of mystery and reverence. There were various rumors afloat about that finger. Some said that it had become infected during an operation that saved the life of a Hindu widow. Some suggested one form of sacrificial service and some another to account for it. One even dared to go so far as to say that it had been bitten off in a thrilling missionary adventure with a tiger in the jungle.

Meanwhile the distinguished author walked apart and the girls regarded her with awe—until she was humanized by a daring friend who had inside information on her pre-

missionary proclivities.

"Once upon a time" said she "there was a little girl whose name was Belle. Her hair was as straight as is the path the needle doth point to the Pole. With longing eyes she looked at the beautiful curls which clustered about the heads of some of her companions while her own locks hung limp and straight. That was before the day of electric curlers and magic waves, so Belle sat her down and sighed. Then one by one she saw certain of her school mates whose hair was wont to be straight as her own appear with glorious ringlets. She was told that these wonderful curls were achieved by winding the hair around strips of tin which might be procured at the tin shop near by. At last Belle saw her dream about to be realized. Dazzling visions of herself with bewitching curls, rose before her. To

that tin shop she sped with eager feet. No one being in charge to wait on her, she lifted the knife to cut off the strip of tin and cut off her forces instead

her finger instead.

"It's all over now. Her recovery was rapid, both from the amputation and from the infatuation for curls. If she had been successful who knows what might have happened to her. Failing in her effort she turned her attention from curls to weightier matters with such eminent success that 'Belle' became the lady to whom I now have the pleasure of introducing you, Dr. Belle J. Allen the distinguished author of our text book 'A Crusade of Compassion.'"

It was a bit disappointing to have to give up the rumors of the noble sacrifice of that finger on the altar of missionary service and quite a descent from the thrill of the tiger in the jungle to the shudder of the knife in the tin shop, but the restraint was gone and the girls of the conference, flocked eagerly and understandingly around its humanized

A MOHAMMEDAN INCIDENT

author.

At the Silver Bay Missionary Education Conference the crowds were gathering for the evening pageant. They were reluctant to leave the beauty of the outdoors till the signal should call within. In such a still moment the figure of a Mohammedan mullah appeared in the tower of the auditorium and from the wide opening in the belfry intoned the monotonous call to prayer, "La allaha-illa-'llahu, Mohammed Rasulu?—Alah—with each cadence raising the pitch or lowering it, as the custom is. Just as this white turbaned mullah appeared aloft, four turbaned Mohammedans were seen strolling across the lawn below. At the call to prayer these four immediately spread their prayer rugs, and, one in front, three in a row behind, all facing towards Mecca went thrice through the prayers and genuflections

appointed for a pious devotee of

The demonstration caught the eye, the ear and the imagination and will scarcely be forgotten by any. mullah was Prof. John Clarke Archer of Yale, recently returned from several months service in Mesopotamia where such scenes, save for the stretch of green grass, might have been fairly duplicated. of the four devotees was evidently a Chinese Mohammedan, from his dress. As for the others, truth to tell, costumes, turbans and prayer rugs were satisfactorily improvised from the bedrooms. Why should we not honor the beholders by asking something of their imaginations? A suggestion will do for costume—a towel, a tablecloth, a piece of car-The result was such an unhurried, careful imitation; and three times repeated, as permitted of particular observation by the hundreds of beholders. If part of missionary education is to give our people to understand how others live, such a scene has real value.

MILES B. FISHER.

HOME MISSIONS AT NORTHFIELD

By Alma Noble

Christian Americanization was of course the keynote. It was stressed and it was visualized in many ways

and from many angles.

* "The new Democracy," a very effective yet simple pageant was given on the lawn of the Northfield Hotel one afternoon and should be given in every church this year. For detailed information about the pageant apply to Miss May Huston, Ford Building, Boston, Mass.

Then there were the stereopticon The one prepared by the Interchurch World Movement presented most convincingly the call for united advance in Christian Americanization, closing with "O beautiful for spacious skies," superbly illustrated. Apply to the Inter church

World Movement, 111 Fifth Ave., "Picture Department" for information about securing these slides.

On the last night of the conference a beautiful exercise was given by the choir. The girls marchd in Processional, two by two, then separated making an aisle the length of the auditorium through which marched a second group bearing the flags of the nations, as they ascended to the choir seats, those bearing the flags stood in a row. When the notes of the "Star Spangled Banner" were struck, above them was unfurled a beautiful American flag held by two girls. Then the music changed to "The Son of God goes forth to war," and above all the flags was uplifted a beautiful white cross, as the voices of the girls sang "Who follows in His Train," The exercise was both impressive and inspiring and can easily be adapted to a program for a local church.

Another good suggestion was an impersonation of that familiar little poem, "The Madonna of the Curb," having one girl to recite the poem while a smaller girl with a little child in her arms sat on an improvised The poem may be secured from the denominational literature headquarters.

Other material for effective impersonation may be had from "Helping the Helpless in New York," (published by Revell Co.). "The Happiest Plan" is a pretty little play gotten out by the Baptist Board for Young Women. Ruth's Donation Party, published by the Missionary Education Movement is charming for children.

The conference abounded in practical suggestions for the expression of friendliness and neighborliness toward the hosts of new Americans, with Christianity as the center and source of all activities. Pageants and programs had a place in making an impression, but the impulses thus stirred were not allowed to go into cold storage.

They were followed up by prac-

^{*} Published by the Council of Women for Home Missions, 156 Fifth Ave., New York.

tical plans for actual work in Christian Americanization.

REACHING THE UNREGISTERED

At the Minnesota School of Missions the influence was widely extended by two mass meetings for roung women held, one in St. Paul, the other in Minneapolis during the summer school dates and addressed by two of their speakers. Hundreds of young women who were not in regular attendance at the school were reached with the missionary message in this way.

Mrs. A. G. Moody very effectively extended the influence of the Northfield Conference by sending invitations to the presidents of missionary societies of her own and ten adjoining counties to come to Northfield for an all day picnic on one of the conference days. In the morning a special session was held. In the afternoon there were talks by missionaries and conference speakers. Many leaders can reach a much larger circle by taking thought on these two suggestions in planning meetings.

CLASS HYMNS

One new feature at a half dozen or more of the Conferences was the singing of the hymns written by Laura Scherer Copenhaver, especially for use in connection with the study of two of the text books.

Each day after the study of the text books the hymns were sung more earnestly. These hymns—"A Crusade of Compassion Hymn" and "A Hymn of Christian Americanization" may be had from Literature Headquarters, 844 Drexel Bldg, Philadelphia, Pa. at one cent a copy or ten cents a dozen. They may become a worth while part of classes large or small.

THE EYES OF ASIA

The stories of Kipling, gathered in book form under this title, suggested a timely demonstration to appeal to eye-gate and to illustrate the fruitage of the war as regards missions.

There could hardly be conceived a more opportune year than 1919 to demonstrate the value of all civilizing influences in the missionary enterprise. Soldiers from India to the number of 1,250,000; coolie laborers from China, 200,000 strong, looked upon new and strange sights in Through their eyes Asia France. must catch a new vision of social life, of industries, of education, of womanhood, of the western religion, –Christianity. To truthfully portray the letters dictated to nurses, doctors and chaplains by the men to their families back home; to give us glimpses of the home circles in many a village listening with wonderment to the strange tales of returned men-this is Kipling's purpose in his graphic sketches—using his suggestive descriptions in two scenes, and other information for the third, the following presentation was effectively produced.

Scene I

Hospital in England. A Sikh soldier, wounded in France, convalescing, is moved to "let off the fumes of my heart" to his farmer brother in Kashmir. A doctor writes for him, a nurse is in attendance. The themes which fill the man's mind "as a buffalo is full of water," range from agriculture to religion. He directs that the elders of his village be told all his thoughts.

Scene II

An Afghan village just over the Indian border. A family receive and take counsel over a letter from a son in "Franceville." It is serious for it bears upon the education and marriage of his thirteen-year old sister, Kamala. He begs that her betrothal be delayed and that she be sent over the border to the mission school, for he has seen that girls too can "read and write and cast accounts."

Scene III A village in China. Ding Wong

returns limping, "a mere trifle," for he brings wonderful news to his grandmother, mother, wife and neighbors, with gifts also. He has discovered that the secret of greatness in western nations is the Book and he has learned in the camp school to read it. He is determined to realize two ideals—that of his wife reading to him as his nurse read in France, and that of all the village knowing the Book and its God.

The demonstration can be obtained in the Fall at the headquarters of the various Boards under the title given above.

Mrs. C. H. Daniels.

HANGING A SIGN

Everyone is looking for forceful ways of presenting "The Crusade of Compassion" with its call for Christian doctors and nurses. At a number of conferences a simple dramatic given after one rehearsal made an appeal not soon to be forgotten.

It is entitled "Hanging A Sign" and presents a young American doctor with her diploma and her professional sign in hand looking for the Bids are best place to hang it. entered by the various non-Christian nations that her sign be hung in Some of the facts of their lands. the text book are used to advantage. It closes with an appeal from the Women of the East to the Women of the West which at Northfield was given by Mrs. Emrich of Turkey in a way never to be forgotten by those who heard it.

The presentation requires only about fifteen minutes and it could be given at the beginning or the close of a program. It might be given effectively at a meeting of doctors or nurses, a student meeting, or at any local meeting.*

UNFURLING A SERVICE FLAG

One of the most impressive moments of the Northfield Foreign Missions Conference was when the *Copies may be had for 10 cents from Literature Headquarters, 844 Drexel Building, Philadelphia, Pa.

Northfield Service Flag was presented. Standing out from its background of red below the arms, and blue above was a large white cross. On the red ground there were one hundred stars representing former conference delegates who had gone out to the foreign field. On the blue ground were three stars of gold for those who had died in service.

The flag was made of silk and will be displayed at each annual conference with new stars added each year. Many delegates made note of this presentation of the service flag and will have similar flags for their home churches or for conferences, and state and district organizations. The flags may be obtained from denominational houses or may be easily made.

AN AMBULANCE FOR VELLORE

As a gift from the Northfield Conference the first ambulance is to go to the Women's Union Medical College at Vellore, India. To turn from ambulances and supplies for war work to similar necessities for mission work seemed so natural that as soon as the need was mentioned gifts poured in until \$2,500 was given. A cablegram was sent to Dr. Ida Scudder, in charge of the Vellore College, that the ambulance was on the way.

When, after the meeting, the chairman and treasurer counted the money and checks they discovered that a mistake of \$100 had been made in the accounting and report in the auditorium.

Upon reaching home the chairman received a letter from a friend who had not been present at the meeting and who knew nothing of the ambulance, but who enclosed a check for one hundred dollars saying she felt impelled to send that gift for some special need.

HOUSE PARTIES ALSO

House parties in the interest of everything else, why not house parties in the interests of missions?

The Ocean Park, Me., Conference makes a special feature of house The "Dover Red Coats" parties. were much in evidence, while "The Blue Birds" with their emblem of happiness on white hats and sleeves and the cosy cottage they termed "The Nest," combined all the delights of a well chaperoned house party with all the privileges of the Conference. House parties in con-nection with other Conferences offer undreamed of possibilities. hosts or hotesses who wants a boundless opportunity for next year's conferences should be considering house party possibilities.

INTERNATIONAL SESSIONS

The presence of delegates from many lands at many conferences added some fine features. It brought about a more genuine Christian brotherhood, it required the tempering of the flights of missionary eloquence with the accuracy of up-todate facts. It relegated to the past the portrayal of foreign natives to provoke laughter in the galleries.

Said one delegate, "When I was seated by that splendid Chinese student whose exquisitely sensitive face showed how quickly she sensed the attitude to her land I suddenly felt that some of the presentations of China we have made, playing up ridiculous customs far too strongly, have been common and unworthy.'

On "International Nights" special programs have been prepared in which some one from every land represented took part. In many of the pageants and dramatics the parts have been taken not by imitation but by real representatives of the various countries, who pleaded with an irresistible earnestness for their land. At one of the Conferences profound silence which meant more than any applause followed the singing by Mrs. Cavan of the Philippines of one of the hymns which

unconsciously we have appropriated as an approach for Americans only to their God.

Herein lies a suggestion for an "International Night" in some of our local churches, which have within reach students and peoples from many lands.

A NEW PAGEANT ON THE YEAR'S THEME

A pageant entitled "The Striking of America's Hour"* on the heme for the year, "Christian Americanization and Human Conservation." has been a most successful dramatic feature of a number of Conferences.

The prologue suggests the tieme of the pageant: "Hark ye, oh ye people! We come to spread before you a pageant of today. In music, and color, and motion. We shall paint you a canvass which shall tell a story of this world. Heed well the words of the central figure, World Spirit, who since time began has dwelt upon this earth supported

by Liberty and Justice.

"Before these three see the natives of the Past summoned for judgment. Last of all behold America appear before the judgment seat. Hear the indictment brought against her by the three judges, in the name, Labor, Illiteracy, Poverty and Child Labor. Hear also the pleas of foreign lands America for Life and Light. Welcome the life bringing forces of Education, Human Conservation, and Heed ye well the words Play. which Liberty speaks to America, and let Imagination paint for you the moving drama of world history, while Conscience repeats in your ears the great chords, intoned by the multitude of voices in every language spoken on the earth today, sounding forth the striking of America's opportunity to give to the world Him who only is set for the healing of the nations."

^{*} Published by the General Literature Co.n. mittee, 844 Drexel Bldg., Philadelphia, Pa-Price 10 cents.



STUDENTS OF TWENTY-SIX NATIONALITIES AT A NORTHFIELD CONFERENCE

HERE AND THERE METHODS

In a number of Conferences delegates were asked to tell some of the plans they have used most successfully. Some of these you may use in your work.

A Trip Around the World

An attractive poster was placed in the vestibule of our church, stating that the steamship "Imagination" would sail on a certain date for a trip around the world; that stops would be made at certain points that passengers might have opportunity to study the character and customs of the country and its people; that special refreshments peculiar to the country would be served at each stop and an opportunity be given to inspect interesting exhibits of souvenirs. The poster was decorated with picture of steamer. We gave an assurance that there would be no seasickness, and that interesting side

trips would be arranged at each stopover. The tickets were made after the regulation model with coupons to be detached at each stop, the last one on the strip reading "Good for one first class passage on the steamship 'Imagination' from Boston to Alexandria." The trip was, of course, laid out so we could study the countries and missions with which we were most concerned.

At each meeting we had a conductorette in charge who made up the program, in which different speakers told us of the points of interest in the country, of its social customs, its religions, the mission work being done there, etc. Anyone having souvenirs or curios of any kind from the country at which we were stopping was asked to bring them. These were displayed and opportunity given for asking and answering questions.

After the program, guests were in-

vited to the church parlor where light refreshments, suggestive at least of the country studied, were served.

We were fortunate in having a friend who had traveled all over the world and who had lived in many foreign lands. She supplied many interesting articles which she had collected at various times and places. These with the additional things secured from other members made intensely interesting meetings.

Our trip was a great success, the attendance large and the interest keen. I am sure other societies would enjoy a similar journey as much as we did,

Mrs. G. W. Chaffee, Prospect Hill Congregational Church, Somerville, Mass.

Three Important Features in our Society

Park Memorial Baptist Church, Springfield, Mass. We have a committee of three, the president making a fourth, among whom we divide the names of those who cannot attend our monthly missionary meeting. One woman is very deaf, another, who is vitally interested, is a music teacher, who has a rest period of fifteen minutes between lessons. To these members who cannot attend we give the names of all those who are to have any part on the program, upon the day of our meeting, asking them to be in prayer at the very time of our meeting and in a prayerful spirit all the day for the meeting. mention especially those who timidly and with fear are taking part for the first time. We give all the information we can which will enable this absentee band of intercessors to pray intelligently.

Great blessing has come upon our meetings and we feel that at least in part the secret of it is in this praying force back of us.

Another good thing was at the

first meeting of the year. When the plates were passed for an offering of money another plate was passed asking for an offering of prayer. On this second plate were slips upon each of which was a picture of a missionary with a short sketch of her life, and work. Each member was asked to take one home missionary and one foreign missionary and to become the praying mate, "working together through prayer." These slips with pictures were furnished free by our Board.

Our most important step of all however has been our Prayer Band.

From ten to a dozen of us who have signed the prayer covenant card meet weekly for intercessory prayer. We use Andrew Murray's "With Christ in the School of Prayer" for a short time of mediation. the requests for prayer are given. Many and varied have been these requests, some even coming from headquarters at Boston. The church turns to us repeatedly with requests and this little meeting place of prayer has become a place of power, Amazing have been the results. Sometimes they seem almost miraculous. We have prayed for laborers to be Three sent forth into the fields. have decided to go out from our own

Nothing—rain nor shine, summer's heat, nor winter's snow—interfere with our meeting together weekly for prayer.

A book is kept in which requests for prayer are entered. We mark them with a star as they are answered.

We prayed for the conversion of a young physician. According to the "exceeding abundantly" of God's promise. He answered for not only did the young doctor accept Christ himself, but his two sisters came with him.

The methods you have tried successfully in your church, or Sunday-school, or missionary society would likely help someone else if you would pass them on through the REVIEW. Address Mrs. E. C. Cronk, 222 Fourth Ave., New York City.





The Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, NEW YORK Executive Secretary, Council of Women for Home Missions

NEW POSTERS

SET of posters has been prepared which each Woman's Missionary Society will wish to display prominently. The message of a speaker appealing for a more perfect service at a program meeting will be emphasized by the "Call to Service" at her side on the platform and by the poster hung before the pulpit, visualizing the truth of the place of prayer in the spiritual economy. Soon will be held the regular fall District and Presbyterial gatherings; the force of these is greatly augmented by poster appeals. A study class session may well climax in the contemplation of a succinct sentence Speakers frequently on a poster. make use of the value of a recurring impression by the repetition of an aptly-phrased verity until its message sinks deeply in the hearers' sub-consciousness. Advertisers long ago learned the worth of repetition. Posters, serving as decoration, hung in repeated sets around a room, so that which ever way one looks the same message strikes home, will be found cumulatively effective.

accompanying illustrations show two of the set of six posters published by the Council. Electro duplicates of these illustrations may be borrowed from the Council for use in denominational papers. The symbolic figure with the flags of country and Church has been adopted as emblem by the Council. On the poster, two groups personify the needy ones succored by the Boards constituent to the Council: Indian, Spanish-American, Immi-One of the other posters Negro. grant. graphically presents the need of unity and cooperation. We are told that there is melody in oriental music, but not harmony, that only Christian lands have harmony in their music. The Master has written our symphony; may we each be attuned to produce the perfect consonance He

has planned. The constituency and affiliations of the Council are presented on one of the posters, the study books and supplemental material are illustrated on another, while still another is the poster used so effectively in the Victory Liberty Loan campaign: "Americans All," displaying an Honor Roll of fourteen names evidencing various nationalities in parentage. The Government has generously given the Council a large supply of these posters which can be advantageously used, especially in connection with the study book of the year.

"The Heart of a Fool," a recent book by William Allen White, contains the following passages epitomizing the spirit of those "Americans

AĬĬ":

"Here lay a continent-rich, crass, material, beckoning humanity to fall down and worship the god of gross and pal-pable realities. And, on the other hand, here stood the American spirit—the eternal love of freedom, which had brought men across the sea, had bid them fight kings and principalities and powers, had forced them into the wilderness by the hundreds of thousands to make of it 'the homestead of the free'....

"This spirit met the god of things as they are, and for a generation grappled in

a mighty struggle.

"And men said: The old America is dead: America is money mad: America is a charnel house of greed. Millions and millions of men from all over the earth came to her shores. And the world said: They have brought only their greed with them. And still the struggle went on. The continent was taken; men abolished the wilderness. A new civilization rose. And because it was strong, the world said it was not of the old America, but of a new, soft, wicked order which wist not that God had departed from it.

"Then the new epoch dawned; clear and strong came the call to Americans to go forth and fight in the Great War-not for themselves, nor for their own glory, nor for their own safety, but for the soul of the world. And the old spirit of America rose and responded. The long inward struggle, seen only by the wise, only by those who knew how God's truth conquers in this earth, working beneath the surface, deep in the heart of things, the long inward struggle of the spirit of America for its own was won.

"So it came to pass that the richness of the continent was poured out for an ideal,

and the genius of those who had seemed to be serving only Mammon was devoted passionately to a principle, and that the blood of those who came in seeming greed to America was shed gloriously in the high enterprise which called America to this new world crusade. Moses in the burning bush speaking with God, Saul on the road to Damascus, never came closer to the force outside ourselves which makes for righteousness,-the force that has guided humanity upward through the ages,—than America has come in this hour of her high resolve. And yet for fifty years she has come into this holy ground steadily, and unswervingly; indeed, for a hundred years, for three hundred years from Plymouth Rock to the red fields of France, America has come a long and perilous way-yet always sure, and

never faltering.
"To have lived in the generation now passing, to have seen the glory of the coming of the Lord in the hearts of the people, to have watched the steady triumph in our American life of the spirit of justice, of fellowship over the spirit of greed, to have seen the Holy Ghost rise

in the life of a whole nation, was a blessed privilege."

Well is it that this year we are centering our thoughts upon Christian Americanization, the achievement of national unity, the fulfilling of the spirit of America, servant to the world because she is servant of her Lord and Master, the Servant, the Son of Man.

A STUDY BOOK GLANCE BACKWARD AND FORWARD

By Mrs. Frank M. Goodchild Seventeen books in seventeen years speak eloquently of Home Mission study by Christian women in the United Štates.

The Ecumenical Conference of 1900 convinced certain devoted women of the necessity of more careful missionary instruction. And so in faith the Home Mission Study Course was initiated. One of the first books published was "Under Our Flag," written by Miss Alice M. Guernsey, who has been the patron saint of the movement. With no capital except tremendous earnestness these promoters attempted the difficult task of distributing the books through the various denominational boards, and set about persuading

Christian women to their diligent

Nor were they mistaken about their clientele. A quiet but effective propaganda has circulated the books, organized study classes, captured indifferent women, opened lecture courses and summer assemblies until thousands who once felt but the most casual concern for the spread of the Gospel in America, have become positive forces for righteousness.

When the Council of Women for Home Missions was formed twelve years ago, this text-book work was assumed by it and placed under a committee with Miss Guernsey as its efficient first chairman. For the past seven years Mrs. John S. Allen has been the head of the committee, lending to the task her calm, clear judgment, a rich experience in Christian work, and a literary taste and acumen which guarantees a successful

product.

The book for 1918, "The Path of Labor," has had a circulation of fifty-five thousand. If publishing conditions had warranted, another edition could have been sold. The book on Mormonism had probably the largest sale, "Conservation of National Ideals" following closely with something over sixty thousand; "In Red Man's Land" had approximately a similar sale. The Presbyterians lead in the use of the books, with Methodists close behind and Baptists next in line.

The success of the movement naturally attracted the attention of other mission agencies, and this year the Missionary Education Movement requested the privilege of co-operation in joint publication of the book, "Christian Americanization, A Task for the Churches." The women willingly assented and an initial edition of seventy thousand is now on the The author, Charles Alvin Brooks, Secretary for Foreign-speaking Missions of the American Baptist Home Mission Society, in this book made a valuable contribution to the study of America's social problems.

His ardent temperament, his instinctive compassion and his training have fitted him to interpret to the favored citizens of America the deep yearning at the heart of European immigrants. His innate sense of justice and his own virile manhood have saved him from the mistake of petting the foreigner, a snare to so many social workers. Added to all this, Dr. Brooks firmly believes in the regenerating power of the sacrifice of Jesus Christ for the redemption of the world, and does not hesitate to offer this gospel as the one sure solvent for the evils in America's social order.

This book, in common with other great social studies, attracts the reader to further research; while making no pretense at finality, it induces a hopeful attitude towards the most perplexing questions, and imparts to the sordid trappings of alien life such a glamour of idealism that participation in social betterment be-

comes positively inviting.

The first chapter is a study of America's experiment in democracy. In contrast with Russia's wild orgy in projecting a self-governing state, the early Americans, through their colonial experience, advanced in orderly progress into intelligent na-tional life. But the sturdy virtues of pioneer days have been wearing thin under the refinements of comfort. With genuine alarm, earnest students of our times have marked our indifference toward the perils threatening national unity. The enormous influx of foreign peoples has aroused in most of our citizens only disgust at their unpleasant habits, or else satisfaction at the possibilities of their commercial exploitation. the alarm of war roughly awakened America from complacency. Friend and foe, alien and citizen were brought face to face. Loyalty and disloyalty stood out in bold contrast. The years of trifling with the crying evils of immigration now uttered sharp rebuke, and social workers who had long labored to rouse the

public conscience, scarcely controlled their passionate, "I told you so."

While the war revealed the necessity for national unity, the end of the war has by no means achieved our unification. True Americanism is not in providing capable men for an obedient army, not in standardizing them like peas in a pod, nor in compelling the use of a common language, nor in perfecting a liberal government, nor in breeding an exclusive people with a supreme contempt for all other lands. The true American holds in sacred trust a great ideal of liberty not for his own enjoyment, but to pass on to those in bondage, and no man craving freedom is too mean to be lawful heir. Nor will Americanization be completed until every one who shares the bounty and protection of this land of the free, gladly pledges everything, even to life itself, to keep burning the sacred fires of liberty. In this task Dr. Brooks sees the salvation of America, for by introducing millions of foreign birth to the inheritance of a great national life, she will have assured her own continued existence.

The second chapter admits the arriving foreigners into partnership with American hopes and endeavors. All that is asked of them is loyalty and sincerity. They, too, have come to discover America, as did our heroic ancestors. And now America undertakes a singular and splendid adventure: to make a nation out of fragments of the world's peoples; a dissected puzzle, to be assembled finally a new race of mankind. has no precedent to guide her. In other lands and other ages, combinations of races into a nation have been formed by subjugation, by incorporation or by adjustment; but for America is reserved the experiment of assimilating most unlike elements into a united whole. This new world has been new life to uncounted millions who in Europe were but contemptible atoms of the dust of autocracy. And because America is young and strong, with daring and initiative and the spirit of adventure, with no traditions of the past to fetter her, with plenty of room to expand, with unlimited supplies of the necessities of life, she is the Land of Opportunity, the Land of Liberty, God's Country "where the air is full of sunshine, and the flag is full of stars."

At the end of Dr. Brooks' second chapter every reader must echo his fervid thanksgiving: "America, my country, thank God!" *

A NOTEWORTHY SERVICE

Eighteen and a half years of enthusiastic, arduous, constructive, secretarial service for Home Missions has Mrs. Robert W. MacDonell given to the Southern Methodist Church. After eight years of loving service in Mexico with her husband, until his death, she became General Secretary of the Woman's Board of Home Missions and was somewhat of a pioneer in promoting Christian work among Negroes, Mexicans, and dependent girls. During her secretaryship also the office of Deaconess was created and a system of social centers and of cooperative homes for working girls was developed. last half of her service has been devoted particularly to the Home Department of the Woman's Missionary These years of arduous Council. labor taxed her strength to the limit, and Mrs. McDonnell felt compelled to tender her resignation which was accepted with regret.

A fellow-officer writes: "When the inside history of Home Missions in our Church shall be written, her name will be in the front rank of those who have thought and wrought to a fine and high purpose in this cause."

^{*} Succeeding issues of the Bulletin will contain digests of the remainder of the book.



JAPAN-CHOSEN

Sunday School Convention in Tokyo

JAPANESE interest in the World Sunday School Convention, to be held in Tokyo in October, 1920, is evident from a letter written by Marquis Okuma, of Tokyo, to the late Henry J. Heinz. The letter, seven feet long and written in Japanese, was brought by Mr. H. E. Coleman, educational secretary for Japan for the World's Sunday School Association. The Marquis, after expressing his gratification that the plans for holding the Convention are to be fulfilled, closes his letter as follows:

"I have organized the (Koen Kai) Patrons Association among the influential men of my country for entertaining the convention. Needless to say, true peace depends upon the understanding of the spiritual ideals of the different countries. Individually I do not doubt that the great convention will not only be of great benefit to Japan, but that it will give a large stimulus to the sympathy and brotherhood feeling of the humanity of the world and that it will lead to peace and better international understandings."

Children of Light

JAPANESE mother came to a mission school in Japan bringing her two daughters. She wished them to be entered as pupils. The principal asked the usual questions and received the usual replies until she came to the query, "What do you expect us to do for your girls?" To this the woman answered: "I live in this city and have often watched the faces of your pupils. They seem to shine more than my children's do. I want you to put some of that same polish on the faces of my girls." It was her way of saying that she recognized that the teaching in that

Christian school had an effect on the hearts of the pupils that worked its way to the surface through their countenances. Christian Advocate.

The Continuation Committee

THE JAPAN Continuation Com-■ mittee, which is a lineal descendant of the Committee formed by the Edin urgh Conference of 1910, links togetner the two union organizations that have long been in operation, the Federation of Japanese Churches and the Conference of Federated Missions. The Continuation Committee is composed of forty-five members, fifteen of whom are appointed from time to time by the Federation of Churches, fifteen of them by the Federated Missions, and the remainder are chosen by the Committee General meetings are held itself. once a year for the transaction of business and for the discussion of important questions touching cooperation and the policy and progress of the Christian movement.

Fertile Soil in Japanese Institutions

TANY missionaries find their MAN I missional and greatest harvest in the factories of Japan, which have been springing up in every city and where the young women from the country are flocking to find work and where, as is well known, the sanitary and moral conditions are appalling. After only a short period these young girls return to their homes physical and social bankrupts. In some factories there is a native helper always on hand to give counsel and care for the sick. A less extensive opportunity is found in reform schools for wayward boys. Many of them are open to wholesome Christian influence.

Japanese Peasant Sect

TENRIKYO, a Japanese sect, is said to have 3,500,000 adherents

2,000 preaching centers. It prevails among the peasants, and was originated and spread by women. It commends itself Japanese peasantry on the ground that it is a variation of Shintoism, free from any admixture of for-eign ideas. Some of its teaching is analogous to Christian Science as to the art of healing. Tenrikyo believers, are reported to have been heavy contributors to Belgian relief funds and are much sought after as employees in large factories. Like other non-Christian religions, Tenrikyo takes a very compromising attitude toward sin.

Chosen Christian College

THE cornerstone of the Charles M. Stenison Building, the first permanent structure of Chosen Christian College, was laid on April 19, by Mrs. H. G. Underwood, whose husband was founder and first president of the College. This is the first of five buildings, and funds for four of them are already assured. Model homes for the families of the faculty and married students will be erected, and will exemplify the most modern ideas in equipment and sanitation. Because of the disturbed conditions in Korea, no formal invitations to the ceremony were issued, and there was only a small attendance of students, a considerable number of whom were under arrest.

Sunday School Institute for Teachers

N Institute for the training of A Sunday-school teachers, the first to be held in Korea, was in progress in Seoul when the revolutionary disturbances became 'acute. At least 200 were in attendance. The course covered three weeks, and the students were divided into four groups: first, primary teachers; second, intermediate grade teachers; teachers of adult classes; and fourth, officers of The program the Sunday-school. covered all the important matters of Sunday-school organization and administration, grading, teacher-train-

ing, literature, entertainment, rewards, music, etc. The fact that so many Koreans are fitted to lead in an institute of this kind is eloquent testimony to the thorough work done by the Missions in days gone by.

CHINA

Women in Church Government

T THE Church of England synod A of the diocese of Fukien, held at Foochow in February, the question of appointing women representatives on the councils of the Church was considered. The burden of speeches was to the effect that there was much to be learned from women, and that trying to get on without their advice in the councils of the Church was like trying to get through daily life with one hand only. Finally the synod decided almost unanimously that women should eligible as representatives, not only on pastorate committees and church councils, but also on the synod itself.

Church Missionary Review.

Prayer for Israel in Eastern Asia

THE FUKIEN branch of Prayer Union for Israel held its eighteenth annual meeting recently at Kuliang. In Tokyo last February five hundred Japanese Christians gathered to hear the testimony of a converted English Jew, and after-ward organized the Japanese Prayer Union for Jews. The first Thursday of each month is to be devoted to Bible study concerning the Jews, and prayer for their salvation. Twenty-one groups in Korea meet to pray for Israel on the last Thursday of every month.

Agriculture as Related to Evangelism

HINA has no less than six spe-Cially trained agricultural missionaries, and there is a growing conviction that agricultural training has an important place in the missionary program. A paper advocating the introduction of agriculture in China's middle and primary schools, read at the Honan-Shantung Educational Association, mentions the following ways by which agriculture will serve both educational and evangelistic work.

1. It offers a field for students not fitted to become professional men.

2. It will dispose of the criticism that mission schools do not train students for life work.

3. It will send forth students to be more independent, and thus better able to support the Church.

4. It will develop character and a sense of responsibility, and teach the

dignity of labor.

The writer of this paper in *The Chinese Recorder* further maintains that agriculture will demonstrate the practical phase of Christianity, and furnish a point of contact with the eighty-five per cent of China's population who are farmers.

Chinese God's Annual Tour

T IS the custom in each Chinese Lity to have a "Ch'eng Huang Miao," or temple where the god of the city abides. In Man Ch'eng, a city not far from Paotingfu, this city god makes an annual visit to the neighboring villages. Like idols, he is constructed of mud and beautified with gaudy colors. On this annual tour he is carried in a sedan chair in the manner of a bride, although unlike a bride in being visible. The procession is headed by young men carrying a gun, whose detonations sometimes shatter windows. group of fanatics follow, carrying incense pots which are suspended by hooks caught in the under part of their forearm. Other paraders wear placards hung about their necks which proclaim some crime they have committed. The custom seems well established in Man Ch'eng.

China's Mail System

ROBBERS, beasts and floods are the perils against which the Chinese postal authorities must safeguard their carriers. One is likely to think of post offices as receiving and distributing mail by steamers and

trains, in China as elsewhere, but while the steamer mail lines at the end of 1917 totalled 68,000 li, and the railway lines, 19,500 li, the overland courier routes aggregated 432,000 From the rail terminus of Honan to Tihwafu in Turkestan, the Chinese post office maintains a day and night service of over 2,000 miles. The carriers cover an average of 70 miles a day on foot. Carrying 40 pounds of mail, they do 60 miles at a stretch, with only short stops for food. Often the carriers have to contend with floods and when boats are not available, they swim with the mail bags on their heads. Bands of brigands sometimes make necessary the suspension of mail service, the mail accumulating at some center, until it is considered safe to proceed with it.

The Tanners' Deity

TANNING is the chief trade of Kiangchow, Shansi province, called "The Purple City." Among its myriad temples and shrines is one dedicated to the Pi-shen, (hide deity), who reigns supreme over all the industry of skin scraping. His origin is lost in obscurity, and outside of the Purple City his fame is unknown. Month by month festivals are held in his honor. Traveling actors are invited to occupy the stage on the street opposite the temple door, and for three days, from ten in the morning till long after midnight, there is the constant din of clashing cymbals and strident gongs. In the summer, processions; in winter, fireworks; and in all seasons, candles, meat offerings and incense make up the worship of this deity.

"It is impossible that anyone in the tanning trade should become a Christian," a missionary was told when he took up his residence there in 1914. A year later, one of the most skilled of the craftsmen was baptized and continues to witness for Christ. Others have followed, but fear and superstition is holding many back.

SIAM AND LAOS

Leper's Systematic Giving

THE ENVELOPE system is an innovation of the lengt church of innovation of the leper church at Chiengmai, Siam. Where to get the envelopes was the problem that confronted the members, but with a pile of white paper scraps from the mission press at their disposal, the lepers fashioned their own envelopes, almost without hands. The crude, misshapen envelopes piled in the collection basket the first Sunday thereafter gave evidence of the difficulty with which the mutilated stumps of hands had worked. The weekly offering has always been about 60 cents, but the first envelope collection reached the high mark of \$1.44.

INDIA

The National Missionary Society

THIS native Christian society, which has been at work for about thirteen years, conducts missions at six centers, all except one having ordained Indian missionaries. There is one medical missionary. The Society's income in 1918 was the largest ever received, amounting to 25,450 rupees (\$8,000). The steady increase of income from 3,500 rupees the first year promises much for the determination of Indian Christians to assume responsibility for evangelizing their own land.

Transformation in Dornakal

REMARKABLE work has been done in the native state of Dornakal by Bishop Azariah, the first Anglican Indian Bishop. When he entered this state ten years ago, he was the only Christian in the place. He bought a house and nine acres of land for \$100 and started to work, almost single handed. Among the great masses in the country districts there were no roads, no schools, no security, no justice. The bishop started industrial schools where weaving, carpentry and agriculture were taught. Today there are 60,000 Chris-

tians in the diocese who have been won from the lowest state of degradation and ignorance, and in turn they are supporting a mission to carry the gospel into regions where it is now unknown.

The Congregationalist.

Agricultural Missions

THE Mission Demonstration Farm, ■ Burma, India, has grown from ten to twenty acres. On one half sugar cane has been grown, on the other half rice. It is expected that fifteen tons of brown cake sugar will be yielded. The poultry business has been a great success. The greatest encouragement to the agricultural plans is the fact that the Government of Burma is willing to help in developing an agricultural school at Pyinmana. It has made plans for an agricultural college at Mandalay, with a number of experiment sta-tions located over the province. The college at Mandalay will touch only those who have passed the high school, while the Burman agricultural school is designed to reach the sons of farmers who are able to get only a common school education.

Southern Workman.

Burma Student Camp

THE seventeenth annual camp of 📕 the Burma Student Christian Association was held at Cabin Island, Kokine, from March 28 to April 2. Various games and social activities were enjoyed, and there was a daily program, beginning with "Morning Watch" at six. a.m. and followed by a morning and afternoon session of Bible study, and a devotional service at sunset. The morning and afternoon conferences were conducted by Prof. W. J. Hutchins, of Oberlin, Ohio, who discussed "The Duty of Christians to Win Men," "The Business of Citizens of God's Kingdom," and kindred subjects. The Bible Study Circle was conducted by Mr. W. T. M. Clewes, of Rangoon.

On the last day of the camp, each student was asked to write briefly his

impressions of the conferences, and to tell what theme had most appealed to him. All had gained a deeper knowledge of Christian truth, and had come to see that their first duty was to win others to God.

MOSLEM LANDS Mecca After the War

THE AVERAGE annual number l of hãjis or Mecca pilgrims is given in the Encyclopædia of Islam at 70,000. During war time this has considerably diminished. But this year is likely to witness a large increase in the number of pilgrims. The new government of Hejaz has now made great improvements in sanitation, security, and facilities of travel between Jiddah and Mecca. A leading Moslem photographer has an establishment at Mecca, not far from the Kaabah sanctuary, so that one can now get without difficulty recent photographs of pilgrimage assemblies. It is difficult to realize how the great festival will shape itself when the Medina railway is completed to Mecca and the port of Jiddah, and when taxi-cabs become available in and around Mecca. C. M. S. Review.

Prince Faisal and the Syrian Protestant College

AT THE Peace Conference in Paris, Ernest Hamlin Abbott interviewed the Prince of the new Arabian kingdom of the Hejaz, and heard the Prince's opinion of the Syrian Protestant College at Beirut. "Daniel Bliss," said Prince Faisal, "is the grandfather of Syria, and his son, Howard Bliss, is the father of Syria. Without the education that this College has given, the struggle for freedom could never have been won. The Arabs owe everything to these men."

America as Mandatory for Armenia

A STRONG effort is being made to induce America to become mandatory for the new state of Armenia, set up by the Peace Conference.

The new Armenia, if the Armenian national delegation has its way, will extend from nearly the Caspian Sea on the east to Caesarea on the west, and from the Black Sea on the north to the Mediterranean on the southwest. It will contain about 130,000 square miles and a population of 4,300,000. Of these, 2,500,000 will be Armenians, 500,000 other Christians and 1,300,000 Turks, Arabs, Circassians, Persians, Kurds, Tartars, etc.

The arguments in favor of America's accepting a mandate for this region are presented by ex-ambassador Gerard, Hon. John Sharp Williams, Benjamin Ide Wheeler, Charles W. Eliot, and others, on the grounds of humanitarian duty as a contribution to world betterment, the confidence of Armenians in American friendship, the burdens borne by other nations and the ability of America to render this service.

Such a solution of the problem will not involve any great international difficulty, impose any military burden or incur any great expense, but it will mean untold blessing to Armenians and freedom and protection to Christian progress. Americans have invested millions of dollars and hundreds of lives in Armenia, not for selfish financial gain, but for the enlightenment of Armenia and for the salvation of her people.

Turkey Convicts its War Leaders

ENVER PASHA, Talaat Bey and Djemal Pasha, leaders of the Turkish Government during the war, were condemned to death by a Turkish court-martial on July 11. Djavid Bey, former minister of finance, and Mussa Kiazim, former Sheik-ul-Islam were sentenced to fifteen years' hard labor. For most of the war period Talaat Bey was Minister of the Interior, Enver Pasha the Minister of War and Djemal Pasha, the Military Governor of Syria. All three admitted the Armenian massacres as a necessity because these people were troublesome. Djemal was instru-

mental in carrying out the massacres against the Beirut Reform League. This is the climax of a series of prosecutions, beginning with that of Kemal Bey last April, undertaken by officials of the new regime to clear their skirts from blame for participation in the war.

A Christian Paper for Turks

 \mathbf{T} HE Rahnuma (Guide) is a bi-■ weekly, Christian newspaper published at Aintab, in the characters known to the majority of the Turks, one page in Osmanli Turkish, one in Armenian and another in Armeno-Turkish. The people of Aintab, even though they had to go without bread, insisted upon having a newspaper, and the subscription list has grown from fifty to four hundred. The paper contains news, editorials and a sermon or some Christian educational article. It is said to be the most important single agency in preventing disturbances and quieting the people. The funds for maintaining the paper are supplied by British officers.

Jewish Assembly in Palestine

THE first Constituent Assembly in the Holy Land will meet in Jerusalem May 18. Four hundred delegates are to be chosen at elections participated in by all the Jewish residents of Palestine. The Jews decided that only Hebrew-speaking Jews shall be eligible as delegates or officers at this assembly.

AFRICA

Berbers to be Reclaimed

CHRISTIANITY had some of its strongholds in North Africa, until dissension in the seventh century so weakened the churches as to make them fall an easy prey to Mohammedanism. Ruins of ancient Christian churches are still to be found in Carthage and other North Africa cities. To aid in "the reconquest of North Africa for Christianity," and to establish Christian churches in the Berber villages in the hope of res-

toring their former faith, is one outgrowth of the Centenary Exposition. Subscriptions are open for this fund and the Methodist Board of Foreign Missions will have the direction of the enterprise.

Onitsha Industrial Mission

TRADE and industries are making rapid advance in Africa, especially in Nigeria where coal and tin mining, lime burning, tile making, rope making, saw mills, the preparation of cotton-seed oil to replace linseed, are giving opportunities for the formation or development of local in-dustries. The Onitsha Industrial Mission is doing such good work in training boys and young men to become craftsmen that the British Government has recognized it by the award of a grant of £100. In Basutoland a considerable development of glazed and well-finished pottery manufacture is taking place.

C. M. S. Review.

Christianity and Cannibalism on the Congo

THE Heart of Africa Mission reports remarkable success. At Nala, where work was begun in 1915, there are baptisms almost every week, and at Niangara, after eight months' work, twenty-seven people have been baptized. At Wamba, a station opened still more recently, there are one hundred converts. In August, three men were set apart as leaders and five as deacons. Confessions of some of the converts throw light on what these people were before accepting Christ. "My father," said one, "killed a man, and I helped to eat him." Another testified: "When I was three years old I remember my father killing a man, and because he had killed my brother I shared in eating the stew." It is said that at one place the chief's custom when about to put a man to death was to call out to the executioner: "Come, Bongo, come, Bongo, and take away your meat;" and the chief would

actually give salt to be eaten with the victim! The missionaries have now added a translation into Bangala, the lingua franca of that part of Africa, of the Epistle of St. James to those of the Gospels of St. Mark and St. John.

C. M. S. Review.

Wanyamwezi Tribe

THE Wanyamwezi tribe of East ▲ Africa is regarded as physically and intellectually superior to all others in that territory. It was from that tribe that the British recruited their best African troops. Two young men from Aberdeen offered their services to the United Free Church of Scotland, the one as a medical and the other as an ordained missionary to this field; but the Committee reluctantly decided that this work could not be undertaken in view of the fact that this tribe was situated more than 300 miles from any other work supported by that mission and so completely out of touch with it, since it must be reached by a different part of the African coast.

A Hospital for Mine Workers

THE City Deep Native Hospital is operated to serve the Rand group of mines in South Africa. It is fitted with all the care and completeness that characterize the best of the local white hospitals and holds a high place among the general hospitals of the British Empire. About twelve native women nurses are in attendance. Near the hospital are modern, attractively furnished homes for the resident doctor, matron and white nurses, with additional quarters for the native nurses. There is great advantage to the mine owners in the fact that the native worker is afforded the best surgical, medical and nursing skill procurable, but the guiding policy back of this scientific care is more than economic. It is the practical application of the Sermon on the Mount.

The Language Need in Africa

MISSIONARY in Congo Belge, A Miss Pauline A. Fraser, calls attention to the fact that while much is said and written about the great unoccupied and unevangelized areas in Africa, very little is noted about the great language need. Tribe after tribe have never had their verhacular reduced to writing, so that the people cannot grow spiritually even if they should hear the Gospel and believe in Jesus Christ. They must have the Bible in their own tongues. It will take years to accomplish this, but a beginning should be made immediately. Christian linguists are greatly needed.

Christian Work in Madagascar

SINCE France took control of Madagascar Protestant Christian Madagascar Protestant Christian work has been much more difficult than formerly, being looked upon unfavorably by the French Colonial Government. Before permission is granted to a Protestant Society to establish any new out-station, over eighty signatures of the villagers requesting such a station must be presented. Last year Rev. K. W. Gale, of the London Missionary Society, received over thirty-six such petitions for out-stations, and forwarded them to the Government. Mr. Gale reports some most interesting experiences in his recent missionary journeys into uncivilized heathen districts. The native pastors put in charge of these new stations are ready to endure hardships as good soldiers of Jesus Christ. These college men receive a salary of only twenty-four shillings (\$6.00) month; they live in rush huts, have only impure water to drink, endure extreme heat, and are constantly exposed to malaria. Their isolation from Christian friends is complete.

The need for Christian teaching in these unreached districts is indescribable. Morality is unknown. Parents even build isolated huts for their unmarried daughter's for immoral purposes for financial gain.

Men are rotting with disease, with no one to help them. Witch doctors control the people and bitterly oppose Christianity. When one of these witch doctors is won over, almost the whole village will follow.

EUROPE AND SIBERIA

Religious Liberty in Ireland

IT 1S said that I with an "imaginary" republic, with an Mr De Va-T IS said that Ireland is an "imaginary" president, Mr. De Valera. But Ireland is not a republic, and is neither independent nor free. Independent Ireland may never be free, but true freedom is a boon eagerly to be sought. The Irish people who seek independence from England are the Roman Catholics The Protestants of of the South. Ulster, the prosperous portion of the Island, do not wish such liberation. According to David O'Connor, late editor of the Sinn Fein Daily, these promoters of the Irish Republic do not wish to establish religious liberty in their new state, but to have the Roman Catholic priests and bishops in authority, and to have "the Catholic religion openly taught in the public schools as the basis and corner stone of Irish civilization."

Roman Catholic Church. which the leaders of the Irish Republic proclaim as supreme, is directly opposed to the fundamental principles of a democratic republic. The authority of the Pope is supreme, and therefore "government of the people, for the people and by the people" is impossible. Catholic Church is also opposed to the separation of church and state, and to full liberty of conscience and The Church denies the opinion. right of private judgment and of independent acts which may contra-vene the laws of the Church. In such a state, marriage and divorce, education, law making and politics will be under control of church authorities. True independence and liberty are incompatible with a government controlled by the Roman Catholic Church. This has been

proved by the history of Spain and Italy, of Austria and the Latin American republics. The papacy is a political machine, with temporal power as well as a religious organization with spiritual claims.

A Y. W. C. A. Protest

NEW organization, to be called A the "Evangelical Young Woman's Christian Association," has been formed in London as a protest against the indefinite, and sometimes rationalistic doctrinal teaching in the British Y. W. C. A. Some 60 branches of the Y. W. C. A. have decided to cast in their lot with the new organization and others in Scotland and Wales are planning to follow their example. Similar lines of work to those in the old Association will be taken up, such as Travelers' Aids, Recreation Centers, Missionary Work and Bible Study Classes. This proposed separation has caused some leaders in the Y.W.C.A. to propose steps to restore the original evangelical standards of the Association.

War Decreases Sunday School Attendance

THE official Year Book of the Church of England for 1918 records a decline in Sunday-school attendance of children in England, amounting to 60,000 less than in 1917. Various reasons are assigned for this disquieting fact, among them the absence of teachers from their post. An improvement is expected with the return of workers from the scenes of war.

Advance in Baptist Missions

THE English Baptist Church reports that the amount given for foreign missions last year was \$600,000, or \$100,000 more than the previous year and the largest amount in the history of English Baptists. Three thousand converts were baptized on the foreign field last year.

Medical Missions Illustrated

A MEDICAL Missionary Exhibition was held in London in

June and part of July, and awakened a lively interest, not only by the various tableaus and exhibits but by addresses, about social and spiritual conditions in other lands. Demonstrations of medical work, with costumes worn and instruments used, in Korea, China, India, Islands and other places, were given. There was also a native doctor's office, a dispensary and an operating theatre.

Denmark and Missions

THE Lutheran Church of Denmark which operates missions in India and Manchuria has come through the stress of war time victoriously. Last year there was a surplus in the Church's missionary treasury, and of the fifty-four missionaries which the society expected to have on its staff, sixteen have been sent out since the war began. As many more have been accepted and are preparing for service. These are astonishing facts when one remembers how Denmark has been harassed with high prices and high exchange.

Moral Leadership in France

IT is estimated that even the smallest of the churches in Paris have lost at least from thirty to forty men in the war. The high cost of living and the almost total lack of remunerative work which they can do has left the women and children in helpless panic. Also the moral stamina and energy of spirit is sadly let down, now that the terrible strain is over.

The French Protestant Church is taking the lead in supplying moral leadership and high standards of living, and prominent in this task is the McAll Mission, which has been a center throughout the war for the distribution of relief of all kinds. In addition to its numerous clubs and organizations for both men and women the Mission has a gymnasium, where children whose parents are at work may come direct from

school for recreation, supper and an hour and a half of study for the next day's lessons.

Outside of Paris, other Protestant relief has been maintained without interruption. At Lille, Pastor Bose carried on the regular clubs of his Protestant group, and provided 2,000 meals each week for helpless men, women and children.

The Gospel in the Vernacular

IN Rome a welcome innovation in the church services began from the end of last February. At that date the Vicar-General issued in-structions to the parish priests of the city that in future at Low Mass, after they have read the Gospel in Latin, they are to turn to the people and read it again in a loud and distinct voice in Italian. On the first Sunday in Lent the Society of St. Jerome began to issue a weekly Italian leaflet, to be distributed gratis among church congregations. Father Genocchi, of that Society, has supplied the Bible Society's secretary in Rome with one of these leaflets, which is well printed, with a picture in front, and contains the Gospel for the Sunday in Italian, followed by some comments which form a sort of sermonette.

Bible in the World.

News from Budapest

NE of the oldest of Jewish Missions is that in Budapest under the care of the United Free Church of Scotland. Since the Soviets have taken control there, all religious and educational work has been "nationalized," and representatives of the Communists are placed over the directors. The Soviet Republic has decreed that all religious teaching must cease, even prayers in the Girls' Home of the Mission. One element of encouragement lies in the fact that parents are inquiring what will become of their young people if they cannot receive any religious training; and another hopeful feature is that the Soviets have not yet

seized the Mission funds, although they have reserved to themselves the right to seize any property they may desire. The Jewish Mission Committee has made a strong appeal to the British Government on behalf of their interests, and it is not believed that these intolerable conditions will continue.

The Bible in Modern Greek

IT is only since the war that the Scriptures in modern Greek have been permitted in Greece. The Greeks were therefore practically deprived of the Bible, for few of them understood the ancient tongue. One of the workers of the Scripture Gift Mission in Salonica reports:

"The War has indeed opened up large vistas of opportunity in this land for those who are engaged in religious work. Because of the presence of the Allies it has been possible to get Bibles and portions of the Scriptures into the country, and thus to create an appetite for the Word which would have taken years to bring about in time of peace. We are hoping and praying that the new Liberal Government will let down the bars and allow the Scriptures to be imported and sold without restrictions."

The Christian.

Devil-Worshippers of the Caucasus

THE Yezides, called by their neighbors "devil-worshippers," live in a region bordering on the Russian Caucasus. Their racial origin is in doubt. They are nomadic, use the Kurdish tongue in every day life and the Arabic in their religion. They number about 200,000, and are despised by Christians and Mohammedans alike. Their religion seems to reflect aspects of the teachings of Zoroaster, Moses and Mohammed. There is nothing in their books or practice that would suggest a modeling after the diabolic. Possibly they have acquired their evil pseudonym because of their secrecy and occultism. So far as known, their sacred books are two: "Kitab al Jilwah" (Book of Revelation) and "Matzhaf Resh" (Chief Regulations). The first contains only five short chapters, and the second is largely a book of legend.

Religious Monthly in Siberia

NEW religious monthly called A Blagovest-nik (The Evangelist) is just out. It is published at Omsk, Siberia, by Robert Fetler, a brother of Pastor William Fetler, formerly of Petrograd, who founded the Russian Missionary and Educational Society in Philadelphia. The paper comprises sixteen pages, and the poor quality of paper and ink used testify to the scarcity of those materials in Siberia. One of the items recorded in the paper is the closing of the Baptist-Stundist Church in Omsk by command of the military authori-The church leaders have appealed to the Siberian Government, which is headed by Admiral Kolchak, for the return of their building, which had been taken over as a headquarters of the army staff.

NORTH AMERICA

Plan to Educate Russian War Prisoners

THE Russian Missionary and Educational Society, of Philadelphia, plans to bring over from France from thirty to fifty Russian converted war prisoners. their imprisonment in Germany and Austria they came in contact with fellow prisoners who were Christians, and who by preaching the Gospel and giving access to God's Word brought these formerly nonconverted men to believe in Christ. After the Armistice a number of them reached France, and the Russian Missionary Society is now planning to bring them to the United States for education in their schools. A campaign to raise a sufficient sum for the purpose is being conducted.

Missionary Movement in Colleges

THE campaign of the Student Volunteers and the circulation

of Lovell Murray's "The Call of a World Task" among the college students of America have helped to promote foreign missions in many colleges and universities. Special mission budgets have been proposed and several will hold financial campaigns for missions in the fall. On the Pacific coast five foreign students from the University of California visited all the colleges of the state in the interest of a missionary campaign. The University of Texas is planning to "put Texas in India" with a gift of \$5,000 or more, while the University of Kentucky leaders have decided to raise a missionary budget each year as a memorial to the fourteen students who sacrificed their lives in the war. Dartmouth College has definite plans formed for work in Turkey. The colored colleges of the country are participating in the movement, with the special aim of supporting their own missionary in Africa.

The Moody Bible Institute

REMARKABLY effective and A far-reaching work is being conducted by the Moody Bible Institute, Chicago. Not only are home missionaries being trained in large numbers, and Christian workers in many departments of work in the home churches, but last year 120 went out from the Institute to become foreign missionaries. There were 117 students enrolled in the day classes, and 667 in the evening classes. former included young men and women from 22 denominations, 42 states and 29 foreign countries. evening classes represented churches in Chicago, 39 denominations and 136 trades and occupations. The Bible Correspondence Courses enrolled 5437 students.

The work of the Institute is remarkably thorough and far-reaching. It includes courses of study in the Bible, missions, Sunday-school work, music and practical evangelism. The number of meetings conducted or attended by students was 59,541; they

made 23,714 visits to hospitals, and had personal conversation with nearly 60,000 persons and distributed over 30,000 tracts and Gospels. Some 7,600 people professed conversion. The meetings are held in churches, the open air, rescue missions, institutions, industrial clubs, factories and prisons.

The net cost of operating the Institute was \$211,778.96, and the total deficit on August 31 was \$55,138.53. This work is worthy of

generous support.

Flanner House, Indianapolis

A TROLLEY trip of less than ten minutes from the heart of Indianapolis brings one to a strip of thickly populated Africa, a mile and a half by a mile in extent. In the center of this district stands Flanner House, the only community center for the 40,000 negroes of Indiana's capital, who live in dingy, dilapidated surroundings, with a minimum of light, air and comfort.

The ministrations of Flanner House are many-sided. It serves as a clearing house for all kinds of helpful activities, including Employment Bureau, Day nursery and Kindergarten, free clinic and anti-tuberculosis society, gymnasium, etc. Flanner house is not a church, but seeks to supplement the churches' religious instruction by a weekly Sunday-school.

Conference of New Missionaries

THE twenty-second annual Conference of the Presbyterian Board of Foreign Missions, (June 4-11) at 156 Fifth Avenue, New York, was record breaking in the number of attendants. The Reformed Church in America united in this conference and had 22 new missionaries on the list while Presbyterians are sending out 110 recruits. The topics under discussion included: "World Reconstruction and Foreign Missions," "Administrative Systems," and "The Missionary's Equipment." The new appointees go to remote

corners of the earth. Those assigned to the Punjab and North India remained with the Board for three weeks' special study of Urdu.

Conference for Methodist Missionaries

A N intensive training Conference for the newly appointed missionaries of the Methodist Episcopal Board was held at Garrett Biblical Institute, Evanston, Ill., July 8 to August 1. Among the lecturers were Bishop F. J. McConnell, Dr. E. D. Soper of Drew Theological Seminary and representatives of the Bible Teachers' Training School of New York and the Boston School of Theology. Over one hundred were in attendance, most of whom left for their appointed fields at the close of the Conference.

Challenge to Methodism

THE report of the Committee on Findings of the Methodist Episcopal Church, meeting in Cleveland, Ohio, in June reads: "We recommend that we have a campaign of evangelism that shall occupy the preeminent place in the conservation program of the Church," and "that the goal shall be at least one million souls won for Christ by June, 1920." The raising of \$112,000,000 for missions throughout the world was a testimony to the material possibilities of the Methodist Church, but the meeting of this important challenge will call for awakened spiritual fervor.

A Chinese Y. W. C. A. for New York

THIRTY-NINE signatures, some of them in Chinese characters, were signed to a petition asking for a Chinese Young Women's Christian Association in New York City. Last August a delegation of the Chinese women attended the big international conference which the Young Women's Christian Association held for all foreign young women in the vicinity of New York city. At this meeting more than two hundred delegates, speaking thirty-two differ-

ent languages, assembled to make plans for helping the foreign women of their communities. The three Chinese delegates came to learn about the Young Women's Christian Association.

Christian Advocate.

LATIN AMERICA In Southern Mexico

EVANGELICAL Christian work is scarcely so far advanced in Southern Mexico as in Guatemala. A missionary from the latter country when journeying through the Port of Mexico while on his way to the United States for his furlough, inquired where he could find an evangelical chapel, and was told that very likely they could give it to him the drug store. Thinking he might not have been understood, he asked if there were not any evangelists in the town, and received the reply that the priest could explain all about that. In desperation, he inquired whether there were any Protestants in the Port of Mexico, and nobody had ever heard of such people.

Guatemala News.

Revolutions in Haiti

DEMONSTRATION of the extent to which the many revolutions through which Haiti has passed has interfered with the normal life of the people is to be seen on the trails of the country districts. On them one passes a never-ending stream of women-mile after mile and nothing but the female of the species-most of them with baskets on their heads. "Where are the men?" involuntarily rises to the traveler's lips. And the reply comes quickly that they never leave their huts, or at least never go abroad, since the sorrowful experience of years has taught them that when they are at large they are apt to be impressed into service by roving "revolutionists." Hence one seldom sees anything but women as one wanders through Haiti.

Obeah Pratice

1919]

DELIEF in "obeah" (obsession by an evil spirit) is deeply grounded in Jamaica, and is one of the most powerful opponents to Christianity. The "obeah" doctor is usually some disreputable renegade, living in poverty and filth, but his services are in frequent demand. When summoned professionally, he enters the patient's room and calls first for a pint of rum. A few drops are sprinkled upon the patient, the rest he swallows. Then he takes out of his bag a few chicken feathers and some red cloth, which he lays on the table. Next a small yellow snake is brought out of his bag and this he guides over the body of the sick person. Then the crucial moment is at hand, for this time the obeah man utters the word "money." About \$15 is handed over and operations begin anew. A small pan with a cover, more rum, blue and red lights, and then with a wild whoop the obeah doctor dances, at first furiously, then slowing down to a gentle swaying motion. With the pan in one hand, the cover in the other, he makes a swift leap upon the patient, claps the cover on, and amid an awed silence, departs with. the "duppy" (evil spirit) safely in his pan.

Ten minutes pass. Then a shriek is heard. An exploring party finds the obeah man in wild distress. He had stumbled, the lid fell off the pan, and the duppy had escaped. Could nothing be done to save the patient, to whom the duppy had returned? Surely, but it would require more rum and more money. This time it required only a few minutes to capture him, and the pan was put in the bag for safe keeping.

Borrowing an Image

PATIENCE and perseverance are essential qualities in the missionary who strives to overcome the ignorant fanaticism that enthralls the people of inland South America. An old woman in Dominge-nigo,

Brazil, was the renowned possessor of an image of San Antonio, and kept it in her home. After a long period of drought her neighbors petitioned the old lady that she should lend them her "Saint" for nine days, so that they might pray to it for that period and then return it. The request was granted, and borne on a stretcher, the image made a round of visits in the neighborhood, finally being returned to its glass case and a tribute of burning candles placed about. To conclude the ceremony, the contents of a stone jar were handed to those present, and their demeanor soon afterward gave evidence of what the jar contained. All went on their way homeward, with a feeling of merit at having done their duty to the saint, and confident that he would send the needed rain.

THE ISLANDS

Bible Distribution in the Philippines

"A COPY of the Scriptures in every home" is the maxim of the organized movement for Bible distribution in the Philippines. The aim is to have each church assume responsibility for a house-to-house canvass in their respective districts, making a present of at least a penny Gospel where no sale can be made. This reacts as an advantage to the churches by bringing them to the attention of the public, by multiplying the workers and by furnishing a point of contact with the non-Christian community.

Leper Work in the Philippines

THERE are more than 5,000 lepers on the Island of Culion, and probably 1,500 more still at large on other islands of the Philippines. The Evangelical Union directs the Christian work at San Lazaro and Culion Leper Asylums. Victoriano Mauricio is the leper pastor at San Lazaro, and he has his church organized with deacons and elders, who send in quarterly reports to their Conference. The congregation numbers over 150. Lepers have recently

made a gift of 310 pesos for the erection of a chapel in Culion village.

Literacy in the Philippines

M. KALOW, secretary Philippine Mission, is author-foures: Sevity for the following figures: Seventy per cent of the inhabitants of the Philippines over ten years old are literate, as shown by the 1918 census. Of the estimated population of 10,500,000, 10,000,000 are "civilized Christians," while 500,000 represents the non-Christians, or socalled wild tribes. The percentage of literacy in the Philippines is higher than in any of the new countries now clamoring for recognition by the Allies. The Philippine legislature, now composed entirely of Filipinos, supports 4700 schools, with a teaching force of 12,303 teachers; at their last session voted 30,000,000 pesos to extend the educational system.

MISCELLANEOUS NOTES The Bible in America and Other Lands

IN seven states of the Union it is illegal to have the Bible read in the public schools, yet China has recommended the reading of the Scriptures in her schools. Thirty-five million copies of the Bible are sold every year, home coming chaplains and war workers report the eager demand for Testaments among the fighting men and missionaries constantly testify to the transforming effect of Bible reading upon the heathen races of the world.

Interesting Statistics

RECENT denominational figures reveal some interesting facts relative to the strength of the various religious denominations throughout the world. For example: three-fourths of the world's Baptists live between the Ohio river and the Gulf of Mexico, the Atlantic and Pacific oceans. Three-fourths of all the Methodists live in the United States, but the Presbyterian Church

numbers more outside the United States than in. The Presbyterians, Reformed and Lutheran churches, all of which are Calvinistic, number 115,000,000, or three-fifths of all the Protestants in the world.

Christian Observer.

Foundation Missionary Work

MR. K. Miyama, a Japanese Christian worker, went to Hawaii some years ago, and, without any mission agency back of him, was the means of converting to Christianity the Hon. Taro Ando, the Japanese consul, his wife and his secretaries. Later, Ando and Miyama founded the National Temperance Society of Japan and established the Ginza Methodist Church in Tokyo. The Hon. Sho Nemoto, another Japanese Christian and now a member of the Lower House of Parliament in Japan, was the author of a bill forbidding the sale of tobacco to minors, and other anti-alcohol legislation, which passed the Lower House but failed in the Upper. Both these Japanese Christians are converts of a Methodist Mission in California.

New Translations of the Bible

THE Gospel by Matthew has been translated and published in Pali, the sacred language of Buddhism, for the special purpose of introducing the Christian Scriptures to Burmese monks. The book of Daniel has been in great demand among these monks of Burma.

In Siam, an American missionary has succeeded in translating the Epistles of Peter into Kamu, although she does not know a word of that language. This seeming impossibility was accomplished with the aid of a Laos teacher who knew no Kamu, and a Kamu colporteur who knew some Laos. This colporteur reads the translation to travelers along the road, and one manuscript has been worn out by constant use. The work has been revised and is now off the press.

THE MISSIONARY LIBRARY

Japan and World Peace. By K. K. Kawakami. 12mo. 196 pp. \$1.50. The Macmillan Company. 1919.

Students of Far Eastern affairs welcome the writings of Mr. K. K. Kawakami as one of the ablest writers of modern Japan. His thorough knowledge of his own country, his travels and observations in China, his long residence in San Francisco. where he is the American correspondent of some of the influential journals of Japan, and his clear and educated mind combine to make his views on the international situation in the Far East command His former volumes were "American-Japanese Relations," (1912), "Asia at the Door" (1914), and "Japan in World Politics," (1917). Mr. Kawakami is a loyal Japanese of the progressive school, and naturally interprets Japan in terms of his own liberal thought. He does not hesitate to characterize the "divine origin" of the Emperor as "the sinister doctrine (p. 23), and to declare that "unfortunately, the late Price Ito was influenced by the German idea of government, and, in drafting a constitution for his country, preferred to follow the German pattern rather than the Anglo-Saxon conception of democracy." He vigorously champions the growth of democracy in Japan, demands the extension of suffrage from the present percentage of franchise-holders from 28 of each 1,000 of the population, calls for greater liberty for trade unions and for greater freedom of speech. References to socialism remind us that he was long distrusted by many of his countrymen, and is still by some of them, as himself inclined toward socialism. He says: "to throttle the advocacy of socialism is ridiculous" (p. 36); and he quotes with approval the opinion of Professor

Isowo Abe to the effect that "socialistic ideas have been widely diffused throughout the Empire in the past few years. The socialistic spirit is afloat everywhere, and it would be a great mistake to judge the influence of socialism from the yet small number of professed socialists only." (p. 39). He is pronouncedly hostile to the military party in Japan.

But while such statements show that he is not a blind advocate of his country, the book as a whole shows that he is a staunchly loyal Japanese. The major part of the book is devoted to a vigorous advocacy of Japan's foreign policy, especially in its relations to China. Siberia, the Pacific Islands and America. He courteously and skilfully flays America for inconsistency in demanding a Monroe Doctrine for itself and denying one for China; exposes politely but effectively the inconsistencies and the injustice of several western nations, including the United States, in their dealings with Far Eastern affairs; asserts that "China left to her own resources will ultimately become the Turkey of the Far East if it has not already become such"; and that Japan is abundantly justified in the course that she is taking toward China. He admits however that the notorious "21 demands" upon China in the spring of 1915 were a blunder, not because they were wrong in themselves but because the manner of presentation were not characterized by "greater discretion and saner judgment." (p. 166.)

Some things in the book will be challenged by American and British readers, and probably by all Chinese readers who will feel that the whole discussion is an *exparte* one. It is delightfully written, and gives an excellent understanding of Japan's point of view.

The Crisis in Church and College. By Geo. W. McPherson. 12mo. 238 pp. \$1.25 net. Published by the author, Yonkers, N. Y. 1919.

There has been a great deal of just complaint of the destructive criticism that has characterized the teaching of many preachers and institutions of learning. Even before men know what the Bible teaches they are told that it is not true. Many so called scholars and teachers adopt the premise that all knowledge is attainable by intellectual investigagation and that the only scientific method of study is inductive. ignore revelation and spiritual discernment. Dr. McPherson applies the inductive scientific method to his study of rationalism in American colleges and pulpits. He quotes from text books and correspondents to show that the religious teaching in many of these training schools of the coming leaders creates unbelief rather than faith. Dr. McPherson proves his case and then he points out the causes and the remedy for this "new theology."

Albania—Past and Present. By Constantine A. Chekrezi. 12mo. 255 pp. Maps. \$2.25. The Macmillan Co. 1919.

Albania, the bone of contention in the Balkans, has been better known since William of Weid, the German Prince, was appointed ruler and then suddenly abdicated. Still Albania is a mysterious country, about which few American's know anything definite. The Albanians are said to be the oldest race in the Balkans—they are certainly picturesque and interesting. This book is the most complete description of the country, the people and their history.

Mr. Chekrezi, of Columbia University, is an Albanian who has studied at Korcha, at Athens and at Harvard. He brings forward the claims of his people for an independent future. The book is full of valuable information and shows the strength of Albanian character. The Albanians, however, need Christian education. We have four religious groups

—(1) Roman Catholic (a majority in the North); (2) Moslems (strong in Central and Southern Albania); (3) Orthodox Greek (strong minorities in Southern and Central Albania and (4) Protestants—a very few converts of the work conducted by the American Board missionaries. The three leading religious forces are antagonistic, but Mr. Chekrezi holds that this element of discord can be ignored since "the weakest point of the Albanian is his religion."

With the return of peace there is ground for hope that Christian ed-

ucation will be promoted.

A Mosaic of Missionary Methods. By Stanley Sowton. 12mo. 156 pp. Wesleyan Methodist Missionary Society, London. 1918.

These are methods for the home churches and not for the missionary. They range from the method of keeping missionary accounts in the local society to the conduct of a week of missionary meetings. There are countless valuable suggestions taken from actual experience—missionary teas, summer schools, games, lectures, programs, mottoes, posters, mothers' meetings, lending libraries, advertising, curios, music, programs, etc., etc., The methods are adapted to all sorts of churches and occasions and will be a practical help to worried chairmen.

Robert and Mary. A Missionary Romance of South Africa. Dramatized by Anita B. Ferris.

With ten characters and five scenes Miss Ferris gives a very simple and attractive missionary play based on "The Moffats"—a true story of love and adventure. Try it in your Young People's Society or Sunday-school.

Fifty Years in China. By Samuel Isett Woodbridge. 12mo. 231 pp. Map and illustrations. Presbyterian Committee of Publication. Richmond, Va. 1919.

The Presbyterian Church (South) has been half a century at work in China—having begun work there in

1867. This story of adventures and achievements is a history in the form of a text book for mission study classes. Dr. Woodbridge as a former missionary in China is well fitted for his task and has given us a clear, condensed, accurate and informing volume. While it relates chiefly to the fields of the Southern Presbyterian Church, it has a wealth of interesting facts for all.

The History of Religions. By E. Washburn Hopkins, Ph. D. 8vo. 624 pp. \$3.00. Macmillan, 1919.

One's view of non-Christian religions depends on one's view of religion. Dr. Hopkins, the professor of Sanskrit and comparative philology in Yale University, defines religion as "Squaring human life with superhuman Life." . He believes in the evolution of religious consciousness and convictions, but his treatise consists for the most part of a brief description of the origin, character, beliefs and practices of each religion. does not doubt the historicity of Jesus, but his view point is seen in the statement that "Buddhistic teachings affected the story of Jesus." He casts doubt on the virbirth, the miracles and the resurrection as recounted in the Gospels. Dr. Washburn believes in Christianity as the ideal religion, but not as a direct revelation from God.

Prophecy and Authority. By Kemper Fullerton, Professor of Old Testament Language and Literature, Oberlin Graduate School of Theology. 214 pp. \$1.50. The Macmillan Co. 1919.

In this volume Mr. Fullerton has given us an exceedingly interesting and well written "history of the doctrine and interpretation of Scripture" more especially of the Old Testament and of Messianic Prophecy in particular. He is thoroughly familiar with his subject, and simply as a history of exegetical methods and principles from the Patristic Fathers down to the modern school of criticism, it excites our admiration. Unfortunately it is

a history with a polemical purpose. The author's aim is frankly revolutionary. His point of attack is predictive prophecy. There is no such thing and cannot be, so this history of Old Testament interpretation tries to prove.

Mr. Fullerton does not minimize the radical character of this thesis. It works, he assures us, first of all a fundamental change in current ideas of inspiration. It makes impossible the conception of the infallibility of Scripture. "Prophets predicted many things which never have been and never will be fulfilled." It is no less revolutionary the way it affects Messianic Prophecy. Christ fulfills no predictions, only prophetic ideals. When Jesus told his disciples that all things must be fulfilled "which are written in the law of Moses and the Prophets and the Psalms concerning me," He was mistaken. Our author's position, as he himself tells us, excludes also the miraculous, but not, as he thinks, the supernatural. And finally much to his own satisfaction it cuts the tap root of the millenial hope, which he calls an anachronism in our age. If there was no prediction of the first Advent, there can be none of the Second Advent. Some of us may go further and wonder what is left to our Christian faith.

In the preface Mr. Fullerton admits with some reservation that the conservatism of the Church is a good thing. We agree with him there; and we trust that there is enough of this saving conservatism even in our theological seminaries, to repudiate the red radicalism which this book would teach.

Madame France. By R. Louise Fitch. 8vo. 189 pp. \$1.50 net. The Woman's Press, New York, 1919.

The story of what the French women did to help win the war. Full appreciation is shown, and some things "French" are entirely overlooked. The beautiful and the good are pictured

while the evil is almost overlooked. Miss Fitch's view point is shown in her statements that "Protestantism is a tiny bark in the sea of Catholicism" and that "the Catholic Church has done all in its power to give spiritual aid to its believers."

The Conscience and Concessions. By A. W. Anthony, D.D. 12mo. 270 pp. \$1.50. Revell, 1919.

Dr. Anthony, the Executive Secretary of the Home Missions Council, discusses the principles of federation and cooperation between various denominations. He endeavors to show how men may join in Christian work without surrendering conscientious convictions. After tracing the steps toward unity and noting the unifying tendencies of the war, Dr. Anthony takes up the protests of individualism and the broad basis of brotherhood. His "Practical Program of Valid Concession" includes a recognition of the right to differ and the validity of varied experiencies, the adoption of an adequate program for world betterment, knowledge joined through fellowship, the exercise of patience, open mindedness and Christian charity.

Handbook of French and Belgian Protestantism. Prepared by Louis Seymour Houghton. 12mo. 245 pp. 75 cents. Federal Council of Churches. New York, 1919.

Protestants are a live and important factor in France and Belgium. American Christians should know more about them and must help them to rehabilitate themselves. This handbook gives the facts—historical and present day. It is valuable for reference.

Christ and Glory. Edited by A. C. Gaebelein. 8vo. 243 pp. \$1.50. Our Hope. New York, 1919.

These addresses delivered at the New York Prophetic Bible Conference in Carnegie Hall last November are of varying merit. They are all Bible expositions and include addresses on "the Second Coming," "The Last Times" and the "Judgment." Among the most helpful are those by Dr. A. C. Gaebelein on "The Preeminence of the Lord Jesus Christ" and "The Influence of the Study of Prophecy on Life and Service" by Dr. W. H. Griffith Thomas. There are also addresses by Dr. James M. Gray, Rev. R. A. Torrey, Dr. Joseph W. C. Kemp, Rev. W. B. Riley, the late Dr. J. Wilbur Chapman and others.

John W. Stevenson. By Marshall Broomhall. 12mo. 95 pp. 2s. 6d. Morgan and Scott, Ltd., 1919. A brief sketch of "one of Christ's

A brief sketch of "one of Christ's stalwarts" for over fifty years a missionary of the China Inland Mission. He was a man of courage and faith, methodical, simple in his tastes, loyal and a bulwark of strength to the mission.

Those Who Have Come Back By Peter Clark Macfarlane. Illustrated. 8vo. 269 pp. \$1.50. Little, Brown & Co. Boston, 1914

Eight remarkable stories of men and women rescued from evil lives—including a morphia fiend, a bank burglar, a White-chapel woman, "Lucky Baldwin," and "Mel Trotter"—all changed but apparently not all converted to Christ. Between the lines we seem to read that these men and women owe their new life to Christ, but the author does not give Him full credit.

John P. Williamson. By Winifred E. Barton. 8vo. 269 pp. \$1.75. Fleming H. Revell Co., 1919.

The life of a well known missionary to the Sioux Indians in South Dakota. His life story is full of incident and shows the inspiring results of faithful work.

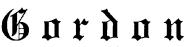
Charles Chapin Tracy. By George E. White. 12mo. 80 pp. \$1.00 net. The Pilgrim Press. Boston. 1919.

A brief sketch of the first President of Anatolia College, Marsovan, Turkey. Dr. Tracy was a missionary in Turkey for half a century and his work as an educationalist and lover of men abides.

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MISSIONARY PERSONALS

REV. SAMUEL M. ZWEMER, D. D., of Cairo, sailed for England August 16. After spending two weeks in England in the interests of the Nile Mission Press he will proceed to Cairo to resume his work in the Cairo Mission and Theological Seminary. Dr. Zwemer has spent fifteen months in the United States in response to a call from the Laymen's Missionary Movement.

Dr. Paul, Harrison of Arabia writes that he has recently taken a second journey to Riadh, Central Arabia, and found a friendly spirit among the people. The Bedouins are in the throes of a tremendous revival of orthodox Mohammedanism. They come to the missionary for medicine, but afterwards would not recognize the "infidel" doctor on the street.

Rev. Cornelius H. Patton, D. D., Secretary of the American Board, and his party have arrived safely in Japan.

DR. GEORGE C. RAYNOLDS, veteran medical missionary of Van, Turkey, is at present living in California, and has recently made a short speaking tour through the southern part of that state.

Miss Mary J. Campbell, author of "The Power House at Pathankot" is the national temperance organizer for all India. Miss Campbell has been a missionary of the United Presbyterian Church for thirty-three years, and the Indian Government, recognizing the importance of her temperance work, has awarded her the Kaisar-i-Hind medal.

BISHOP JOHN M. MOORE, of the Methodist Episcopal Church, South, has gone to Rio de Janeiro, where he will be occupied with Episcopal duties until the end of the year. He will return to the United States to take part in the Commission on the Unification of Methodism.

MISS VAN SOMMER, founder of the Egypt General Mission and of the Nile Mission Press, has opened a book shop in Jerusalem which will eventually be stocked with Hebrew and other books for the increasing Jewish population, in a idition to a full supply of books in Arabic for Moslem readers,

Mr. CHARLES V. VICKREY, Executive Secretary of the American Committee for Armenian and Syrian Relief, has gone to Armenia and Syria with four other mem
Continued on page xii



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Continued from page xi

bers of the organization to make a special survey of both relief and reconstruction work.

The Rt. Rev. Bishop Westcott of Chota Nagpur has been appointed to succeed the late Bishop Lefroy as Metropolitan of the Anglican Church in India. Bishop Westcott is President of the National Missionary Council of India, and is therefore familiar with the problems of the Christian Church in India.

Mr. S. H. GLADSTONE, treasurer of the Conference of Missionary Societies of Great Britain, vice-president of the Church Missionary Society and member of the Central Board of Missions, has been elected President of the London Jews' Society.

BISHOP WILLIAM F. ANDERSON of the Methodist Episcopal Church has been in attendance at the Denmark Conference, the first time since the outbreak of the war when an American Bishop has visited any of the Scandinavian Conferences.

REV. WILLIAM REMFRY HUNT, F. R. G. S., missionary to China for thirty years, has been decorated by the Chinese Government and by the Chinese Red Cross Society for his services in relieving famine suffering.

Dr. Tasuku Harada of Kyoto, Japan, former president of the Doshisha, the leading Christian institution of his country, is taking a year of rest and travel, and has made a brief visit to the United States

REV. BRENTON T. BADLEY, who has for two years been representing India in the Methodist Centenary, has returned to India as executive secretary of the Centenary Movement for India and Burma, with headquarters at Lucknow.

BISHOP FRANK W. WARNE, who has been in America for the past fifteen months, has left to hold Conferences of the Methodist Episcopal Church in Nort's India, Bengal and the Philippine Islands.

Mr. N. W. Tilak, Indian Christian patriot and poet, died at Bombay on May 9th, 1919. Mr. Tilak spent several years of his early life wandering from one part of India to another studying religions, and in 1895 publicly declared his acceptance of Christianity. From that time he has continued to teach Christianity by pen and speech.

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NEW BOOKS ON MISSIONS

- Heroes of Faith in Japan. Edward L. Pell, D. D. Edited by E. B. Chappell, D. D. Map. 101 pp. 25c. Publishing House of the M. E. Church, South Nashville, Tenn. 1918.
- About Little Folks in Japan. Edited by E. B. Chappell, D. D. 40 pp. Smith and Lamar, Nashville. 1918.
- Boys and Girls of an Island Empire.
 Prepared by Lucy Foreman. Edited
 by E. B. Chappell, D. D. 48 pp.
 Smith and Lamar, Nashville. 1918.
- The Opportunity for Religion. By Harry F. Ward. 12vo. 66 pp. 60c. New York: 'The Woman's Press. 1919.
- Social and Religious Life of Italians in America. By Enrico C. Sartorio. 147 pp. \$1.00. Christopher Publishing House, Boston. 1919.
- Christianizing Christendom. By S. L. Morris. 206 pp. 12mo. Richmond: Presbyterian Committee of Publication. 1919.
- Standing By: War-time reflections in France and Flanders. Robert Keable. 12mo. 271 pp. \$2.00 net. E. P. Dutton & Co., New York.
- The Napoleon of the Pacific: Kamehameha the Great. By Herbert H. Gowen, F. R. G. S. 8vo. Illus. 326 pp. \$2.00 net. Fleming H. Revell Co., New York. 1919.
- Helps for Students of History: The Study of Colonial History. By A. P. Newton, M. A. Pamphlet. 46 pp. 20c. London: Society for Promoting Christian Knowledge. 1919.
- Ministers of Mercy. By James H. Franklin. Illus. 239 pp. 12mo. Cloth, 75c; paper, 50c. Missionary Education Movement. 1919.
- The Spread of Christianity in the Modern World. By Edward Caldwell Moore. 12mo. 352 pp. \$2.00 net. University of Chicago Press. 1919.
- The Adventurous Arab; Four Missionary Lessons for the Sunday School. 8 pp. 4d. net. Edinburgh: U. F. C. Mission Study Council. 1919.
- The Jew Throughout the Ages; Tableaux and Dialogue. By Amy Steedman. 16 pp. 6d. net. Edinburgh: U. F. C. Mission Study Council. 1919.
- Village Evangelization. No. 3. Edited by H. D. Griswold, D. D. 44 pp. Mysore: Wesleyan Mission Press. 1918.
- Palestine of the Jews. Past, Present and Future. By Norman Bentwich. 288 pp. 6s. net. London: Paul Kegan. 1918.
- The Consuming Fire. By Harris E. Kirk. 183 pp. \$1.50. The Macmillan Company, New York.
- Why We Fail as Christians. By Robert Hunter. 180 pp. \$1.60. The Macmillan Company, New York. 1918.

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We desire to bring over from France from 30 to 50 Russian converted war prisoners. Through the reading of God's Word and the preaching of the Gospel to them by their fellow prisoners, who were believers before, many Russian war prisoners were saved during their imprisonment in Germany and Austria. A number of them have made their way to France and now there is a possibility of bringing them over and placing them in our School. School.

There are also a number of Russians converted in our Mission Stations in the United States who should be trained for the Lord's

work.

It costs \$250 to support a student for the whole year, including board, room and tuition. Can we count on you for the support of one, two, three or four students? Perhaps some friend will take five, another ten. Last year two dear Christian friends of our work, a husband and wife, took 20 students to support. A liberally inclined and mission-zealous prominent minister, to meet the pledge of the husband, took upon himself the support of ten more. Are there any this year who will go and do likewise? If your heart is stirred to do so, kindly sign your name and address on the opposite page of the "Missionary Review." Each square represents one student. The pledges can be paid any time during the School Year.

seleges can be paid any time during the School Year. The squares marked "taken" represent support already promised. The beginning has already been made. It happened in this way: There are living in the City of Philadelphia three noble Christian systers. They hall from dear old Scotland. The state of the content of the c

that they had decided to support one of the students during the next School Year.

Needless to say, this offer has given us much joy and encouragement, being the first towards the support of a student for next year, and reminding us of the little cloud as a man's hand in Elijah's experience. We also hope and pray that the unselfish and sacrificial spirit of these three Scotch sisters will be just a forerunner of a great cloud and mighty showers of blessing.

A few days after the visit of the Scotch sisters, a Russian Christian lady came to see us in Philadelphia. Since her conversion all her life has been one of sacrifice and service. As she heard of our plan to support the Russian students, she earnestly said: "May I take one?" So thus far two of the hundred are already provided for—Ebenezer! And a member of our Board of Directors has also signified his intention of providing for a student by asking a dozen or so friends into partnership with him, thus wisely adding them all to our "friendly interest" list.

By the second week in September all of the Scotch and wants to be equipped for a more useful ministry.

Not only individuals, but Churches, Sunday Schools and Young People's Societies can also be interested in this plan. A noble example of this was given last year by the Galilee Baptist Church, of Denver, Colo, which, under the will timpossible to sunvort one tendent in the pastor, supported several students who will find it impossible to sunvert one cthalent.

the Pastor, supported several students during last year.

There will be a number of readers who will find it impossible to support one student. They should not lose interest on that account, as the gifts of 10, 20, 50 or even 100 people could be grouped together into the support of a student. There may be others who can organize in groups of 2, 3, 5 and more, to take upon themselves the support of a student. We should like every one of the readers of "The Missionary Review of the World" to do something towards the training of missionaries for Russia during our next year.

year.

All those who cannot subscribe the full amount of \$250 are requested to strike out that amount in the square on the sheet and put down the amount that they are able and inclined to give.

The pledges and payments for students' support should be sent to Mr. G. Percy Fox. Treasurer. Russian Bible Institute, 1820 Spring Garden Street, Philadelphia, Pa.

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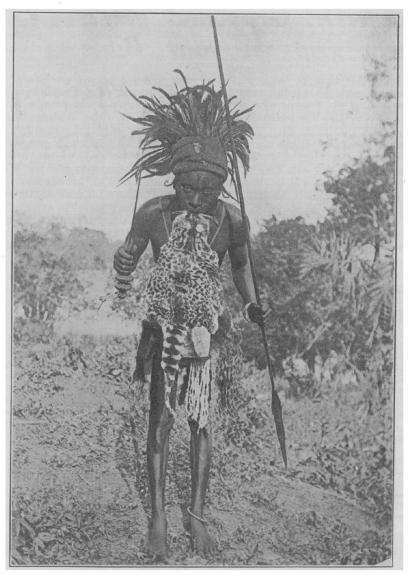
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ONE REASON FOR MEDICAL MISSIONS

A Witch Doctor in Africa

THE MISSIONARY ORLD

Vor XLII

OCTOBER, 1919

Number Ten

RELIGION AND POLITICS IN ARABIA

RABIA, the huge peninsula made famous by Mohammed, is inhabited by a great number of separate tribes. There is no Arab nation, no national spirit and no unity except in adherence to their great prophet. Even in this religious unity there is a great division into sects that is often accompanied by bitter hostility and bloodshed. The nominal sovereignty of the Turk over Arabia has been broken and Hussein, the Sherif of Mecca who is now King of Hejaz, and Abdul Aziz bin Saud, Chief of the Nejd. are aspirants for control over all Arabia.

A new religious movement in the interior of Arabia is reported by Dr. C. Stanley G. Mylrea of Kuweit as an extreme development of the doctrine of the Wahabis. This movement of the "Ikhwans" is being encouraged by Bin Saud as a fanatical sect that will win power for him in Arabia. According to report Bin Saud is aggressively religious, insists upon his followers saying their prayers, on penalty of death, and will even shoot a man for smoking. While Hussein is more powerful than the Chief of Nejd the greatest force against Bin Saud is the British Government which, while looked upon by the Arabs as a foreign power, is an acknowledged authority.

PRESENT CONDITIONS IN PALESTINE

A REPORT from Rev. S. B. Rohold, of the Editorial Staff of of the Review, written from Jerusalem, July 6th, gives some interesting facts as to the present conditions in Palestine. First, he declares that any statement that the government interferes with the preaching of the Gospel in Palestine is untrue. "The [British] governmental officials (civil and military) have been considerate and helpful in many ways. No one has said a word against my -preaching Christianity or hindered my distributing tracts, etc. The Y. M. C. A. huts have offered a splendid opportunity, and the chaplains welcome a helping hand. Even in the

Evelyn de Rothschild Hut I had the privilege of preaching Christ. The authorities are anxious that missionaries should go forward with their work, and just now there is an unprecedented opportunity. I am greatly encouraged from all sides. We have the greatest freedom in distributing tracts and Gospels; even in the Jewish quarter there is a ready welcome and real eagerness for Hebrew literature. In Hebron, formerly so bigoted, Jews and Moslems actually thanked us for the tracts. Captain Abrahamson, a splendid, consistent, Hebrew Christian, is the British Governor of the ancient city of Abraham.

"There are false 'Messiahs,' like Dr. Musa, a Persian, who married the daughter of the late Felix Adler. Another impostor is Jophet Behan, who has recently come from Australia, and who claims to be the Messiah.

"There is an especial opportunity in Palestine for those who speak Hebrew. Yiddish is a dead language here. Even the little Jewish children talk Hebrew, and Arabs are learning the language in order to deal with the Hebrews. There is a large demand for Hebrew Bibles. Many educated Jews are now also anxious to know the truth about Christ and Christianity. They cannot believe, as their parents have told them, that Christians are ignorant impostors, for they have seen what Christians are and have done. English is also very generally used and English tracts are in great demand.

"Zionism is weak in Palestine and is much disliked by orthodox Jews and is opposed by the Rabbis. They see that the Christian missionaries, in contrast to Zionists, are the upholders of the truth of God's Word. The Zionist also eat Gentile food in Gentile hotels. All are, however, anxious about the settlement of the land by Hebrews and the modern idealists are still a strong force. There is also a sort of true Zionism, which is bound to become a strong factor in the rebuilding of Zion. The division in the ranks of Jews gives the Christian missionary an excellent opportunity. The old fear and prejudice seems to have gone from the Jews. At a reception given in the American (Protestant) Church, Rabbi Roirchas and the President of the Great Synagogue were both present all through the service and the Chief Rabbi attended a special service in St. George's Church.

"The outlook is far brighter than I ever thought it could be. The real difficulty is to secure capable and consecrated mission-aries—men and women of faith, vision and intelligence, spirit filled and able to meet the present crisis. To such there is promise of large results. One missionary who has labored here for twenty-five years says that she was never so free in preaching the Gospel and never so welcomed as now. Three Hebrews have recently asked for baptism."

SANTO DOMINGO-A MISSIONARY "BLIND SPOT"

HRISTIANS seem to have their "blind spots" in looking at the world. How many Christians have seen Haiti on their missionary map and program?

But steps are being taken to bring to notice some, at least, of these places that have been shut out by the "blind spots" in our Christian vision.

Rev. S. G. Inman, secretary of the Committee on Cooperation in Latin America, who has recently returned from a trip to Haiti and Santo Domingo, is one of those who are helping to bring a neglected field into view. He writes: "Little progress has been made in the civilization of Haiti since the days of Christopher Columbus. Santo Domingo City, the capital, has no street cars, no sewer, no water or telephone system, only a few private electric light plants, and no building ever erected entirely for school purposes. Illiteracy on the island is calculated at 90 to 95 per cent of people over ten years of age. Many country people have no sense of numbers above five. There are practically no roads, and the northern and southern parts of the island are like two different countries. Venereal disease, hook worm, malaria, tuberculosis and yaws run riot without any idea of how to treat them.

"The legislative and executive power in the republic of Santo Domingo is in the hands of the United States Navy. The president is Rear-Admiral Snowden, and the Minister of Foreign Affairs and Education is Col. Rufus Lane, U. S. Marine Corps. I was deeply impressed with the fine spirit with which the Admiral and his cabinet are carrying on their work, which they regard as a real missionary job. Col. Lane is doing a wonderful work in developing the schools. The effort at Protestant work, even among English speaking negroes, is pitiably inadequate, and with rare exceptions is fantastic in its teaching.

"It is absolutely necessary that Christian forces in America give themselves to interpreting to these people our spiritual message, lest they know nothing of us but the purely military force developed for the maintenance of order. The more I look into the problem of this most needy and almost virgin field, the more I am convinced that the work should be done by a united mission board that would represent all the evangelical agencies desirous of taking part in the work and would direct the program as a united service for a needy people, unused to trusting anyone's claims to unselfish service."

Mr. Inman's proposals for work to be established in certain centers include institutional churches, vocational schools, hospitals (if the Red Cross does not establish them) and literature. Practically every person he asked as to what the people are in particular need of, replied: "Everything. Anything you can do for them will be worth while, and you need not be afraid of duplication or doing too much. That would be impossible."

STUDENT STRIKES IN CHINA

HE spirit of modern democracy is manifested in the student movements in China. The revolution, the war and the difficulties with Japan have awakened the national consciousness and a desire for popular control in government affairs. This same awakened spirit will profoundly influence the intellectual and spiritual life of the Chinese and will hasten the day of autonomy for the Chinese Christian Church.

Official corruption in China has been responsible for many ills, national and international. The students have determined to take a stand against public infamy and those in the Government University in Peking some weeks ago led a demonstration in the form of a student parade and a petition demanding the removal of three high officials whom they denounced as traitors. Students of other cities followed. Excitement spread on the arrest of some of the agitators. Students of Nanking, Shanghai, Soo Chow, Hang Chow and other cities organized, sent petitions and made demands on the government, and a new revolution seemed imminent. In Nanking the students and teachers formed an organization called "Hsioh Giai Lien Hoh Hwei" (The Teachers' and Students' Union) which drew up a petition, organized a huge parade and sent telegrams to Peking. They planned a program for the education of the common people in night schools, by the publication of literature, by public addresses on the streets and the general instruction of the people in national and international affairs. also promoted a campaign for the boycott of Japanese products.

Our correspondent, Professor Clarence H. Hamilton of the University of Nanking, writes that this agitation all but put an end to the University work.

In Peking, the Chancellor of the Government University, an able and respected man, resigned, expressing his sympathy with the movement. On the acceptance of his resignation a wave of indignation swept over the student body. A strike followed, with the refusal to attend classes and a general program of public agitation.

The mission schools joined in the strike out of sympathy for the movement, though the teachers in Nanking University did not join in the declaration. Student guards watched the gates and student police kept order. The University was declared to be under student martial law. Student committees were busy everywhere, addresses were made and literature was mimeographed and sent out broadcast. All this agitation was a protest against evil in high places, and in favor of national welfare. Merchants responded by hanging out the national flag and closing their shops. Finally on June 11th the government yielded and announced the resignation of three objectionable officials and the release of imprisoned students.

This demonstration reveals two things: First—the democratization of China and the growth of the national spirit, and second the power of the student body—the modern educated element of China—to promote the movements for better government. The strike may be a turning point in the history of the Chinese Republic. What a transformation might take place if these students could be aroused and enlisted in the campaign for Christianity in China!

UPLIFTING THE OUTCASTES OF INDIA

India, the movement toward Christ still continues among the 60,000,000 or more pariah and other oucaste villagers of India. These untouchables, whose very shadow is supposed to pollute a high caste Brahman, are being cleansed by their acceptance of Jesus Christ, and are becoming new creatures. These people are usually desperately poor, immoral and ignorant. They have no privilege of citizenship or freedom to rise higher in the social scale. One reason why these outcastes are so receptive of the Gospel is that they realize their low condition and their need of some power to lift them up and save them individually and collectively. They are not proud and self-satisfied like the upper castes.

It is one of the proofs of the truth of the Gospel that these people are transformed by the power of Christ, are elevated intellectually, morally and spiritually, so that individuals and communities are miracles of grace. In thirty years one mission alone in South India has baptized 130,000 of these outcaste Indians. Today these people are applying to be received into the Church at the rate of 50,000 a month. The great hindrance is the lack of teachers to train them in the essential principles and practices of Christianity.

PATRIOTISM AND RELIGION IN JAPAN

HE Japanese naturally are eclectic. They borrow and imitate what appeals to them in civilization, materialism or religion. They are not originators. Buddhism, the only real religion of Japan, was borrowed from India by way of China. Confucian learning and ethics also come from China by way of Korea. In modern times Japan has wisely borrowed her educational system from America and judicial procedure from Europe. Arts, sciences, literature and manufactures are taken from the wide world.

But Japan is afraid that Christianity is a foreign religion and

as such incompatible with Japanese ideals and institutions. Shinto, which is more of a system of hero worship than a religion, is not sufficient for Japanese needs. Theoretically all Japanese are Shintoists, as they all observe Shinto festivals and do homage to the Emperor. It is a religion of patriotism.

To supply the need for a religion that is peculiarly Japanese a new "National cult" has recently been formed which the Government proposes to make universal and not necessarily antagonistic to other faiths. A special bureau has been created and officials have been put in charge of shrines where special ceremonies will be observed. All Japanese are told to visit these shrines and to pay homage to the Emperor. There is a purpose in the Japanese mind to prevent any deviation of allegiance from the Emperor to Jesus Christ. The Church Missionary Review tells of a Japanese Christian girl, who had passed a brilliant examination for entrance to a normal school, and whose name was struck from the list because, in reply to the question "whom do you regard as highest, God or the Emperor?" she had conscientiously replied: "God."

PROTESTANT CHRISTIAN WORK IN FRANCE

O one who knows the conditions in France can doubt the need for Christian work there—both evangelistic and philanthropic. Not only do cities and towns need to be rebuilt, churches and schools reestablished and the hungry and destitute cared for, but the spiritual upbuilding is even more important. Before the war the population of France was 40,000,000, of whom less than 1,000,000 were connected with Protestant churches. It is reported, however, that about 25,000,000 are outside of both Roman Catholic and Protestant churches. The France that has been so familiar to those who have visited Paris, the France of infidelity, of immorality and frivolity, must be transformed by vital Christianity. Religion must become real, the Bible must be a factor in the home and in education, and the habits and convictions of the people must be permeated with the principles of Jesus Christ.

Bishop Hughes, of the Methodist Church, reports that there is need and opportunity for aggressive Christian work in France, but not for what is termed "propaganda." If by this is meant proselytizing from other Christian churches by a proclamation of non-essential doctrines, as though they were essential to life here and hereafter, few will question this statement. If, however, the term is used to mean a preaching of Christ and His teachings, in such a way as to awaken sleeping and lifeless members of other churches, or those who are outside of any church, into spiritual life and activity, then there is need for such propaganda not only in France but in America and in Great Britain.



THE TRUE AIM OF MEDICAL MISSIONS

ANY, who have no interest in the work of the evangelist, can understand and sympathize with the work of the medical missionary. They can appreciate the distress of men's bodies and the need for modern medicine and surgery, but they cannot understand the still greater distress of men's souls and the need for the cure that only Jesus Christ can give. Consequently philanthropists will give hospitals where they refuse to support evangelists, and multitudes will applaud the removal of a tumor or the operation for cataract that causes physical discomfort, when they entirely fail to appreciate the still greater boon that comes through the cure of spiritual disease. "These things ought ye to have done and not to have left the others undone."

What are the other things? What is the real aim and purpose of medical missions? Is it merely to relieve suffering and so make life more worth living? Is it to stamp out epidemics and lessen the ravages of disease? Is it to show human and divine sympathy with those who are afflicted? Is it to open the doors of closed lands, closed homes and closed hearts through the power to help where people most feel the need for help? All these are praiseworthy motives and are factors that make medical mission work important, but they do not singly or collectively constitute the real aim of the Christian physician to non-Christian peoples.

The true aim of medical missions is to bring human beings into the experience of the love and power of Christ. Jesus declared that Satan had bound a suffering woman and that He had come to destroy the works of the devil and to set men free from bondage. Men's bodies are intended to be the temples of the Spirit of God, and as such should be made physically as well as morally fit for their holy Tenant. Men and women need mental and physical strength to render spiritual service, and children should be given a chance to develop into the ideal of manhood and womanhood for which their maker designed the highest of His created beings.

For this reason physicians and nurses applying for service in the foreign field, who are not fitted and trained spiritually as well as in technical skill, are out of place in missionary service. The highest degree of science, philanthropy and tact are needed, but in addition to these must be the Christ ideal and the Christ motive, to make men, women and children complete in the image of God, that they may be regenerated in body, mind and spirit, and thoroughly equipped for the service of God among their fellowmen.

With this motive supreme, the other desiderata will be attained—suffering will be relieved, the ravages of disease will be lessened, the sympathy of Christ will be manifested and doors will be opened. A higher spiritual character is needed in many medical missionary candidates, but not lower technique. The power of the Christ in the medical missionary has been evidenced by many examples and such workers are needed today more than ever before.

THE PROGRESS OF MEDICAL MISSIONS

EDICAL missions were inaugurated by the founder of Christianity Himself. Jesus Christ not only healed the sick, cleansed the lepers, restored sight to the blind and made the lame to walk, but He commissioned His disciples to do the same. He promised them power and predicted results. The Apostles Peter and Paul, were especially famous for their power to heal the sick and even raised the dead in their Lord's name. After Apostolic days, however, the miraculous power to heal seems to have disappeared; fables, superstition and false miracles took their place in the history of the Church, so that many who claimed special power were in disrepute. Almost simultaneously the science of healing developed in Europe, so that gradually the discovery of God-given remedies made less necessary the calling on superhuman and divine forces.

It was not until the sixteenth and seventeenth centuries that we read of medical ministry as associated with missionary work. Cinchona was widely used in fever stricken lands, and other remedies were given to relieve the ailments of primitive peoples.

The early attempts to establish medical missions as a method used by Protestant societies met with much disfavor on the ground that men could not be saved by pills and paregoric. The first medical missionary from America was Dr. John Scudder, who sailed from New York in 1819. Thirty years later there were reported only forty medical missionaries in the world—twenty-six from America, twelve from Great Britain, one from France and one from Turkey. The first woman missionary physician was Dr. Clara A. Swain who went from America to India in 1869.

Today the importance of the medical branch of Christian missions is almost universally recognized. Ten years ago there were reported 667 male physicians and 348 women physicians working in foreign fields under the auspices of Protestant missionary societies. Most of these were in India and China, and many fields were still untouched by this form of service. That same year the treatments reported in the mission fields numbered over seven and one-half million cases. Last year from the United States alone there were reported 380 male physicians and 171 women physicians of Protestant societies of the United States of America. They

operated in 332 hospitals and 635 dispensaries, and treated 4,030,000 cases in non-Christian lands.

The medical arm of missions is still almost unused in Malaysia and Latin America, and the Christian physicians are comparatively few and far between in the great areas of Africa and Central Asia. The need for sending out nurses as missionaries has been emphasized in recent years, but the supply is very inadequate to the demand for these angels of mercy. The great emphasis today in medical missions is on the establishment of well equipped hospitals and training schools at strategic points, and the raising up of an adequate number of skilled native Christian physicians and nurses. When this is accomplished the foreign medical staff will be ready to withdraw from the field. As long as there are ailments that flesh is subject to, and as long as men and women need skilful and sympathetic treatment for both bodily and spiritual ailments, so long will Christian physicians and nurses be needed as representatives and witnesses following in the path of the Great Physician.

RELIGIOUS RECONSTRUCTION IN EUROPE

OLITICAL leaders and the people of France and Belgium in general are eager for the material help that America can give. These countries acknowledge their physical needs and appeal for food and clothing and for manufactures to help in their rehabilitation. But the religious leaders generally do not acknowledge their spiritual poverty and their need for help in the Christian reconstruction program. To American and British visitors to France and to many of the French themselves the need for religious and spiritual instruction is very apparent, but when American Protestant Churches propose to appropriate men and money for religious work in Europe, a great protest is made by the leaders of the Roman Catholic Church on the ground that this is unwarranted "proselytism." It would be interesting to hear the Roman Catholic view of the religious work of their own Church in America and England -predominatingly Protestant countries-and their explanation of the fact that they are avowedly working for the conversion of all Protestants to the Catholic Church.

To meet the great need for constructive Christian work in the devastated and impoverished regions of France and Belgium a Committee for Christian Relief has been formed in America, in which all Protestant denominations are cooperating. A "Three Million Dollar campaign has been started for the work, with headquarters at 289 Fourth Avenue, New York. This money is to be used chiefly to relieve physical need and to restore churches and manses, to help Protestant pastors and to educate the crippled and neglected. A Protestant school has already been opened in Nantes and others are contemplated. The Methodist

Church has set aside a part of its \$135,000,000 Centenary fund for schools and community work; the Protestant Episcopal Church is planning similar work; and the Presbyterian Church expects to spend \$500,000 this year to help rehabilitate Protestant churches in devastated regions.

This work is not Protestant propaganda or proselytism. It is humanitarian service and most of the funds will be used to help Protestant organizations already existing in France, Belgium and Italy. At the same time Christians should not be afraid of the accusation of "proselytizing." The attempt to change a man's or woman's church allegiance is unworthy of a Christian. It matters little what name we bear so long as we are in the great family of Christ, and any effort to enlarge a special branch of the Church at the expense of some other branch is an ignoble aim. But it is a very different endeavor to bring all men and women into right relation to God through Christ. They may be nominal church members or so-called adherents and yet be veritable heathen. It is quite as important and as laudable a work to bring a nominal Presbyterian, or Baptist, or Methodist or Episcopalian or Roman Catholic into vital relationship to Christ as it is to convert a heathen from the error of his way. The question is not where a man lives or by what name he is called but where he stands in relation to Christ and how far he is manifesting the indwelling power of the Spirit in his daily life and conversation. We may well pray and give and work unceasingly that all France and Belgium, all Europe and America, yes. all mankind, may be converted, not to the Protestant Church but to the Lord Jesus Christ.

REASONS FOR MEDICAL MISSIONS

HRIST was a Medical Missionary. He was the succorer of bodies as well as the Saviour of souls.

Christ commissioned His disciples to heal the sick.

The Apostles were medical missionaries.

There is a great dearth of trained physicians and nurses in non-Christian lands, millions of people being beyond medical and surgical aid.

There is untold suffering in non-Christian lands due to superstition and ignorance of the elementary principles of surgery, hygiene and sanitation.

The doors of many closed lands have been opened through medical missions.

Many homes closed to other Christians have been opened to the Christian physician.

Multitudes have been converted to Christ and their lives have been transformed through the ministry of medical missionaries.



DR. MABIE HOLDING A BABIES' CLINIC IN BANZA MANTEKE

The Need for Medical Missions

BY DR. CATHERINE L. MABIE, CONGO MISSION

American Baptist Foreign Mission Society

HE revealing of the Christian's God, the only vital reason for Christian missionary endeavor anywhere, meets two distinctly opposing forces in Africa—Mohammedanism and spirit worship, the highest and lowest forms of non-Christian religions.

Mohammedanism has carried the knowledge of God—omnipotent, omniscient, arbitrary, one God—to large numbers of African folk. But Mohammedanism has utterly failed in apprehending the tender, sacrificial, just, refining God, and so everywhere has failed to develop these essential qualities in its adherents. In the last analysis man is always like his God. The God of Hosea, the God who is like Jesus, the friend of sinners and acquainted with grief, the lover of little children whom He gathered in His arms and blessed, the comrade of receptive spirits with whom He fraternized and taught the deep truths of life, regardless of all mere fleshly habiliments of race and sex, such a God is as unknown in the Mohammedan as in the pagan world.

But the Mohammedan world has proven itself much more difficult of approach with this fuller revelation than has the pagan The Christian missionary, confident of his message, finds the Mohammedan community a walled city, well garrisoned and supremely satisfied with its own conception of God, contemptuous of the Christian propaganda in almost all of its recognized avenues of approach. The medical missionary with his tender, healing ministry and patient, unremitting, disinterested service of love holds the open sesame most potent for the lifting up of the fast barred Mohammedan gates of brass, that his God of grace and glory may enter. He himself is a concrete example, a demonstration of Christianity, which it is difficult for those whom he serves either to despise or discredit, and so he gains a hearing for the Gospel. Then "faith cometh by hearing." In attempting to stem the great Mohammedan invasion of Africa, more emphasis should be placed on the desirability of planting medical missionaries at strategic points of vantage all along the line which divides Mohammedan from pagan Africa, for they undoubtedly are peculiarly equipped to meet the onslaught and to demonstrate the superiority of Christianity over Mohammedanism to peoples about to exchange fetishism for the cult of Islam.

WITCHCRAFT AND SPIRIT WORSHIPERS

My own missionary experience has been wholly among the animistic people of the Congo valley. They have retained a fragmentary knowledge of God and think of "Nzambi" as a creative spirit, probably ancestral. Having created man, Nzambi left him to his own devices and to the malign influences of evil spirits, which, with the passing of the centuries, he has come to think of chiefly as the disembodied spirits of his own dead. All nature, human nature included, the Congo native peoples with spirits whose reactions upon himself result in all the untoward experiences through which he gropes with his numerous fetishes and medicine men for neutralizing agents. He stumbles on through life against great odds, with no power greater than himself for his protection, and none at all for inspiration or incentive. With "Nzambi" he has no personal relationship. In dire straits he may and often does call upon him, but with no assurance that he knows or hears or cares. His conception of God is much nearer the Mohammedan than the Christian conception. He also is a fatalist, and his women are goods for the profit and pleasure of men.

The Congo animist has almost no knowledge of anatomy, knows nothing of physiological processes and nothing of pathology. He attributes all his derangements, physical and mental, to spirit interference, either direct as in actual spirit possession, or indirect as through witchcraft machinations. Roughly speaking, he be-

lieves that all mental aberrations are due to spirit possession. It naturally follows that he has no sane notion of therapeutics. With charms and fetishes and magic brews, he strives to circumvent, and ward off, or drive out disease-inflicting spirits or propitiates them with gifts and fetish rites. When disease is persistent or alarming, or results in death, he has resource to his medicine men with their various tests and ordeals for detecting and dealing with witchcraft. Towns infested with death-bringing spirits are shifted to more propitious sites as a last resort.

Into this maze of superstition, ignorance and fear has come the medical missionary with his demonstrative theories of etiology and hygiene, with his wonder working surgical kit and medicine chest and kindly care, with his confident, optimistic note in the face of disease, with his marvelous power to hold death at bay and even to bring back from the borderland those about to cross to the great unknown. In the dread, mysterious realm of sickness he speaks with authority and achieves beneficent results, marvelous in their eyes. His works accredit him a hearing for the message which he brings concerning "Nzambi."

The well trained physician is usually a practical psychologist, whose habit of mind is to approximate the mental state of those whom he would help, and so he is peculiarly adapted to guide the superstitious animist out of the befogged bogs of spiritism up into the highlands of vision where fear takes flight. The first victory which the gospel of Jesus Christ gains among animistic peoples is the freeing them from the awful bondage of fear under which they have cowered for centuries.

Much constructive social and economic work must accompany the gospel propaganda in animistic Africa. For the most part, their territory is rather sparsely populated, due to a number of causes chief among which have been the slave and rubber trade, frequent inter-tribal warfare accompanied by cannibalism, (every man's hand has seemed to be against his brother), the heavy mortality due to the witchcraft ordeal, to gross ignorance of all the laws of right living both moral and physical, to climatic disadvantages, especially the prolific insect life of tropical Africa with its mosquitoes, tsetse flies, and other disease carriers in whose train follow malaria, sleeping sickness, and other deadly endemic diseases.

In the midst of this appalling state of affairs the medical missionary with his microscope and contagious optimism has set himself to do his bit toward making the great world of central Africa a possible place in which to live, not merely in which to exist. He is not only treating the diseases to which the native is prone, and teaching him to reverence and care intelligently for his body, but is demonstrating to him that mosquitoes and not

spirits are responsible for the heavy mortality due to malarial infections, is teaching him to fear tsetse flies more than ancestral spirits and polluted drinking water more than poisoned arrows. So he is slowly displacing his fatalistic irresponsibility for health conditions by a more wholesome state of mind which will prepare him to cooperate in subduing the hosts encamped against him.

Several years ago I received a very urgent invitation from a certain chief to visit his town, and help settle a palaver which had been on for some time. There had been an unusually large number of deaths in his town, and many of the people wanted to move the town to a more propitious site, since their present location had become so infested with death-bringing spirits that it was unsafe. We had a goodly number of Christians in the town, who had built for themselves a substantial frame church and two-roomed, board house for their teacher. The work was going on well and it seemed very undesirable to disturb it, as moving the town surely would have done. Their teacher, who had been at the Kimpese Training Institution, said that the water supply was bad and causing much of the sickness, and by the time I was summoned the controversy had waxed hot.

Investigation proved that many had succumbed to dysentery, and that the water supply was all and more than the teacher claimed for it: but there was no other nearer than a twenty minutes' tug up a steep hill, and the women, who are the water carriers, refused absolutely to clear a path to the distant spring, or to draw water thence. However, the teacher's wife who had also been a student at Kimpese, together with a few other women, cleared the path and began drawing water from the pure source; others gradually followed and the moving was deferred. As time passed the prevalence of infection among those who persisted in using the old source, and the comparative immunity of those who drew from the distant spring, did much to convince the spiritists that impure water had more to do than evil spirits with the high mortality record of the town, and so proved more potent in undermining superstition than much preaching. The town remains at the old site and the new path to the spring is a well trodden one.

The greater part of animistic Africa is not a white man's country. Its heat, excessive humidity, myriad insect life and general unwholesomeness have made it a very difficult field for missionary endeavor. Missionaries' children must be sent out of the country at a very early age. Losses through death and impaired health have been, especially on the west coast, exceedingly high. The medical branch of the service is very necessary for the care and conservation of the missionary body itself, and for the blessing conferred on the Africans.

The Distribution of Medical Missions

BY REV. BURTON ST. JOHN, NEW YORK

Director of the Bureau of Statistics and Research, Foreign Missions Conference

The purposes of this brief article are:

First: To present, with a minimum of detail, a statement of the present Protestant medical missionary activity throughout Latin America and the non-Christian world.

Second: To show what balance exists between the total missionary staff and the foreign medical missionaries, between the foreign physicians and the native physicians, and between the types of equipment with which they work.

Third: To restate the fundamental basis upon which medical missions are established. This does not put forward any new theory. It may strengthen our support of the whole enterprise as we see again how this work is a true "imitation of Christ."

TABLE OF PROTESTANT MEDICAL MISSIONS

Compiled from "World Statistics of Christian Missions," excepting as indicated

	Foreign	Physicians	Native	Dispensaries	Hospitals
	Men	Women	Physicians	_	
Africa (a)	106	15	· —	228	85
Japan (b)	8	1	40	7	10
Korea (b)	34	9	12	24	22
China (c)	27 0	81	212	318	265
Philippine Islands	14	2	9	18	10
Siam and Indo-China	ı 13	·		20	10
British Malaysia	1	1	_		
Ceylon	1	2	_	9	4
Dutch East Indies	8	2	3	31	31
India	122	159	51	3 7 6	183
Persia	13	6	1	17	10
Arabia	4	4	_	8	5
Turkey and Syria	48	10	18	50	35
Oceania	10		_	11	5
Latin America	19	9		38	10

(a) From "The Christian Occupation of Africa."

(b) From the "Christian Movement in the Japanese Empire, 1918."

(c) From "China Missions Year Book," 1918, excepting the number of hospitals.

HE above table of the Medical Missions of the Protestant Missionary Societies of the world exhibits some interesting facts. At a glance, one sees that the great field of medical missionary work at the present time is China. India stands close to China with a very strong emphasis upon medical missions for women. Over a hundred medical missionaries are reported for Africa, but that continent is so large a geographical unit, with nearly 12,000,000 square miles and 140,000,000 people, that this number is comparatively insignificant.

From the column of native physicians in the employ of missionary societies, we find that China is greatly in the lead. Considering not the total number but the ratio between the foreign physicians and native physicians, Japan stands far ahead of other countries. The Philippine Islands comes second, China third, and Turkey, (as before the war) follows close after.

It is interesting also to note that the dispensaries stand to the hospitals roughly as two to one. In Africa, they are more nearly three to one. On the other hand, in China, Turkey, and Latin America, for instance, the dispensaries are less numerous than two to each hospital. This shows that in Africa, medical missions are less well developed than in some other fields. In Latin America, more than in any other mission field, the medical practise is not directed by the missions. It is in the hands of the Latin Americans themselves, who have been well trained in modern medicine and surgery.

Some important phases of medical mission work have not been indicated in the tables. They are not forgotten. They will be found in the 39 leper asylums, the 30 medical schools, the 13 nurses' training schools, the 2 insane asylums; and several maternity homes, opium refuges, and tuberculosis sanitoriums, located in the various mission fields.

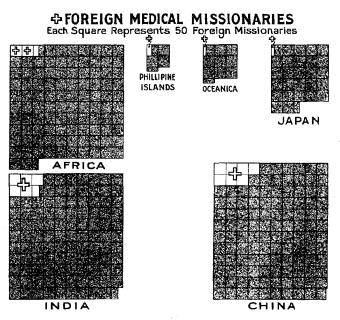
It is often helpful to observe the relative importance given to any form of missionary work, carried on respectively by the North American, the British and the Continental groups of societies. The number of medical missionaries in proportion to the total missionary staff is one method—and a very fair one—of determining the emphasis which is put upon medical missions by any society or group of societies. (See charts on page 737)

By this standard there is no radical difference noticeable in the attitude of the North American and the British societies, but there is divergence enough, as will be seen by the following charts, to indicate that North American societies incline to put the greater stress on medical work. 'The Continental societies, on the contrary, according to this standard, do not give such a large place to medical missions as do either the British or the North American societies. This is evident in all three of the sample areas charted, but is particularly evident in the one for the continent of Africa.

There may be room for self-congratulation on the part of the North American Societies, because in each instance they make a better showing for medical missionary work than the average of all societies working in the area.

The ratio of the medical missionaries to the whole missionary staff is clearly seen by the following charts. They include the nurses in the medical group. It may surprise many that this group is such a small one. It is small in actual numbers as well as by

	NUMBER OF FOREIGN MISSIONARIES	
CHINA	TO EACH FOREIGN MEDICAL MISSIONARY	
ALL SOCIETIES - 14-		
NORTH AMERICAN - 13-		
BRITISH 13 -		
CONTINENTAL - 20 -	· · · · · · · · · · · · · · · · · · ·	
INDIA		
ALL SOCIETIES - 20 -		
NORTH AMERICAN 16		
BRITISH 20 -	P4-118-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-	
AFRICA		
NÒRTH AMERICAN — 21 –		
BRITISH 40 -	{ <u> </u>	
CONTINENTAL 121		



THE PROPORTION OF MEDICAL MISSIONARIES AND NURSES TO THE TOTAL FOREIGN MISSIONARY FORCES IN FOREIGN LANDS

comparison with all the other missionaries. Nothing could show more clearly than this chart that influence is not measured by numbers alone.

The three chart maps accompanying this article show the distribution of the hospitals of the North American societies in Asia, Africa and Latin America. The outlines are traced from maps of a common scale. By this scale the dots indicating the hospitals average about twenty miles across. They might be said to represent the "areas of influence" rather than the mere locations of the institutions.

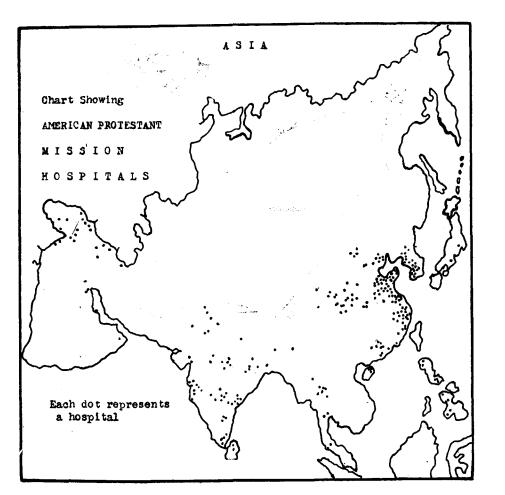
The clear concentration of the North American Protestant medical mission forces in Asia is significant of the regions which are uppermost in the minds of our church constituencies. It would not be quite true, however, that the nine hospitals in Latin America fully represent our missionary interest in our nearest neighbors. The attainments of the secular medical profession in Latin America are largely responsible for the comparative lack of medical mission work there.

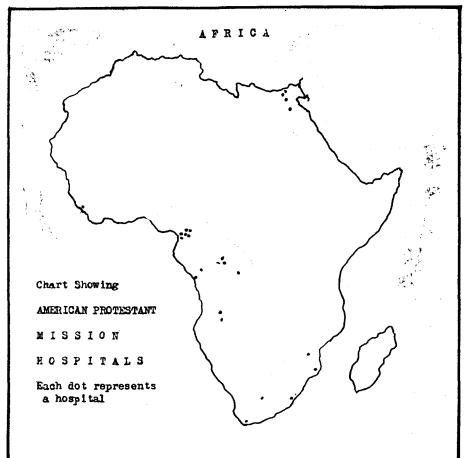
The concentration of the dots in the three continents indicates in a good degree the general density of population in each continent.

Strange as it may seem, at first thought, the basis upon which medical missions are being developed does not rest primarily on the inadequacy of medical and surgical facilities in the mission lands. This known inadequacy, especially in parts of Asia and Africa, serves to bring a great appeal for this phase of missionary activity. An inferior materia medica and a crude medical practise, together with the incantations of witch doctors and the general ignorance of the laws of health, and the principles of sanitation, serve to make a strong appeal to the sympathies of the human heart.

However, it is not to be conceived that the Christian Church has upon itself the entire responsibility of providing adequate medical attention for all peoples of the non-Christian countries. The task of the church is nearly analgous to the responsibility which Christ evidently felt for the lame, the blind and the sick, when He was upon earth. It is quite conceivable that Christ might have cured all of these the world over had He deemed such to have been His mission. This He did not do. He did heal some. He brought a few to physical perfection in order to demonstrate to the world the spirit of the Heavenly Father whom He came to reveal. In doing this, He helped those who experienced the healings and those who learned of them, to understand better the Heavenly Father's love and to recognize the fact that all power rests in Him.

It does not fully meet the situation, therefore, to appeal for the strengthening of medical missionary work by giving a com-







THE DISTRIBUTION OF MISSION HOSPITALS

parison of the number of people in America to each physician as over against the number of people in the non-Christian world to each Protestant medical missionary. Such a comparison does not recognize the real basis of the work for which it appeals. Also it generally is made without giving weight to the fact that many of the non-Christian countries have a very appreciable body of well-trained native physicians. It fails to recognize other sources of medical attention than those provided by Protestant missions. For example, the Roman Catholic missions report one hundred and fifty hospitals in Africa, as compared with eighty-five reported by Protestant societies.

In recognition of the true purpose of the whole medical endeavor of Christian missions, mere numbers of physicians or hospitals do not stand in the place of first importance. Ought we not rather to learn whether these medical centers are strategically located in the light of the message they bring? Ought we not also to ask whether or not these hospitals are being equipped by the Church at home so that the practical Christian message which they are delivering will come with greatest force?

GROWTH IN MEDICAL MISSIONS 1900-1915 MEN-FOREIGN PHYSICIANS

1900 - 496	
1915 - 743	
WOMEN-FOREIGN PHYSICIANS	
1900 - 223	
1915 - 309	
TOTAL-FOREIGN PHYSICIANS	
1900 - 719	
1915 - 1052	
HOSPITALS	
1900 - 379	
1915 - 703	
DISPENSARIES	
1900 - 783	
1915-1234 (4.1 生) (4.1 生)	1

COMPARISON COMPUTED FROM DR. JAMES DENNIS' "SURVEY" AND FROM THE "WORLD STATISTICS OF CHRISTIAN MISSIONS"

The Value of Medical Missions

BY R. FLETCHER MOORSHEAD, M. B., F. R. G. S.

The following are some ways in which Medical Missions attest their missionary value, and exhibit their striking influence in the extension of the Christian faith.

I. Evangelistic.

- (a) As a Pioneer Agency:
 - 1. By overcoming hostility and prejudice.
 - 2. By destroying superstition.
- (b) As a Direct Spiritual Agency:
 - 1. By procuring a wide diffusion of the Gospel message.
 - 2. By exhibiting an object lesson of the Gospel.
 - 3. By securing time for repeated presentations of the Gospel both by lip and life.

II. Social.

As a Christian Social Agency:

- By weakening such systems as caste and child marriage.
- 2. By acting as centers for public health reforms.
- 3. By imparting a new standard to human life, especially that of womanhood.

III. Educational.

- (a) As a Christian Educational Agency:
 - 1. By supplying scientific medical knowledge.
 - 2. By training native medical students, and raising up native medical missionaries.
- (b) As a Christian Philanthropic Agency:
 - By training the Native Christian Church in true Christian philanthropy.

IV. Economic.

As a Missionary Health Agency:

- 1. By diffusing a proper knowledge of the preservation of health amongst the missionary staff.
- 2. By treating sick members of the staff.
- 3. By guiding the health administration of missionary societies.

Equilibrium in Medical Missions

CAROLINE ATWATER MASON, BEVERLY, MASS. Author of "The Little Green God," Etc.

N an old legend we are told that when the Romans with Pompey at their head forced their way into the Holy of Holies of the temple at Jerusalem, a rustle as of wings was heard and a mysterious voice pronounced the words, *Let us depart*. The Roman general finding the shrine bare and empty turned away in disappointment, having looked for some imposing presence.

Today, in the recesses of our souls we sometimes seem to hear faintly a voice which whispers, "Let us depart," for more and more with the passage of time we lose our sense of the Presence on the Altar,—it seems to flee before the noisy intrusion of external

accomplishment.

In Bethany the problem set before the Christian disciple's consciousness was to reach an equilibrium between the spirit of Mary and the spirit of Martha. The problem faces us today to solve for ourselves. We know that when the meditative spirit has prevailed in certain periods of the Church's life, it has led to barren introspection and morbid self-analysis. In our own day Martha's restless spirit not only dominates largely, but threatens to dominate entirely. Here is a menace to missions, and, in a peculiar degree, to medical missions.

Perhaps since the Apostolic age no finer equilibrium was ever struck between the mystic and the administrator than in the lives of the Apostles of our modern Protestant missionary epoch. William Carey, landing at Calcutta in 1793, initiated legal measures for the suppression of infanticide, suttee and the burning of lepers; he achieved the first translation of the Bible into Hindu dialects; gave to India the first printing press on an organized scale, the first paper mill and steam engine, the first savings bank, the first native Christian schools, the first attempt at medical missions. But in all that he did Carey, and the men who followed him, sought primarily to give the heathen people the light of the knowledge of the glory of God, in the face of Jesus Christ. They did not labor in the name of science or of philanthropy; these had their contribution to make, but the name of Christ was all and in all.

Nowhere was this more conspicuously illustrated than in medical mission work. The men who definitely developed the practise of bodily healing as an integral part of foreign missions, beginning with Dr. John Scudder in 1819, took their commission from Christ as their great Exemplar. As they went about exercising their power over unclean spirits and diseased bodies they preached

the gospel of His Kingdom and in so doing brought to tortured human beings release from the sin, so often the root of suffering. Their ideal has remained to this day, although it may suffer change in obedience to the spirit of our age.

Our age is materialistic. We were never so concerned, perhaps, for the good of our neighbor, but our thoughts fly little higher than his physical improvement. Bergson, the French philosopher, after describing the enormous advance in physical science in every department of human activity, which has marked the last fifty years, sounds a note of warning. Atrophy of our spiritual powers he foresees as inevitable if our material and practical development exceeds our growth in the life of the Spirit.

Another philosopher, unhappily anonymous, has said:

"We should beware lest harm come to our neighbor * * * through the contagion of an ideal of material comfort as the greatest earthly good; for even perfect physical well-being has its limitations as a solution of the problem of existence * * * Will the present sense that one's neighbor should have similar clothing and similar modern conveniences to one's own prove a lasting basis of human brotherhood? The love of one's fellowman must be fed from deeper springs.

"We have need of profounder faith, and of more poignant fear than this age knows. I am not sure that all the physical benefits that could be imagined or enumerated for ourselves or for others could make up for the supreme loss in this shifting the attention, altering the whole emphasis of life in the innumerable ways in which the physical now obtains over the mental and spiritual. We look longingly back to our forefathers, who lived primarily in the spirit, with constant sense of spirit-values."

The fathers, who "gave themselves unreservedly for this glorious cause" (to use Carey's own words), placed supreme emphasis, we know, on the things of the Spirit. Today the Church at large seems hardly so much as to have heard whether there be any Holy Spirit. Accordingly the thought swiftly finds expression: Why should physicians in Christian lands concern themselves with the religious life of those to whom they minister? Why not labor simply in the name and for the sake of science and humanity? This question may be pressed home ere long with fresh emphasis.

At Cannes, France, in the Spring of 1919, at the Inter-allied Red Cross Conference, resolutions were passed proposing to extend the work of this magnificent organization so that it may "spread the light of human science and the warmth of human sympathy into every corner of the world, and shall invoke in behalf of the broadest humanity not alone the results of science but the daily efforts of men and women of every country, every religion and every race."

This is a thrilling, an imposing program; not only is it interallied, but international, not only inter-denominational, but interreligional,—a world's medical mission. We must rejoice to see this day and greet the project with a cheer; the only misgiving might be whether, the Christ motive being here omitted, the purpose is fed from springs deep enough to sustain in perpetuity the prodigious sacrifices connoted. For the call of the non-Christian world is not an emergency call; it is two thousand years old and older; its response must go out into an indefinite future. That world is starred over with hospitals, with asylums for the blind and deaf, and for lepers, and with native schools of medicine, all permanently established by the unwavering labor of Christian medical men and women sustained through their lifetime. It is not a light undertaking this, to cleanse and lift up the cankered and leprous races of the East, and only dedicated lives can suffice to carry out that undertaking through generation after generation. There must be a sufficient dynamic.

Some one remarked to a nurse in a smallpox hospital, "You must have a great enthusiasm for humanity to carry you through such work as this."

"Enthusiasm for humanity!" she exclaimed, "that would not keep us here an hour. It is the love of Christ that constrains us."

The crux of the matter is here: there are those among us who, hearing of the mighty work projected by the Red Cross, advocate handing over to these latest comers in the field, in due course, the enterprise of Christian medical missions. To these who come in the name of philanthropic and scientific activity, the men and women who have labored in the name and for the sake of the Great Physician may be asked to surrender their task. To do this would signify a crucial yielding to the spirit of the present, far-reaching in its effect upon the future. It would be the voice of Martha drowning out the voice of Martha's Master in one more realm of life.

But surely the privilege of serving as the Christian physician to the woes of the non-Christian world is one too high to forego, too sacred to renounce. Lowly love still claims its seat, as of old in the household at Bethany, and though we speak with the tongues of bacteriologists and ophthalmists, and have not love, we may become as sounding brass. The loudest voice is not sure to be the true voice. Mary's voice was not even heard. She sat at Jesus' feet and heard His word. "Now Jesus loved Martha and her sister," but it was not Martha, careful and troubled about many things, who received His recognition. Does not our age need above all other things to re-learn the practise of the presence of God?

Who's Who in Medical Missions

BY BELLE M. BRAIN, SCHENECTADY, NEW YORK

In recording the achievements of these medical missionaries, little is said about the spiritual side of their work. This is to avoid repetition. In every case the story is the same. The preaching of the Gospel was the supreme aim of these men and women, the healing of the body a means to this end. Their methods really vary but little. It is to be regretted that, owing to lack of space, the names of many medical missionaries whose achievements entitle them to mention have been omitted.

JOHN THOMAS who went to India with Carey in 1793, designated as a "medical evangelist", was the first modern medical missionary. In 1800 he won Krishna Pal, the first trophy of medical missions and the first convert baptized by Carey, by preaching Christ to him while setting his broken arm.

Theodosius Vanderkemp, a Dutch physician who sailed for Cape Town in 1798 when over fifty, was the first medical missionary to Africa. He acquired great influence with the natives and opened the way for later missionaries.

DOCTOR JOHN SCUDDER, a New York physician who sailed for Ceylon in 1819, was the first medical missionary from America. He was besieged with patients wherever he went and his operations were regarded as miracles. Six of his sons and two of his grandchildren became medical missionaries.

Doctor Asahel Grant, who arrived at Urumia in 1835, was the first medical missionary to Persia. He acquired great influence and his fame spread far and wide. Patients came from long distances and it is said that even "haughty Mohammedan mullahs kissed the hem of his garments."

Doctor Peter Parker was the first medical missionary to China. He founded the first hospital in China at Canton in 1835; treated 53,000 patients by his own hand; trained the first Chinese medical students; and did so much to disarm prejudice that he is said to have "opened China at the point of his surgeon's lancet." The Chinese Medical Missionary Society, first of its kind, was organized at Canton in 1838 to aid his work. The Edinburgh Medical Missionary Society, founded in 1841, resulted from a visit to Scotland.

Marcus Whitman seems to have been the first medical missionary martyr. He was appointed missionary physician to Oregon in 1835, and made large use of his medical skill for the Indians and also for his associates in other stations of the mission. In 1847, he was murdered by the Indians at Waiilatpu.

DOCTOR CORNELIUS VAN DYCK, who went from America to Beirut, Syria, in 1840, was equally famous for his medical work

and for his translations of the Arabic Bible and numerous scientific works. He was professor in the medical department of the Syrian Protestant College and held clinics at St. John's and St. George's hospitals. On his fiftieth anniversary the Greeks placed a marble bust of him in the court of St. George's which was the first bust erected in Syria in modern times.

DAVID LIVINGSTONE, who sailed from Scotland to South Africa in 1840, had expected to be a medical missionary to China. But his medical training proved of the highest value in Africa and it is doubtful whether he could have opened up the continent without it. According to Blaikie, "the entire cause of medical missions received a great impulse through him."

DOCTOR AZARIAH SMITH, who went out from America in 1842, was the first medical missionary to Turkey. He soon acquired great influence, especially as a cholera fighter. Wherever the disease appeared he appeared also, and throughout Asia Minor both Moslems and Christians blessed him for his help. "Dwight's Cholera Mixture" widely used in the United States in 1849 and "Hamlin's Cholera Mixture" famous later on, were both variations of his original prescription.

Doctor George E. Post, professor of surgery for almost half a century in Syrian Protestant College, Beirut, (1868-1909) ranked as the greatest surgeon of his day in the Orient. He is said to have performed more major operations than any other medical missionary. He was decorated by many governments.

Doctor James Curtis Herburn was the first medical missionary to Japan (1859-1892) and opened the first dispensary. His skill as a physician did much toward breaking down opposition to foreigners. He was also eminent as a lexicographer and translator and on his ninetieth birthday was decorated by the emperor with the "Imperial Order of the Rising Sun."

Doctor Clara Swain, who was sent to India in 1869 by the Woman's Missionary Society of the Methodist Church, was the first woman medical missionary. In January, 1874, she opened at Bareilly the first hospital for women in heathen lands. Her success in disarming suspicion, opening zenanas and training native girls in medicine was so great that women physicians were soon sent to every land.

Doctor Fannie Jane Butler, who went to India in 1880, was the first English woman medical missionary. In 1888 she was sent to Shrinagar, Kashmir, where Isabella Bird Bishop, the famous traveler, saw her work and was so much impressed with it that she gave money to her for a hospital for women.

Doctor Horace N. Allen was the first regularly appointed missionary to Korea (1884). His medical skill opened the way

for the Gospel and he gained great prestige by saving the life of the King's nephew when the native doctors were trying to staunch the flow of blood by pouring melted wax into the wounds.

Doctor Mary Pierson Eddy, who was born in Syria of American missionary parentage, was granted in 1893, after a medical course in America, the first permit ever issued by the Turkish government to a woman to practice medicine and surgery. In 1908 she opened, near Beirut, the first sanitarium for tubercular patients in the Ottoman Empire.

DOCTOR JOHN G. KERR was head of the hospital founded by Peter Parker at Canton from 1873 to 1899. Under his supervision 700,000 patients were treated; 48,000 operations were performed; and 150 Chinese students were trained in medicine. He published in Chinese 32 volumes on medicine and surgery, and opened the only insane asylum in China.

DOCTOR SAMUEL R. HOUSE, an American missionary, rendered heroic service in Bangkok during the epidemics of cholera in 1849 and smallpox in 1857. He was frequently honored by the Royal House of Siam and was appointed physician to the king.

Doctor Dugald Christie, a Scotch missionary, founded in Manchuria more than 30 years ago a medical mission which has been a mighty power for Christianity. In 1911 he and his assistants saved Mukden, when the pneumonic plague was sweeping over Manchuria.

DOCTOR THEODORE LEIGHTON PENNELL, an English missionary, who died at Bannu in 1912, worked for nearly twenty years among the fierce hill tribes on the Afghan frontier. He made long tours in native dress often treating 200 cases in a day and robbers and brigands frequently came to his hospital at Bannu.

DOCTOR JOSEPH P. COCHRAN, founder of the Westminster Hospital, Urumia, was famous throughout Persia and the regions beyond. His influence was unlimited with all classes and creeds. During the Kurdish invasion of 1880 he saved Urumia and was twice decorated by the Shah.

Doctor Wilfred T. Grenfell, of the mission to the Deep Sea Fishermen, ministers to the Labrador fisher-folk along 2,000 miles of bleak North Atlantic coast. Several hospitals have been established and in summer his hospital ship, *The Strathcona*, makes the rounds. He was decorated by Edward VII with the "Order of St. Michael and St. George."

Hudson Taylor, founder of the China Inland Mission and director for forty years, found his medical training invaluable in winning the Chinese and in caring for the missionaries and native helpers in stations remote from a physician.

John Kenneth Mackenzie, who went out from England to China in 1874, won great favor for medical missions by curing

the wife of Li Hung Chang when the native doctors had given her up. A fine hospital was built for him at Tien-tsin with Chinese funds, and by official request he established the first government medical school in China. He was decorated with the "Star of the Order of the Double Dragon."

Doctor Martha Sheldon, an American missionary, spent twenty years at Bhot on the Tibetan border. Her fame spread far and wide and more than once she was able to make tours into the Forbidden Land. Many lamas came to her for treatment.

Doctor Mary Fulton, an American missionary who went out in 1885, developed at Canton, China, the great plant consisting of the David Gregg Hospital, the Hackett Medical School and the Julia M. Turner Training School for Nurses, which constitutes the largest medical work for women in China under one missionary. She has translated text-books on medicine and surgery which are used throughout China.

Doctor Elizabeth Reifsnyder, who arrived in China in 1884, and is now head of Margaret Williamson Hospital, Shanghai, has exerted tremendous influence through medical work. It is said that some of the tumors she has removed are the largest recorded in the practise of surgery. On her 25th anniversary in 1911 she reported 800,000 cases treated in the hospital.

Doctor Fred Douglas Shepard and his wife, also a graduate physician, did a great work at Aintab, Turkey. Doctor Shepard was head of the Azariah Smith Memorial Hospital and professor in the medical department of Central Turkey College. Two of his students have attained distinction, one as the leading Armenian physician of Aintab, the other as the most skilful surgeon of Aleppo. In 1915 Doctor Shepard died of typhus fever.

Doctor Arthur Frame Jackson who went to Mukden, Manchuria in 1910 to assist Doctor Christie, died after only ten weeks on the field while fighting the pneumonic plague. His heroic work and tragic death made such an impression on the Chinese officials that after his death they called on his spirit to continue his beneficent work.

Doctor Jacob Chamberlain was trained in medicine as well as in theology. Besides treating the sick and performing countless operations at Madanapalle, his headquarters in India, he organized a well-equipped traveling dispensary which always went with him on his famous evangelistic tours. Chapter 9 of his book "In the Cobra's Den," shows how he combined medical and evangelistic work.

DOCTOR ROBERT LAWS of the Livingstonia Mission, Central Africa, declares that he has never regretted the self-denial it cost to add medical courses to his training. His medical skill has opened many doors, broken down many barriers, and given oppor-

tunity to preach the Gospel to thousands who would otherwise have been inaccessible.

DOCTOR EDITH BROWN is at the head of a medical school for women at Ludhiana, which draws students from all parts of Northern India. By providing special short courses for the hereditary *dhais* or mid-wives, the lives of many mothers and babes have already been saved and much suffering has been eliminated.

Doctor Ida Scudder, associate of Doctor Louisa H. Hart, in Mary Taber Schell Hospital, Vellore, India, has been appointed principal of the Interdenominational Woman's Medical College of South India, opened in 1918. She is a granddaughter of Doctor John Scudder, the first American medical missionary, and a daughter of the late Dr. John Scudder, Jr., Vellore.

Doctor Catherine L. Mabie, at Banza Manteke, Congoland, is a striking example of a doctor who can work wonders with poor equipment. In her "little tin hospital," a two-room building with walls and roof of corrugated iron, some difficult operations have been performed and crowds of black folk have been healed on her long cross country tours.

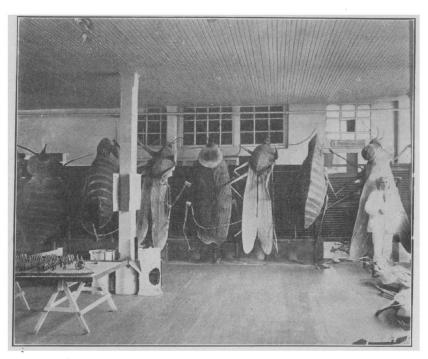
Doctor Eleanor Chestnut did heroic work for ten years at Lien-chou, South China. Before the hospital was built she performed operations successfully in her bathroom. In 1905, she was murdered by a Chinese mob, her last act being to tear off a portion of her dress and bind up the bleeding head of a Chinese lad she noticed in the crowd.

Doctor W. J. Wanless, head of the famous medical mission at Miraj, India, is one of the great surgeons of the day. Patients come to him from Africa, Persia, Arabia and all parts of south India. It is said that Miraj Hospital holds the record for successful cataract operations, 160 having been performed in succession without failure.

Doctor Hu King Eng, the "Miracle Lady," took a full course in medicine in America and returned to China in 1895. She is at the head of Woolston Memorial Hospital, Foochow, and is intensely loved and highly honored by her people.

DOCTOR MARY STONE, the famous Chinese woman physician, who received her degree at the University of Michigan, Ann Arbor, in 1896, is at the head of the Elizabeth Skelton Danforth Memorial Hospital at Kiu-kiang. She is a skilful surgeon, a leader in reform movements, and very successful in all her work.

Doctor Esther Kim Pak was the first Korean woman to study medicine. In 1900, after taking her degree in America, she became an assistant in the woman's hospital at Pyengyang and did notable work under Doctor Rosetta S. Hall until her death in 1910. In 1909 she was publicly honored and awarded a gold medal as one of the first two Korean women college graduates.



AN EXHIBIT TO SHOW INSECTS THAT CARRY DISEASE

Medical Missions and Disease Prevention

BY REGINALD M. ATWATER, M.D., COLORADO SPRINGS, COLO.

N one occasion the Sultan of Turkey, imbued with a fleeting desire to improve the sanitary conditions of his people, required of the Governor of the Province of Damascus a report on the death rate in his province. Part of the report which was returned read as follows: "Since the memory of man, men have lived and men have died in this province. Some die young and some die old, only Allah knows how many have died and from what causes."

Epitomized in this statement we find much of the Oriental attitude toward the fundamental facts of community and national sanitation. To the average American it may well seem a stretch of reason to make collection of vital statistics regarding life, disease and death, an aspect of national sanitation. And yet we should have to begin with just such fundamentals to make an intelligent effort at public health measures. No part of provincial or national administration is so largely dependent on a knowledge

and recognition of carefully collected and interpreted facts as are the measures which relate to the individual and community health of the group concerned.

Success in this direction does not depend alone on the intelligence and cooperation of officials of the community. The Governor of Damascus might even have been a graduate in sanitary science and perfectly aware of the significance of the death rate without advantage to the province. Since public sanitation is merely personal hygiene applied to the larger number, the success of our efforts will depend in no small way on the intelligence of the man in the street. If he has no more concern in such fundamental facts of public health than he has, for instance, in American fashions, he will be of little use in a well organized effort to promote healthful living. Epitomized in this report of the governor we find ignorance of the prime essentials, and we see the utmost importance of education if the civilization in these lands is to be at its best physically.

But what has this to do with medical missions? in the past, medical missionaries have of necessity concerned themselves so largely with the alleviation and cure of disease that time, money and effort have not been available for a large scale prevention of disease. In the past the missionaries who have contributed so much and so untiringly to the betterment of the bodies of men as well as to the redemption of their souls would have been unfaithful to their responsibility had they not given all they had to relieve the appalling need about them. In these days of applied statesmanship in the missionary enterprise it is quite natural that we should begin plans for a comprehensive campaign of prevention of the disease we have labored so long to arrest and cure. The time has come when missionary equipment justifies this new emphasis. Will not the net result of our ministry of healing be greater and more satisfactory if we spend more effort in the anticipation and prevention of disease?

Medical missionary effort in the past has contributed much of great value to the present situation. Had it not been for that which the pioneers have done in the past hundred years we should be unable now to organize any plans for the control and prevention of disease. It is this background on which we must build a system of education of the public in health, hygiene and sanitation, collection of statistics of birth, death and disease, organization of quarantine when epidemic disease occurs, construction of sanitary water supplies and sewage systems and a host of other measures calculated to prolong life and make disease less frequent.

Nor are we to think that nothing has been done in this direction until now. Campaigns of considerable magnitude have

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been conducted among the Chinese for the promotion of public health. This has been organized by men of vision and men of training in this medical specialty and the results have been very favorably commended by impartial observers. From these we may estimate the relative importance of this sort of work.

In a campaign in a city for good health conditions it is obvious that our efforts depend for their success in large measure on the cooperation of our neighbors. Precisely so in the community of nations our own efforts toward improving sanitary conditions in America are qualified by the help our neighbor nations give us. Though we have by desperate means succeeded several times in stamping out cases of the plague, as it has occurred in our western and southern ports, the fact that our Asiatic neighbors still have endemic sources of the disease makes it necessary to uphold a rigid quarantine. This quarantine must be upheld against ships that might be conveyors of the disease and extensive and expensive precautions must be taken against rats, squirrels and fleas through which the disease is kept alive.

The countries we usually speak of as non-Christian are the countries which form the great reservoirs of epidemic disease—as in plague, cholera, yellow fever, malaria, typhus fever, small pox and the parasitic intestinal diseases. So our efforts toward control of these diseases are not limited in their benefits to the countries where the efforts are put forth, but all the world is directly benefited by the elimination of chances of infection in each of these diseases.

Take for instance the plague. There have been for ages four centers where the fire of plague has smouldered, occasionally breaking forth in great conflagrations. One center is on the eastern slope of the Himalayas from which the great Hongkong epidemic in 1894 came. The western slope of these same mountains has another center, probably connected with the first. This was the source of the Bombay epidemic in 1896 and the disease is still left in Bombay. The third source of plague exists from about the center of Arabia to Mesopotamia. From this area the Black Sea and Persia were infected. The fourth great endemic area is in the interior of Africa, near the source of the White Nile in Uganda. Each center is the very heart of a non-Christian country. havoc wrought by plague is hardly to be comprehended in complacent America. Its inroads in India alone since 1892 have been terrible. In 1907 over one million persons died of plague in that country. In the winter of 1910-11 one of the most virulent epidemics of modern times occurred in Manchuria, the mortality being over 90 per cent of those sick with the disease.

Carefully planned preventive measures organized and backed adequately have demonstrated the possibility of exterminating

plague in these very countries where it is most common. The efforts of the United States against plague in Manila have been so successful that plague has disappeared in that city. There is no good reason why we might not apply similar methods of proved success in these smouldering centers and save untold and uncounted deaths in the future from a preventable disease.

Smallpox is a disease against which sanitation—that is improved living conditions—has no power at all, but against which, fortunately, we have an almost perfect preventive measure. The present century in America has no concept of the ravages of this disease which occurred here a hundred or more years ago. Reliable data available indicates that during twenty-five years of the eighteenth century, fifteen million persons died of the disease. Campaigns for education of the public, where smallpox is still a menace, in the effectiveness of vaccination can be conducted at a fraction of the cost of the ravages of the disease in one year.

Facts recently adduced by a missionary in China show that the various boards operating in China alone have lost in recent years from disability and death caused by typhoid fever and smallpox among the missionaries themselves, a total of no less than \$200,000, considering the original investment in the training of the missionaries. Smallpox and typhoid fever are essentially preventable diseases. Two hundred dollars worth of the appropriate vaccines would have reduced this loss to practically zero.

Beyond and above these, a very great opportunity opens in expansion of our work to prevent infant mortality, infant blindness and the early acquiring of chronic disease. There are untouched fields of opportunity in tuberculosis, which we have always with us, in leprosy—again particularly common in non-Christian lands—in typhoid fever and typhus fever, in dysentery and the acute infections of childhood: in all these the application of modern methods is sorely needed to relieve in a measure the overwhelming load on the hospital equipment and the medical staffs.

After all, if we live up to the tremendous opportunities in preventive measures ahead of us, we may find that experience gained abroad may be most useful here at home in combating some of these universal diseases, and this bread that we cast upon the waters will not fail to return to us in due season. Even from merely selfish motives we ought to go into this new work with a powerful emphasis. We have, to be sure, motives higher than selfish interest. We rely on the background of the past with great faith in the future if we should be found faithful to our new obligation and opportunity—that all the world may indeed have Life more abundantly,



HOW THE NEW CHAULMUGRA OIL TREATMENT HELPS THE LEPERS
A series of pictures of a Japanese leper taken at various periods during eight years
treatment

Ridding the World of Leprosy

BY MRS. WM. M. DANNER, NEW YORK

"HERE are a good many charitable works in the world, but caring for lepers is the greatest," said the Japanese Governor of North Sang Province in Chosen, when he was a guest at the opening of the Taiku Leper Home.

"Accustomed to look for an ulterior motive in the apparently philanthropic deeds of neighbors, the Oriental," says Dr. McKean of Siam, "is forced to admit some cause that he cannot explain

when he sees missionaries at work for lepers."

Leprosy is the most ancient disease recorded in history. It is mentioned in an Egyptian papyrus dated over six thousand years ago. It is a disease "sui generis" not originated by food, climate or unsanitary conditions, though these factors may predispose. While leprosy abounds chiefly in Oriental lands, every country has its quota. Experts estimate at least two million lepers in the world, and of this number India has the largest proportion. ern China is seriously stricken, having probably 200,000. according to statistics, had 40,000 ten years ago. In Africa a sinister band surrounds the continent, broken possibly at two points on the west coast. Madagascar is affected with leprosy to a serious extent; Cape Colony deports its worst cases to Robben Island. The disease is also found in Iceland, Lapland and along the Russian border of the Baltic. Whole islands in the South Seas are severely affected, and South America has endemic foci. In the Philippines there are over 5,000 known cases. The first case reported in Hawaii was in 1850, but there are only 700 lepers now on Molokai and in the Receiving Station at Honolulu. The United States has five hundred or more lepers scattered through at least nineteen states. Large numbers are also found in Canada and Mexico.

Here is a problem in world sanitation as well as in evangelization. It should be worked out for humanitarian, and economic as well as for Scriptural reasons. In the balance is not only intense physical suffering but menace to the healthful community. The leper should have proper care from the standpoint of public health and because of the protection such care affords. The problem has been more definite since Hansen discovered the bacillus of leprosy in 1874, and although no cure was known it was found that ointments, baths, medicines and comfortable surroundings alleviated suffering. Numerous serums and vaccines were tried but the results were negative. More encouraging results have come from experiments with chaulmugra oil, first made by Dr. Victor G. Heiser in the Philippines. This oil is an indirect product of a tropical tree growing wild in India and Burma, and now cultivated in Siam and the Philippines. Its fruit, semething like grapefruit, has large seeds from which the oil is extracted. This is an ancient remedy which few stomachs could long endure. Under the new formulae, mixed with resorcin and camphor, given hypodermically, the systematic use of chaulmugra oil sometimes stays the disease. In many parts of the world, negative cases are discharged, on parole. This does not prove that a cure has been found, but is encouraging.

Sir Leonard Roger, M. D., of Calcutta, has given new impetus to the treatment by the use of gynocardate of sodium, one of the products of chaulmugra oil. The percentage of failures in his cases is very small. In Honolulu specialists in research are at work and are attaining practical results. But a doctor remarks, "One cannot be sure that a case of leprosy is cured, unless a com-

plete post mortem examination determines the point."

Governments have been dealing with the medical phase of the problem. Five hundred years ago there were 21,000 leper asylums large and small in Europe. In Great Britain alone there were 112, and in France 2,000. Stringent laws resulted in the disappearance of leprosy there and sporadic cases that appear today are traced to eastern origin.

Great encouragement has been given to the campaign to stamp out leprosy by the effective policy of the United States in Hawaii and the Philippines. Molokai, the oldest leper colony under the Stars and Stripes, occupies only one peninsula of this noted fishing and hunting resort, and in thirteen years the number of patients has been reduced by half. In the Philippines the government a few years ago segregated 9,000 lepers on Culion Island and today only 5,000 remain. In the United States two state homes have been established—one, fifty-seven miles north of New Orleans, where 105 patients are cared for, the other on Penikese Island, Massachusetts, where there are only eleven patients, and

these imported. Harvard School of Tropical Medicine maintains a laboratory there. Because of the "Leprophobia" in communities where the disease has been found and because of the cruel treatment of such cases the need for a National Leprosarium has come to be realized, for which the Mission to Lepers started a movement to secure \$250,000 appropriation. A site has now been selected and work will be begun as soon as the title is acquired. Here the Public Health Service will provide food, clothing and housing for all persons afflicted with leprosy under Federal control. The necessity for such a home has been recently emphasized by the return from France of two of our soldiers suffering from this disease.

Japan has six government asylums, by-products of Christianity, caring for about 2,000 pauper lepers and officials have under consideration a program of segregation by provinces.

Siam is entering upon a campaign. The government has appropriated 10,000 ticals (\$4,000) toward leper hospital work at Chiengmai and a commission is appointed to deal with the question of nation wide segregation.

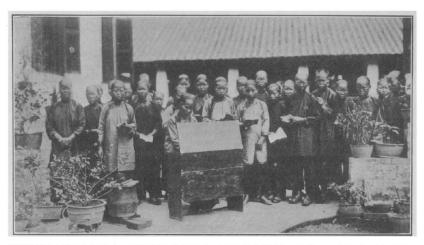
China, instead of shooting and burning these outcasts as formerly, now has some signs of awakening. In Canton District \$3.00 a month mex. each is appropriated from Government funds for some 900 lepers.

The Chosen Government has made a proposition to the missionary doctors, under a cooperative plan to help care for Korean leper patients.

India is alert and the government has made a grant, providing needed funds to give medical treatment to all patients now residing in the leper hospitals in India. The Mission to Lepers has called an All India Conference for Calcutta to plan concerted action among agencies at work.

The Christian's program for a whole work for the whole man was made by the Master in Matthew, 10th chapter, 8th verse: Confronted with their condition, our Lord said, "Cleanse the lepers." The churches are doing this through their missionaries and through the agency of "The Mission to Lepers." Twelve American and eighteen European foreign missionary societies unite in giving service at 92 stations and 30 homes for untainted children of lepers throughout the world. Here is an opportunity and a responsibility for Christians to support this work.

The first object of the mission is to preach the Gospel to the lepers. But where there is such physical suffering, and so many homeless outcasts, relief must be given before Gospel teaching. Concrete religion is applied with the lotions, salves and antiseptic bandages. Shelter is provided, then they are told of the Christian's "Shelter in the time of storm." As clean clothes are given, the need of being clothed with Christ's righteousness is explained.



CHINESE LEPERS IN A CHRISTIAN LEPER ASYLUM (NOTE THE BLIND ORGANIST)

To assume the responsibility of supporting thousands of lepers is no light task. Those adopted are at once given a particular task to perform. Some are trained to aid in the dispensary and in the nursing. Such helpers are laughingly called "oil kings." In one colony forty leper nurses give full time to this work, receiving one dollar and a half per month for the service, but even so there is competition for these positions.

Educational advantages are given those who wish to learn to read and write. Often such patients spend much of their time in reading to their uneducated companions. Debating societies prosper. Games are not forgotten; relay, water and sack races show that these folks have real human joys. One young patient is a

jolly "sleight of hand" performer.

The crowning result is spiritual. To take Christ to the leper is a necessity, if we would "Go into all the world and preach the Gospel to every creature." A suggestive name is "The Complete Life Hospital," another "Garden of Comfort." Churches and Sunday-schools are organized, song and prayer services are held daily, Bible study and Scripture memorizing are encouraged. Native Bible women, catechists and ministers are selected from among the patients and trained for leadership. It is remarkable how the lepers respond to the Gospel story. In some Asylums every patient entering has been led to Christ. Nearly six thousand lepers are now baptized Christians and their desire to be of service is evidenced by changed lives and gifts made through self-denial in the use of their food allowance or the few cents they can earn.

Dr. McKean, Superintendent of the hospital for lepers in Northern Siam, believes, as do other missionaries, that the best results spiritually have come to their general mission work *only* since the asylum for lepers was established; he points out as the cause, a proper response by the Church to the command, "Cleanse the lepers," so long neglected.

Bishop F. W. Warne, of the Methodist Episcopal Church, Lucknow, India, after seeing leper homes at Asansol, Chandag, Pithoragarh, Roorkie and elsewhere, says, "The most encouraging feature is the fact that practically all the lepers who enter the asylums become earnest Christians. The chief way in which they cooperate in the work of the evangelization of India is by forming themselves into intercessory prayer bands. There has been a revival among our people in India, in which the people of the Leper Homes have shared." A missionary adds, "The work among the lepers is a corner stone of the mass movement."

To rid the world of leprosy is the ultimate object of the Mission to Lepers. Complete segregation of the leper will accomplish this, owing to the fact that the disease is not hereditary. "Ridding the world of leprosy" will be accomplished when all nations unite in the world segregation program.

A new World Survey is under way. Blanks are prepared to



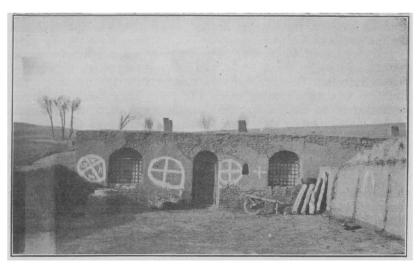
UNCARED FOR LEPERS IN SOUTH CHINA

send to every regional leader for information. The "cleansing of the leper" will be included in the world task of the whole church.

The Mission to Lepers is international and interdenominational and therefore appeals for the loyal support of every American citizen. In order to fulfill the Great Command of our Lord, every pastor can preach on this opportunity, every Sabbath School teacher can tell his pupils, every Young People's Society can hold a Leper Mission meeting, every church can have a day of prayer for lepers, every community can enlist interest and everyone can include the leper in his benevolence. On special anniversaries the "Daily Bread" League members provide the food for some leper hospital, for the day.

The Mission to Lepers is making what Dr. Mott calls "the most practical demonstration of the Christian religion," for its hospitals are living witnesses for Christ. Dr. Bruce S. Wright felt this when at Culion he said, "In the afternoon, just before we left, I stood outside the Protestant Chapel. One hundred or more lepers were gathered within-the happiest, cleanest, most intelligent group that I saw-singing and listening to talks by Mr. Danner, Dr. Rader and Dr. Rodgers. As the service was dismissed a shower passed. One of the lepers, as he came out, touched my hand. But I was not afraid. I looked out over the bay; there I beheld the clearest, most wonderful rainbow I have ever seen, rising, it seemed, straight out of the quiet water. I said to myself, 'Yes, Christ has given to the lepers of the world the colorful rainbow. They see a different world from what their fathers saw. The rainbow has at last been put in their sky, and rises straight out of the broad, deep waters of a Christianized human sympathy.' To whom shall the credit be given for the changed attitude toward the leper? To Christ, of course. How slow we have been in coming to Jesus' mind in this matter. Two thousand years ago, He did what we are only beginning to do. Jesus put the rainbow in the lepers' sky."

[Send to Mr. W. M. Danner, American Secretary the Mission to Lepers, 156 Fifth Avenue, New York, for literature and other information on this subject. The Mission to Lepers, which cooperates with 33 societies and denominations is conducting work in 92 asylums and stations and needs at least \$200,000 a year from American Christians to care for these sufferers.]



SIGNS USED BY CHINESE TO KEEP PLAGUE AWAY

An Organized Fight Against Death

BY DR. GUY W. HAMILTON, SHUNTEFU, CHINA Physician in Charge of the Hugh O'Neill Memorial Hospital

THE characterization of China as the "Land of Sorrows" seems peculiarly appropriate in view of the recurring visitations of flood, famine, plague and civil war which, like a vicious Circe, have attended the course of the young Republic during the past six years. Attracted by the prospect of immediate gain, and unmindful of the certain consequences of such a course, the Chinese have, for generations, persisted in the deforestation of the hills, with direful results. Without the natural barrier of trees, the torrential rains in the mountains become devastating floods in the plains, causing destruction of crops and the entire population of towns and villages, with the creation of wide-spread famine conditions and attendant pestilence.

Twice during the past ten years the deadliest of these pestilences, pneumonic plague, has assumed epidemic proportions and

threatened to sweep the country.

By a grim coincidence both of these recrudescences of the disease synchronized with the Chinese New Year. At this season, it is customary for every Chinese to discontinue his usual occupation, and, regardless of distance or other difficulties, to return to the ancestral home, there to spend the great national festival with family and friends.

The demonstrated carrier of plague infection is the marmot,

a small, prolific, fur-bearing animal indigenous to Mongolia and the far north of China.

Thousands of Chinese from every province, attracted to these regions by the lucrative trade in furs, became active carriers of plague infection through intimate contact with the marmot. The situation was an alarming one. The New Year would mark the beginning of an exodus from the plague areas of these thousands of fur merchants on their long, overland journey to their homes. The certain results were more readily foreseen by the medical profession than by others of the foreign population in North China, and precautionary measures were immediately instituted.

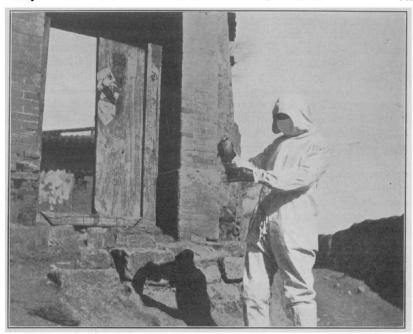
The Minister of the Interior appealed directly to the missionary body, and although engaged to the full extent of their time and ability in the administration of their own mission hospitals, the missionary doctors in Chihli, Shansi and Shantung,

responded to the call almost to a man.

It was early recognized by the doctors that the first line of defense must be at the mountain passes where the home-going multitudes would emerge upon the plain. Failure to command these places of ingress would inevitably result in the speedy infection of the native hostels situated at regular intervals along the caravan routes, and of all points served by the railway.

The doctors, when they enlisted in the work at the request of the Department of the Interior, with authority directly from the Peking Government, supposed the way to be clear to them. It was indeed a damper, therefore, to receive a rebuff from the military governor of the threatened province of Shansi, when they applied for cooperation in isolating the infected areas. His Excellency was the owner of stock in the railway which the proposed quarantine would temporarily close to traffic. He professed to be unconvinced that the heavy toll daily being exacted by the infection was due to plague, and produced native medicine men who testified that the cause of the epidemic was a temporary disturbance of equilibrium between the hot and cold vapors, which regulate all human bodily metabolisms.

Human life is held in light esteem in China, and the representations of the missionary doctors that the unrestricted traffic from the infected centers would result in a loss of life, such as the country had seldom witnessed, was unconvincing to the thousands of fur merchants behind the mountain passes, and waiting to journey to their homes. In the meantime, precious time was being wasted and each passing day witnessed an alarming accession of the epidemic. When the establishment of an effective quarantine seemed out of the question, a providential intervention changed the situation completely. The plague appeared in the household of the refractory Governor and carried off several members of his



A MISSIONARY PHYSICIAN GETTING SPECIMENS OF SPUTUM

body-guard. The sudden invasion of the grim reaper accomplished, in a few hours, what days of reasoning and persuasion had failed to do. Under less tragic circumstances, the panic of the Governor and entire entourage would have been ludicrous. As if to atone for previous indifference and antagonism, the Governor began to cooperate wholeheartedly.

The doctors, however, were not so optimistic as to consider the mere picketing of the Governor's soldiers at the mountain passes a solution of the quarantine difficulties. Money talks a variety of languages, and the average Chinese soldier is an easy mark for its blandishments. In order to provide against this unavoidable leak, the field force of plague workers was organized into units. Each unit was directed by a doctor, and comprised a laboratory contingent, a scouting band or patrol, and a burying squad.

The patrols constituted the eyes of the entire organization, scrutinizing every passenger on the road. Unless he passed muster, the traveler was placed in a detention camp, and kept under observation for from four to six days. Clear cases of plague, of which there were many, were conveyed to the isolation camps.

The doctor and his assistants secured immunity in the midst of these death-dealing influences only by the exercise of a laborious and painstaking technique. The mistaken assumption that the epidemic was bubonic in type, where contact was necessary to infect, cost a number of doctors their lives. From that time there were no illusions among plague workers as to the deadly character of the infection. The personal equipment of each worker consisted of a complete suit of oilskins with hood, capable of enveloping every part of the wearer's body; top-boots reaching above the knees; surgeons' rubber gloves, and last but of first importance, a respirator composed of surgical gauze, to cover completely the nose and mouth.

The fully panoplied plague worker, mounted and ready for action, presented a striking resemblance to the notorious "Ku Klux" night-riders after the Civil War days in America. His appearance in a plague-stricken village often inspired more terror among women and children than did the presence of the plague itself. The treatment of plague by medicinal or other means is futile, though several native remedies advertised as specifics were eagerly purchased by the people.

The foreign doctor's sole reliance was prophylaxis, applied to the person of the living victim, the bodies of the dead, the infected houses and their contents, and to every one coming in contact with

the infected individual or thing.

Sputa and blood were collected and sent to the laboratory section, to be reported on, and it was only after the incontestable verdict of the microscope, or culture-media had been received that disease or deaths in new centers were ascribed to plague infection. In some instances the entire population of villages and towns was annihilated, while again remarkable cases of natural or acquired immunity were brought to light. On the brick-built bed in one house were found four dead bodies, while the only surviving member of the family, a lad of eight years, sat beside the dead keeping lonely vigil. Another instance of absolute immunity was that of a beggar, who acquired a modest competence by hiring himself out as undertaker, in the caring for the bodies of plague victims. Afterward this beggar was fumigated, suitably clothed and used in the same capacity by the missionary doctors.

The dead bodies of plague victims were to be found everywhere along the trade-routes leading from the mountain passes. One unburied body might become a focus of infection for hundreds of persons journeying by the same route, hence the importance of searching out these bodies, and giving them appropriate burial.

The peculiar religious superstitions of the Chinese as regards the preparation and burying of the dead were a constant source of difficulty to the burying squad. To outwit the doctor and his undertakers, the family and friends of the deceased used many subterfuges. With the certain knowledge that a house concealed the bodies of plague victims, it was frequently necessary for the squad to spend hours in discovering these. The cupboard where the family clothing and bedding were kept afforded a place of concealment; empty grain sacks were utilized for the same purpose, and in numerous instances, a body would be found secreted amid the shocks of fodder stored on the flat roof of the dwelling.

Treatment of the dead with quick-lime, and deep interment were not always proof against ghouls in the shape of hungry, half-starved dogs, with which the Mongolian desert is infested. Reburying was often necessary and added greatly to the labor.

Hundreds of miles were traveled on horse or donkey-back, tens of thousands of houses and their inmates inspected, the dead interred, and the living admonished as to the best means of avoiding infection.

The problem of safeguarding the railways of the country from infection presented special difficulties. With reference to the line to which the infected territory was tributary, the doctors were unanimously agreed that it should be closed. In the case of the great Peking-Hankow trunk line connecting the north and south of China, the territory between Peking and Shunteh-fu, a distance of three hundred miles, was divided into four parts, with a missionary doctor superintending each section. Each train carried a hospital car capable of accommodating seven or eight patients. The doctor and his staff inspected every passenger at the railway station, before the individual was permitted to purchase a ticket. Suspects were detained for a period of time covering the incubation of the disease, usually four days. An isolation hospital was also provided for infected cases. In most instances these were old temples adapted for use. All outgoing and incoming trains were subject to inspection, and ordinarily the doctor's day began at five in the morning, and ended at nine in the evening. plague developed at any point along the line, the at that place was closed, and appropriate measures were adopted to control the infection.

During the fortnight while the infection was spreading with such alarming rapidity and the best efforts of the little band of workers seemed to check it not in the least, the anxiety of the foreign population of North China was intense. War news became of secondary interest, and the press daily carried plague intelligence on their most conspicuous pages. A feeling of relief, comparable to that experienced at the news of the armistice, marked the first report of the beginning subsidence of the infection.

IN TIME OF FLOOD AND FAMINE

Te American Red Cross, that beneficent agency whose activities are not circumscribed by nationality or class, but are coexistent with human need the world over, came to the relief of the situation in North China during the floods and the famine that followed. The missionary doctor's contribution was the organization of a complete Red Cross hospital unit, capable of caring for the population of an entire camp. There was a central hospital with separate wards for men, women and children; a daily out-patient clinic, comparing in variety of pathological conditions attended with an average free clinic in a western city's slums. All who came to the camp entered by the fumigation and the soap and water route.

It was proved conclusively that the proverbial ounce of prevention is worth a pound of cure, for our wards escaped that dreaded visitation typhus or "starvation" fever, while our sister camps operated by the British were less fortunate.

The mere relating of a few of the outstanding features of this reclamation work does not convey an adequate impression of some of the problems in sanitation. Cleanliness and observance of the ordinary sanitary laws on the part of Chinese of the plebeian order were not to be expected, save under compulsion, and wilful and repeated violations of the rules were dealt with by the canceling of the offender's ration ticket. A mealless day had a remarkable corrective influence in these cases.

The medical staff were not compelled to demit their calling as Christian missionaries when they undertook this benevolent enterprise. While recognizing their paramount duty as clinicians to this great body of dependent humanity, the fact was never lost sight of that the claim was one which could not entirely be discharged when physical welfare was insured.

Many opportunities for Christian witness bearing at the time of dispensing, or lecturing on the elements of hygiene or sanitation to the children in the camp-school, were utilized. Also when an interpreter was needed in the commissary department, a splendid Christian fellow of education and tact was found for the position. Thus, while no stated meetings of Christian character were held, a wholesome, Christian atmosphere was made to pervade the camp, and Christian ideals were impressed in all the manifold points of contact with the people.

It may be added in closing that the missionary doctors derived no pecuniary advantage from this work. The opportunity of serving their adopted country in a large way constituted its own reward, though the Central Government has recently acknowledged its appreciation by granting each doctor engaged in the work the decoration of the sixth order. But beyond every other consideration has been the desire to merit in some measure the commendation of the Master—"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

Equipment for the Medical Missionary

BY P. H. J. LERRIGO, M. D., BOSTON, MASS. Candidate Secretary of the American Baptist Foreign Mission Society

NLY in recent decades have we realized the emphasis which was placed upon the alleviation of physical suffering by Him "who went about doing good and healing all who were oppressed by the devil." For this reason the practise of medicine, in connection with missionary work has too often been a haphazard and inadequate procedure. The medical missionary has been the associate of the evangelist and not infrequently has the man who dealt exclusively with the soul been inclined to depreciate the work of the man who sought to heal the body.

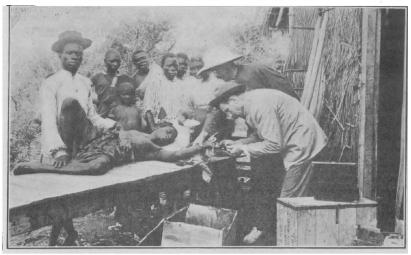
There have, however, been many notable instances where the ability and desire to save men physically has coexisted with a divine earnestness for the salvation of men. Here it has been demonstrated that thorough-going efficiency on the part of the physician has doubled the power of his Christian message.

Within the past twenty years a great change has come in the practise of medicine and surgery in America, as well as abroad. The preparation required of the medical student, the teaching ability and equipment of medical colleges, the requirements of state boards for the practise of medicine, have all been scrutinized most critically and new standards have been set. A broader general culture, a larger technical ability, a familiarity with hospital methods, an alert following of current research, are all expected of the modern physician. The results of this new emphasis are apparent in achievements undreamed of in previous days.

It was inevitable that the work of medical missions should be vitally affected by the new movement. Vigorous, energetic young men, trained in the most advanced schools, and giving themselves to the practise of medicine on the mission field, could not be satisfied with anything less than the highest grade of work; and the results achieved by such men have gradually brought about a new attitude toward medicine and surgery as a part of the great

missionary enterprise.

The leading foreign mission boards are now insisting that medical men whom they send abroad shall be graduates of class A schools, and that in addition to the regular courses of study they shall spend one or two years in hospital work. At times they are urged to make themselves proficient in one or more of the specialties. Under these circumstances the boards should consider themselves pledged to provide their men with the equipment wherewith to utilize their unusual training. To place a well trained medical man in an isolated situation in some foreign field,



OPERATING UNDER PRIMITIVE CONDITIONS IN AFRICA

where he is perchance the only educated physician in a territory extending for hundreds of miles, and among a population of a million or more, and then to deny him the tools of his profession, is to break faith with the man whose devotion has led him to bring an uniquely developed personality to the service of God. It is an economic waste of human skill, which in these days of world need amounts almost to a crime.

ANCIENT AND MODERN EQUIPMENT

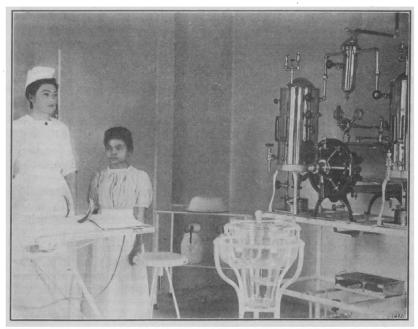
The writer well remembers that when he first went abroad as a medical missionary, one of the secretaries was most solicitous that he should understand that his professional work would be of very secondary importance, and suggested that he would probably have to work for a long time with a pocket case of instruments and drugs. Youth and inexperience led him to undertake the work, even so, trusting the future for developments, but he would have been justified in flatly refusing to go out under such terms, if it had been possible for him to be more adequately equipped. In fairness to the mission boards, it should be said that for a decade or more, they have fully recognized the importance of adequately equipping the medical man, and where the means at their disposal has rendered it impossible to meet every need, no one has felt the deficiency more keenly than the officers of the boards.

Not only personal equipment has been inadequate, but the means have been lacking for taking care of those who are ill. In many cases there have been no hospitals. One medical missionary told of performing an abdominal operation and leaving

the patient under the shade of a tree. Many a skilled surgeon is today caring for serious cases in a meagre mat shed in China or under the straw roof of a little hovel in Africa. The conveniences of the operating room are generally wanting. The writer has operated on a dining table and used a buck saw to sever bones. Sometimes a little shed with a corrugated iron roof is the only available shelter from the tropical sun.

The microscope is indispensable to the physician in a tropical land, but the further equipment of a modern pathological and bacteriological laboratory, which does so much to augment the power of the lens, is often absent, and many a makeshift impairs the work of the otherwise skilful diagnostician and practitioner.

There is a serious phase of this matter of inadequate equipment which is often overlooked, and that is the reaction upon the physician himself. At first there is a whimsical sense of combined amusement and rebellion at the limitations of the case. But if the proper equipment is lacking for long, there comes a growing sense of disappointment, together with a progressive decline in the skilful sensitiveness which accompanies the continued use of instruments of precision. There is not only a failure to acquire the higher grades of dexterity which ought to come with growing



OPERATING ROOM OF A MODERN MISSION HOSPITAL

experience, but there may even be a loss of the skill already acquired, and the physician settles down into the rough and ready commonplaces of "rule of thumb" medicine.

One of the most encouraging phases of the present renewed interest in the foreign mission enterprise, is the very manifest determination to bring to a higher degree of efficiency its medical and hospital branches. The new surveys and campaigns now being outlined by the various denominations provide specifically for adequate equipment of dispensaries, hospitals, medical schools,



A PRIMITIVE STYLE "MEDICINE HOUSE" AND LITTLE TIN HOSPITAL IN THE CONGO

nurses' training schools and laboratories. The young men and women who are now responding to the calls to this branch of service may go forward in the confident assurance that they will not be called upon to suffer as have some of their predecessors for the physical means to make the most of their professional accomplishments.

In connection with the new financial campaigns, both denominational and interdenominational, men and women of wealth may well give consideration to the privilege of furnishing these self-denying young physicians and nurses with the first class, modern equipment needed. The trained powers and consecrated youth, which they are bringing to the task, should lead anyone to covet the opportunity to unleash these powers, and even to augment them by supplying the best kind of professional equipment available to insure their use and growth.

To such it may be of interest to know what is comprised in a modern hospital equipment, and the expense involved. The following specifications and figures for a twenty-five bed hospital, have been furnished by one of the most prominent manufacturers of instruments and hospital furniture in America.

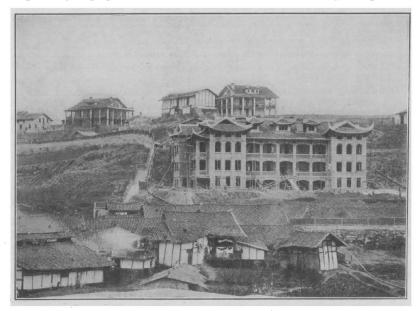
Operating room furniture		
Including operating table, instrument stands and dressing table, solution and irrigator stands, instrument cabinets, stools, etc	\$	800.00
Sterilizing room equipment	Ψ	000.00
Including sterilizers for instruments, dressings, water and utensils, also disinfector and high pressure boiler Ward equipment (25 beds)		5,800.00
Including beds, mattresses, bedside tables, screens, dressing carriages, food carriages, chairs, nurse's desks, stretcher, etc	\$	2,300.00
Including examining and dressing tables, irrigators, chairs, stools, utensils, etc	\$	300.00
Total	\$	9,200.00
X-Ray Installation Complete, 10 KW		
Including tubes for radiography and fluoroscopy, protective screens, fluoroscopic and radio-stereoscopic table,		
plate safe, developing tank, etc	\$	3,000.00 1,000.00
porcelain		800.00 500.00
Total	\$	14,500.00
To this should be added		
Linen for wards, operating room, nurses, etc., including bed linen, blankets, pillows, towels, sheets, gowns, etc Kitchen equipment, including stove, boiler, furniture, china,		1,000.00
cutlery, utensils, etc		500.00
Grand total	\$1	6,000.00

No attempt has been made to include the cost of the hospital building, as this would vary greatly according to the field where it is located. The figures range probably between fifteen thousand and thirty-five thousand dollars for a twenty-five bed hospital.

Nor has provision been made for the furnishing of nurses' dormitories and sitting rooms, as these would naturally be included in the nurses' home, which should be separate. The furnishing of private rooms has also been omitted, but in case these were added, further additions would be necessary to the general equipment. The plumbing, the office and reception room equipment, have been considered part of the building itself, and therefore omitted.

The relative cost would be much reduced by increasing the size of the hospital, as much of this equipment would not need to be duplicated in enlarging its capacity to fifty beds or even more.

The figures given may be considered by some at first glance somewhat high, but it should be borne in mind that an effort has been made to list an adequate, modern, surgical equipment. Modifications might be made, for example, by greatly enlarging the dispensary equipment to accommodate an extensive, out-patient



A MODERN MISSION HOSPITAL IN CHINA IN PROCESS OF CONSTRUCTION

department. On the other hand the cost could be cut considerably by eliminating such items as a disinfector and high pressure boiler; this would reduce the sum by more than three thousand dollars.

It is safe to say that such equipment would rejoice the heart of any medical man undertaking missionary service; and would enable him to do work of a grade similar to that of any first class American hospital, so far as material equipment can contribute to this end.

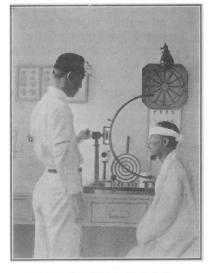
Training Native Doctors and Nurses

BY O. R. AVISON, M. D., SEOUL, KOREA

President of Severance Union Medical College and Chosen Christian College

T the beginning of missionary effort the emphasis, and indeed practically the whole effort, must be put on Christianizing as many persons as possible. In this early stage, the medical energy must have two aims, to relieve as much suffering as possible and thus emphasize Christianity as a religion of love and service, and to attract as many people as possible to the newly preached religion.

But in due time the demand for the new kind of medical practice grows in volume, so that the missions cannot expect to provide a sufficient number of physicians and nurses from the homeland to meet it. Native physicians, nurses, dentists, pharmacists, opticians, must be trained in modern methods.



A KOREAN DOCTOR AT WORK

Dr. S. H. Hong, eye specialist, a graduate of Severance Medical College, Seoul

A second reason for establishing training schools for natives soon presents itself, namely, the advantage that will accrue to the churches and to society in general to have a large group of scientifically educated Christians occupying so many influential positions. They will give strength to the work, financial backing to the Church, and raise the whole standard of Christian and social thought. They will also become teachers in hygiene and sanitation, and so will greatly enhance the general physical and mental well-being of the whole people. What could better give the Church stability to meet the onslaught of "science falsely so called" than a goodly group of Christian men who, with a scientific education, stand firm in the faith?

When I first reached Seoul, in the summer of 1893, I saw on the hillsides outside of the city wall numerous straw tents, just large enough to hold one person, and on inquiry found that each contained a man or woman sick with fever. The Koreans were very much afraid of this particular kind of fever because of its contagious nature, and whenever a suspected case occurred in their homes, they moved the patient out on to the hillside and built such a shelter over him. He was fed by some members of the family who brought food daily to him, passing it to him in the tent. They had no way of preventing the spread of the disease, except by such a system of isolation, and no way of treating the cases successfully. On watching the cases, I was able to diagnose them as mainly typhus fever, relapsing fever, typhoid, etc., most of them being relapsing fever.

We have had many epidemics of relapsing fever since that time, and are having a very heavy one this year. But the difference in the treatment of the patients is very marked. These cases come to our dispensary every day and even our medical students can almost recognize them at sight. The diagnosis is now made by the Korean students by means of a microscope. They extract a drop of blood from the patient's ear, place it at once under a microscope and search for the little white spirilla, which can be found wriggling around in the blood, so that within fifteen minutes the diagnosis of relapsing fever can ordinarily be made. The patient is put into the receiving ward, clothing removed and deloused, and his hair clipped short, after which he is bathed and put to bed, and an intravenous injection of the proper medicine given. All this may take one or two hours. About six hours after the injection of the medicine the patient's fever drops and convalescence sets in. All of this work can be done now even by our Korean medical students, as I have said, and so a large number of patients can be treated in each mission hospital, and not only in mission hospitals but by our graduates throughout the country. Had these men not been thus trained the number of patients treated would necessarily be small.

The transmission of this disease, as well as of typhus fever which is also epidemic here, is by means of bedbugs and body lice, and this fact, of course, is impressed upon all our medical students and nurses, so that as they go out to practice in all parts of the country this information is being spread to every hamlet and is leading to a determined effort to exterminate all sorts of vermin from the bodies and homes of the people.

Again, since this present epidemic began, several of our Korean doctors have come to me and suggested that they undertake an investigation to find out where all the patients were coming from and the conditions under which they were living.

These investigations have been carried on by Korean physicians trained in our medical school, and it is only through the medium of such trained men that the necessary knowledge concerning such matters can be spread throughout the country so as to bring any hope of eradicating such epidemics. Without such

trained natives, the small number of medical missionaries would not be able even to treat the patients who come to them, let alone thinking of much in the way of attempts to control the condition giving rise to the epidemic.

The graduates of our medical college are now scattered not only throughout Korea but are to be found in China, Manchuria and Siberia, and they are doing all kinds of surgery, even to the removal of abdominal tumors, so that men and women also in these places, far removed from the possibility of consulting foreign physicians, can now get relief through the men whom we have trained.

Dr. S. H. Hong, one of the first class of men whom we graduated, although he has never been anywhere else to study, is now doing all the eye work of our institution, including eye surgery and the fitting of spectacles, not only for our Korean patients but for practically all the foreigners in this country, to whom he gives very general satisfaction. He also teaches this branch to our medical students, so that the knowledge which we imparted to one man, he is now conveying to the whole body of medical students, who in their turn will be able to give relief to great numbers of people in this country who suffer from eye troubles or who need glasses. It would have been possible for us to treat only a very limited number of these cases, but through the training given to this man, which he is now passing on as mentioned above, there is an ever increasing chance that the majority of the cases in the country can be looked after.

Our skin clinic, and all the skin work of the hospital, is now under the direct charge of a Korean physician. He received his general medical education in America, but obtained his special education in skin diseases in Japan in addition to what we gave him here, and now he is conducting the largest clinic in our institution, so that every day some sixty skin cases are being relieved by him and his assistants, while the knowledge that he is in turn giving our medical students will bring relief to countless thousands who, but for our medical school, would have to continue to suffer.

But the medical school is not only educating young men; we have also a large class of young women who are being trained as nurses. A few years ago the nursing profession was entirely unknown in this country, and it has been found very difficult to secure even a limited number of nurses from the homelands, but the organization of our nursing school has already resulted in the preparation of more than fifty nurses for whose services there is a demand greater than can be supplied. Indeed, were it not for the development of these native nurses, our mission hospitals could not have continued to exist. Certainly the work of our medical graduates throughout the country would be impossible.

The Call for Missionary Nurses

BY T. DWIGHT SLOAN, M.D., NANKING, CHINA

O MISSIONARY is so difficult to secure as a nurse. This is strange indeed in view of the unparalleled need and opportunity. There is scarcely a mission hospital in the foreign field that is not urgently asking for nurses. Strong, noble, Christian women are needed not only to nurse the patients but to dignify their profession in the eyes of the people, so that native nurses may be respected. Until this is brought about it will not be safe to trust young native nurses to go out among their own people. It is impossible to make our mission hospitals effective without a staff of trained nurses.

The University Hospital at Nanking, China, is supported by five cooperating missionary societies and a liberal annual grant from the China Medical Board. It has a training school for male nurses and contemplates opening a school for young women nurses. The hospital is the only general mission hospital in a city of 300,000 people and draws patients from a wide outlying district. Three years ago funds were provided for the support of three additional trained nurses, urgently needed. There was but one on the ground at that time and she carrying an almost impossible load. Appeals were sent out through the usual Mission Board channels and representatives in America have exerted themselves with the result that to date, three years since the appeal went out, but one of the three nurses required has been found.

In most cases the missionary nurse is a true pioneer. She has the joy of working out the adaptation of her training to the conditions which she meets. In many cases with the physician's help, the missionary nurse will undertake a training school and thus will multiply her usefulness. The fascination of teaching these young pupils to be clean, to be kind and to serve grows with the days. Moreover the instilling into their eager young minds the noble Christian ideals which should actuate the profession will have a determining effect on future generations of nurses.

Not only in the hospital but in the homes of the people the missionary nurse will find a tremendous opportunity for service. It would be impossible to exaggerate the horrors of the midwifery system in operation in most non-Christian countries. No one can do so much in overcoming this great cause of suffering and death to mothers and children as the missionary nurse.

There is today an imperative call to women of unselfish Christian spirit and thorough training who are willing to go as missionary



FIRST FILIPINO NURSES GRADUATED FROM THE MISSION HOSPITAL, ILOILO

nurses to put their shoulders under the heavy end of the load to help bear it for Jesus Christ.

There are in America today 700,000 graduate nurses, as compared with about 600 who have gone out to the mission fields. From the 70,000 nurses in training schools, last year not more than 50 went out under missionary societies to serve their suffering sisters in foreign lands. Surely the call has not been heard or it would be heeded.

Philanthropy Promoting Health in China

The China Medical Board of the Rockefeller Foundation

BY MR. ROGER S. GREENE, SHANGHAI, CHINA Resident Director of the China Medical Board

HE Rockefeller Foundation was organized, under a charter granted by the State of New York in 1913, to promote the well-being of mankind throughout the world. During the great war a large part of its attention has been devoted to the administration of relief work, but most of its more or less permanent activities have been in the promotion of medical education, research and public health. The first department to be organized was the International Health Board, which carried on the campaign against the hookworm.

As Mr. Rockefeller and his associates had long been especially interested in the possibility of doing a useful work in China, the attention of the Foundation was early directed to that country. In the spring and summer of 1914, a commission headed by President Harry Pratt Judson of the University of Chicago was sent to China to investigate the medical situation there, and to report as to the desirability of entering that field. Upon receiving a favorable report from this commission the Foundation decided to undertake systematic operations in China for the promotion of modern medicine, in both the treatment and the prevention of disease, and for this purpose it organized as one of its departments the China Medical Board.

The Commission found a great deal of valuable medical work being done in China, particularly in the hospitals established by Christian missionary societies. The old fear and suspicion of the foreign medical man had almost entirely disappeared. Every missionary doctor had more work than he could do, and many had won the esteem and support of their constituencies to a wonderful degree. Medical schools had also been established by the Chinese Government, by the missions and other agencies, foreign and Chinese; but both schools and hospitals lacked the staff and equipment necessary to train really first class men, who would be prepared to take the lead in the development of medical science in their own country.

In these circumstances the most urgent need seemed to be for the establishment of *medical education* upon a sound basis, as the first step in any work looking to the improvement of health conditions in China; for it was obvious that unless highly qualified



A CHINESE CARTOON-SACRIFICING TO DEMONS IN BEHALF OF THE SICK

Chinese could be trained, no large and permanent results could be anticipated. Accordingly the China Medical Board adopted as the most important part of its program the founding of one or more medical schools, and the strengthening of certain others which had already been started. Since the purpose is to train men from whom will come leaders in teaching and research, it has been decided that the schools in the management of which the China Medical Board has a voice shall be of the highest possible standards. with faculties and equipment that shall not be inferior to those of good schools in the West. This makes it necessary that instruction be given through the medium of the English language, partly because of the lack of suitable textbooks and journals in Chinese, and partly because it is not possible to find a sufficient number of professors of high scientific attainments who have a thorough knowledge of Chinese, or who could acquire it without encroaching too much on the time needed for their professional work. Since teaching without constant investigation of scientific problems is dead, and could not be expected to produce a live, independent medical profession in China, it has been decided that the staff shall be given ample time and facilities for research work. An important part of the plan is to provide facilities for postgraduate study

by Chinese and foreign doctors, so that they may keep abreast of modern developments in medical science after they have completed their formal undergraduate course.

The second important branch of the work of the China Medical Board consists in the strengthening of hospitals in various parts of the country. While the opportunity to aid in the relief of some of the present sickness and suffering in China is welcomed, this part of the Board's activities also has an important educational significance. In the first place, aid given towards enlarging the staff of a hospital makes possible a higher degree of specialization, through division of the field of medicine and surgery between the doctors. It will also allow the staff to avail themselves of the opportunities offered for postgraduate study at the schools. Perhaps even more important is the provision in this manner of suitable places in which future graduates of the medical schools can work, with at least the minimum requirements in the way of staff, buildings and equipment, without which even the best trained doctor may be almost helpless. With this in view, aid is being given toward the securing of more nearly adequate nursing and toward the construction of new buildings and the purchase of equipment. In a few cases contributions are made towards the increased maintenance expenses that come with introduction of higher professional standards.

In connection with the development of schools and hospitals it was decided to offer a number of fellowships and scholarships to doctors and nurses, for advanced study abroad. This involves not only money grants, but to a certain extent assistance to the recipients in planning their course of study, and in securing for them admission to the hospitals and laboratories where they can get the facilities that they need.

The first step in working out the plan of medical education has been the re-organization of the Peking Union Medical College, an institution which had previously been maintained by six British and American missionary societies. The entire support was assumed by the China Medical Board, and a board of trustees was incorporated in which the Rockefeller Foundation and the missionary societies are represented.

A new plant is being constructed, consisting of four laboratory buildings, and a hospital of 225 beds, in which the clinical instruction of the last two years will be given. The cornerstone of the first laboratory was laid in 1917 by the Chinese Minister of Education, and this building is now ready for use. The whole plant will be completed by the end of 1920. On account of the lack of suitable preparatory courses in other institutions in China it has been necessary to establish at Peking, besides the medical school proper, a pre-medical school with a three year course, in which students

are given laboratory courses of college grade in chemistry, physics and biology, besides instruction in Chinese and foreign languages.

The Rockefeller Foundation has purchased a site in Shanghai for a second medical school, but owing to the war the carrying out of the plans for this institution has been postponed. Aid has been given to two medical schools in the control of which the Foundation has no share, the Shantung Christian University Medical School at Tsinan, and the Hunan-Yale Medical College at Changsha. The former is supported by a group of British and American missionary societies and is the result of the concentration in one place of interests that were formerly divided between four weak schools. This school is teaching in Chinese, and its supporters hope that it will play an important part in providing at once assistants for the numerous mission hospitals scattered throughout the country.

Up to the end of 1918 the China Medical Board had made appropriations to 31 mission hospitals, the payments for which will come to a total of \$676,889 spread over nine years. In spite of delays due to the war and unfavorable exchange, great improvements have already been made in many hospitals, particularly near Peking. In certain cases contributions from the China Medical Board were largely responsible for the changes, while in others the money was received mainly or altogether from other sources. Besides financial assistance, the representatives of the Board have aided in planning for the proposed improvements, and they have been able occasionally to induce young Chinese doctors to accept employment in mission hospitals at smaller salaries than they could secure outside, for the sake of the better working conditions to be obtained in them. When the organization of the medical schools is completed it is hoped that the schools will become increasingly useful to the missionary doctors in outlying points, not only by offering postgraduate instruction, but also by placing at the service of the medical profession their libraries and diagnostic facilities, and by providing for the treatment of difficult cases that cannot be conveniently received by the smaller hospitals.

The desire of the China Medical Board is to cooperate with all who are working for the development of modern medical science in China, and by no means to replace or embarrass the work which others are doing, for the task is far larger than any private body could hope to accomplish alone. It may be, however, that timely aid by foreign organizations at the present juncture, when the Chinese government and people are preoccupied with pressing economic and political problems, may hasten the time when China shall have a modern medical profession adequate to her needs, and shall be prepared herself to protect the health of her people.

Influence of Medical Missions in China

BY DR. ROBERT C. BEEBE, SHANGHAI, CHINA Executive Secretary of the China Medical Missionary Association

EDICAL mission work in China has had both a direct and an indirect influence. The direct benefit to the individual has been marked in bringing relief from disabling conditions, and in an indirect way has had an equally marked and positive effect on the community and finally on the whole nation.

During the early days of medical work in Nanking, when there was general and strong prejudice against the foreigner and all his works, a patient came to the hospital with cataract in both eyes that caused complete blindness. An operation restored sight and the patient went back to his friends, not only a happy man but a useful member of the community where before he had been a care and an expense. It needs no argument to show what effect this single event had on the attitude of the individual and the community. This is but one incident among thousands that have been reported by medical missionaries all over China. The continued effect has been to break down prejudice and to open many a door not only to the Gospel which gave this work its impelling force and continuous life, but to western civilization, with its education, commerce and higher ideals of government.

Eighty-five years ago the first hospital was started on the border of a closed land. Almost two million square miles, with over three hundred million people, were wrapped in ignorance and manifested unfriendly opposition. After nine years, when five ports had been opened, a daring few essayed to penetrate these "regions beyond" and from that day to this with scant equipment, small staff—more often single handed—the medical missionary has entered every province, and at the risk of disaster and even death, he has done his beneficent service, with great patience, overcoming every discouragement. The influence of his work has penetrated and in a really marvelous way has caused the barriers to disappear, and has brought about a wonderful change in attitude and conditions among those who were once the most conservative people of the world.

The Chinese people have gradually come to understand that the medical missionaries were causing the blind to see, the lame to walk, the physically burdened to be free. They learned that mothers were saved in childbirth and that children were rescued from lifelong handicaps; the lepers, the incurably blind, the poor and helpless were also helped and cared for by the same friends





A HELPLESS CRIPPLE A USEFUL WOMAN
THE CHANGE WROUGHT BY MODERN SCIENCE IN HANGCHOW HOSPITAL

from foreign lands. As the people and government recognized the beneficent character of this work, they began to assist, first by generous contributions, and then by opening government hospitals on western lines and by securing western trained Chinese surgeons for the army and navy. Now, nearly every provincial government has it western trained doctors, and both the army and the navy have their medical schools.

Other marked evidences of the influence of medical mission work is found in the widespread adoption by the Chinese of vaccination against smallpox, the adoption by a number of prominent Chinese cities of public health measures such as city sanitation, isolation hospitals and publication of official proclamations against unsanitary conditions. Foreign drugs, such as quinine against malaria, are increasingly used, and measures are more and more intelligently taken to prevent the spread of plague, cholera and other epidemics. The government supports a Plague Prevention Service, wholly staffed with Chinese physicians who have had western training. In some cases the effort is crude but in others it is efficiently managed. Every effort shows an advance toward better things and has in it the promise that one of the most backward nations in sanitation will one day be among the foremost.

Medical work has had a large share also in fighting the opium habit and traffic, the custom of footbinding and domestic slavery, and in calling attention to the dangers of unsanitary conditions usually surrounding childbirth.

The scientific nursing and care of the sick has come to China through the medical missionary, and its value is widely recognized; while young men and young women are being trained in mission hospitals throughout China for this Christ-like service.

For many years the only Red Cross service in China was rendered by medical missionaries who are still a large factor whenever any extended work is required. But China now has its Red Cross organization and is affiliated with the international organization.

The first attempt in China to care for the insane was started in Canton by a medical missionary. This is still conducted as a medical missionary enterprise, and is held in great favor by the government and people.

It was soon evident that medical missionaries, few in number, limited in equipment and funds, could not meet the demands that were overwhelming them; and recognizing that the work must eventually be taken up by the Chinese themselves, if the work was to become permanent and far reaching, in nearly all of the widely scattered hospitals some attempt was made to train helpers, and thus supplement the efforts of the medical missionary and increase his usefulness. Later, several hospitals combined or gave to one of their number this special work of preparing hospital assistants, or as the more ambitious called them, doctors. Finally there gradually came into existence some fifteen or more medical schools, connected with mission hospitals, which were devoting time and great energy to the instruction of medical students. None of these were adequately equipped. Often one foreign physician bore the burden in instruction which had to be extended over a long period of time, but out from this altruistic effort came a large number of young men with some skill, fair efficiency and higher ideals than had ever been given to Chinese young men and women before. These demonstrated their value and high worth in extending the work of medical missions as well as in gaining confidence and friends for western medicine, and the missionary enterprise that promoted it.

At the same time the medical missionary body recognized that with the limited resources at their command it would be impossible to give their students the thorough training that modern medicine demands, or to meet in any adequate way the demand for the incomplete training they had been giving. This led to concentration of effort in fewer schools, with higher standards and larger staffs of teachers. The Chinese themselves attempted to

meet the demands, but could do so only in a very unsatisfactory manner.

At this juncture, the Rockefeller Foundation sent two commissions to China to investigate conditions. Their final decision was that the work of medical missions in China should be strengthened, that the Foundation should undertake work in China that should be "a distinct contribution to missionary endeavor."

For the medical missionary who had toiled in faith and hope to overcome seemingly insurmountable obstacles, here was a vision to make his heart glad. That China is to have opportunities in modern medicine that shall stand in the front rank of the world is as marvelous as it is unprecedented.

The buildings for the Peking School will be completed probably within the present year. A faculty is being collected, among whom are several medical missionaries who have served a term in regular mission work. The world war has delayed this feature as well as the inauguration of the Shanghai School.

During 1917 over \$100,000 was given to aid mission medical schools in China. Nearly \$50,000 gold was given to mission hospitals in a dozen different centers and over \$45,000 was given to enable fifty-six individuals to go to the United States for study and training.

Fears have been expressed that in an institution of so highly technical a character, where so much attention will be given to thorough professional training, the religious aim and spirit will not have an opportunity to live and grow. This is a danger, and it besets every such institution under whatever auspices, whether at home or on the mission field. The great demand upon both teachers and pupils leaves little time for the things of the Spirit, and in this crowded hurrying world of today it is a danger that confronts the busy missionary doctor and teacher as well as the busy man of affairs at home. The Rockefeller Foundation has recognized this and is sending out as one of the staff of the Peking School a man who has demonstrated his efficiency as a religious worker, who will have no other duties than to work for the moral and religious welfare of the students. For this work a special building is being constructed that is to be an attractive religious center for the institution.

The spirit and atmosphere of every institution should be a matter of concern to all well wishers for mankind, and we must view with hope and confidence every effort to widen and perfect our knowledge and efficiency, believing it to be the fulfilment of the prayer to "Send forth Thy light and Thy truth."

Experiences of a Medical Missionary

BY PAUL W. HARRISON, M. D., BAHREIN, ARABIA Missionary of the Reformed Church in America

ES," says the venerable patriarch, who might have posed for a picture of Abraham, "three months ago, I smelled a bad smell, and ever since I have had this pain in my knee. My own opinion is that it is wind on the knee, for I often have wind in my head, and it travels on occasion in various directions, and causes me much discomfort. I have been told by many doctors that my disposition is dry and hot. They told me to brand my skin on the left temple, and on the right ankle. I did so, but gained no benefit from it. Then I branded myself on the abdomen, for they say that such brands are very beneficial for those whose dispositions are hot and dry. The knee, however, is no better."

Here the old man stops to get his breath, and the busy doctor hastily seizes the opportunity to ask a few questions and to examine

the knee in question.

"How old are you?"

"God knows," replies the Bedouin, much surprised at such a question. "Perhaps thirty or forty or fifty."

"Or sixty or seventy or eighty," suggests the doctor.

"Yes, possibly, God knows, but I do not want any medicine for myself. My mother has something the matter with her eyes."

"Yes, where is she?"

"Oh, she—she is back in the desert."

"Well, go bring her here."

"Bring her! It is fifteen days' journey. She has wind in her body, and various pains with some swelling in her feet. One of her eyes is white too, and her back pains her extremely. At night she cannot see well."

"No," says the doctor, "I am sorry, but it is quite impossible.

We cannot treat people that way."

"Have pity on her, for I am your brother," says the Bedouin, "and give me some medicine for her." The doctor, however, is quite immovable.

But if ignorance is bad, dirt is worse.

The Bedouin has some excuse. He cannot take a bath, for all the water he knows of is needed for internal use. The town Arabs are even worse than the Bedouins. If ever the dirtiest things in this world are collected, I am sure that in the collection there will be the head of a Bedouin, the clothes of an Oman Arab, and the house of a town Arab.

But the Arabs are cheerful, no matter how hard their luck is, and their confidence in the doctor is wonderful.

Their loyalty to each other is magnificent. Little boys take care of their fathers in a way that brings tears to the doctor's eyes. I remember one little Persian of perhaps six years who took care of his father, a hopeless nephritic. The little chap kept his father clean, arranged his bed, and served him in every way possible, with as fine a filial devotion as I ever hope to see. He cheered him up when the sick man was discouraged. A word, and he was up and hard at work in the middle of the night. The last night he realized that things were not going as they should, and he went off through the strange city, in the middle of the night, to bring the sick man's relatives. The loyal little fellow's grief, when his father dicd, was beyond measure. He could not understand a word of Arabic, but he had learned to look on the doctor as his friend, and he came to him and cried, and the doctor's eyes were not altogether dry then, either.

Once, I saw a student who explained that he hoped to be a medical missionary, because, as he did not expect to be a first-class doctor at home, he wanted a place where a man of his size would fit. That man mistook the place.

Here is a patient with a history of some fever, an enormous spleen, and marked ancmia, but he has not malaria. He has spleno-myclogenous leukemia.

That big basket that they have just brought into the yard on a donkey has a desperately sick man in it—some acute abdominal condition, which requires immediate operation. Your best guess is perforated gastric ulcer, but you feel foolish on opening the abdomen to find that it is acute volvulus. That is to say, you feel foolish afterwards. For an hour and a half you are too busy to feel foolish, as you hunt for the location of the trouble, and finally correct it, making in the process an abdominal incision such as you never saw in all your hospital experience in America.

That other man has an enlarged prostate, and you recommend certain preliminary treatment, with an eventual operation. But he is a desperate risk. His bladder has been up above his umbilicus for months, and you are a little relieved when they demand medicine and flatly refuse all other treatment.

The man behind him has a hernia which reaches down to his knees. You scratch your head and speculate on the capacity of the abdomen above, and remember that cases of that type, even at home, run a mortality of perhaps thirty-three per cent.

No one morning brings such an array of cases, but those mentioned were some of the more or less special cases of perhaps two months' time.

The Mason Memorial Hospital in Bahrein, on the Persian Gulf, was built for about thirty-five patients, but we have demonstrated that its capacity is at least seventy-five. When men lie on the floor a small hospital will accommodate a good many people. I amuse myself sometimes by imagining the meditations of the hospital superintendent in America, during my interneship days. if she could see our men's ward. In a general way the patients occupy the beds if there are any vacant, and their friends who like to stay near them sleep on the floor, frequently under the bed. Bedouins may put up their black hair-cloth tent in the big back yard, thus providing a private ward on short notice. They bring their little charcoal burners, and their coffee pots, and their rice kettles, so that the ward looks like a Bedouin encampment. Indeed that is just what it is. In the morning, when it has been carefully swept out, it assumes quite a neat appearance, but such an abnormal condition does not last a great while, and long before noon, it has such an appearance as would make orderly western hair stand upright. The patients, though, are well cared for. Most of the hospital assistants cannot read or write, but they learn to be very skilful in caring for the sick; and as the patient's friends are there with him, he gets just the sort of care he is accustomed to. Other things being equal, this is the best thing for him.

Such is medical practise in the hospital, but compared to the experiences of touring, it is refined civilization. The only pullmans that we have in Arabia are camels, and frequently some camel in the caravan is quite a dangerous neighbor. On our last trip to Riadh one camel was loaded with long iron pipes, and his wandering propensities made him a public menace. It was not safe to get within yards of that animal, for if he turned suddenly to bite off a savory bit of camel thorn, those pipes would sweep the landscape in a terrifying way. He had a habit, too, of coming up behind one's camel, just when you were taking a nap. You would be awakened by the startling apparition of these dangerously vibrating pipe ends coming up alongside, and missing your back by a quarter of an inch or so, according to your startled imagination. The trouble is they do not always miss you, even by a quarter of an inch.

Once arrived, we realized how unpopular a human being can be, for Riadh is the center of orthodox Mohammedanism, and why a man should sacrifice his soul to get his body patched up, is more than many of them can see. Work was light, especially at first, but not free from enlivening incidents. All medical work on such a tour must be done in a native house, open to everybody. The crowd that witnesses your operations surpasses that of any professor of surgery in New York. The courtyard is jammed with people, often hundreds of them. It is trying on the nerves, but in a strange and hostile city secrecy means suspicion, and it is important to avoid it. In Hassa we performed fifty major operations in two weeks, and those fifty operations practically opened the city. There are many handicaps when work is done in that way. We also killed flies with arsenic solutions till the whole place seemed filled with dead and dessicated insects, and the well in the courtyard could hardly be used, it was so full of dead flies.

We work and pray that medical service may bring Christ to The hospital in-patients are the best field that we have for the message of the Gospel. The aim is to work with each patient personally every day, and keep an accurate record of his reaction to the Christian message, and of its effect upon him. From such records we try to decide what aspects of the Gospel appeal most to the Arab mind. Just now we are trying out a new idea. Instead of going over different ground each day, some simple presentation of the Gospel is taken, like the parable of the Good Shepherd, and the same ground is gone over every day for the patient's entire stay. Experience has shown that the elements of the Gospel are very difficult for the Arab to grasp, soaked as he is in Mohammedanism, and we are hoping in this way to secure better results. The tours into the interior offer a unique evangelistic opportunity. On the Oman coast, where no missionary had been for ten years, an Arab came for special Christian instruction. is spiritual thirst in those desert cities, and in the wild Bedouin tribes.

The need for more medical workers in Arabia is great. For the whole peninsula, (including Baghdad), there are only five men physicians and two women doctors—or one medical missionary to about one million people. These Arabs have no idea of sanitation, of disease prevention, or of modern medicine and surgery. The tragedy of the medical situation in Arabia lies in the lack of sufficient equipment and workers. The opportunity is shown in the large numbers who come to the hospitals for treatment, in the faith of the people in Christian physicians, and in the opening of the formerly closed towns of the interior to medical missionaries. Doctors soften hearts and make friends. On Dr. Harrison's first trip to Riadh, at the special invitation of the powerful sheikh, he was able to open his clinics with a brief prayer service. Central Arabia cannot be opened and occupied without medical men.





PATIENT WITH A 34-LB. TUMOR RELIEVING THE BURDEN OF INDIAN WOMEN

Medical Work for Women in India

BY DR. A. S. KUGLER, GUNTUR, INDIA Missionary of the United Lutheran Church, 1883-

FEMALE missionary who knew something of medical science would readily find access into the secluded homes of the high caste Hindus. Would to God that we had such an agency ready." Thus wrote Alexander Duff about one hundred years ago.

The first of May, 1869, stands out as a red letter day in the history of the women in India, for on that day in Naini Tal, North India, four timid Indian women stood before the Board of English Physicians and received certificates in Anatomy and Midwifery, Pharmacy and Minor Surgery. The same year Dr. Clara Swain sailed from America as the first woman physician sent to Asia. and on her arrival in Bareilly in 1870 began to instruct a class of medical students. Thus, from the beginning the principle was recognized that the women of India must be prepared to minister to their sisters.

No mortal pen could write in full the story of the fifty years of woman's medical work in India, but the brief records show that it is through medical mission work more than through any other

agency that the East and the West are becoming one. In India, caste and custom keep 40,000,000 women in scelusion, 2,273,245 children under ten years of age are wives, and 27,000,000 girls and women are widows. It is the medical women who are able to enter doors closed to all others.

When the Maharani (Princess) of Poona was restored to health through the ministrations of a medical missionary of the Church of England Zenana Mission, she sent to Queen Victoria a message, to be delivered in person by the missionary doctor: "Tell our Queen what we women of the zenanas suffer when we are ill." In response to this message the Lady Dufferin Association for the medical education and the medical relief of the women of India was established in 1885. This Association has furnished relief to the bodies of millions of suffering women and children, and as a philanthropic work is to be commended. The medical schools of Calcutta, Bombay, Madras, and Agra have been open to women since 1876.

To train Christian medical women to serve their Indian sisters a School of Medicine for Christian women was opened in Ludhiana in 1894. For twenty-five years Dr. Edith Brown has been at the head of this interdenominational school. Miss MacDougall, Principal of the Women's Christian College, Madras, wrote of this school:

"The excellence of the staff, the efficiency of the hospital and dispensary, the beautiful life open to every student, the high ideal of work and mutual service seemed hardly open to improvement."

As the years have gone by the graduates from this medical school have gone out to all parts of the land, chiefly to Central and North India, carrying with them joy and light and life, and driving out sorrow and darkness and death. Through them Jesus Christ Himself has been walking through India and as many as have touched Him have been made whole.

These medical women have not had an easy task in their efforts for the conservation of life—the life that now is and the life that is to be. But the very hardness of the work has been an inspiration to those engaged in it. The churches in the West might have done much more to relieve those at the front. Some of the missionary doctors have broken down too soon because of the weight of the load that they have had to carry. There have been—nay there are today—hospitals under mission boards so poorly staffed that those in charge cannot do justice to the work. There are hospitals so poorly equipped that it is impossible to do up-to-date medical work. The Church that has Jesus Christ as her leader has no right to do medical work in India or in any other country in any but an up-to-date method. There are luxuries in hospitals in Amer) ica that are not required in mission hospitals, but each should have such equipment as will make it possible to do the yery best for

the patients. There are many places where the mission hospital is the only one available for hundreds of miles. To the medical woman in charge come the wives and mothers and children from all the region around,—missionaries, officials, princes, merchants, farmers, outcastes, Christians, Hindus and Mohammedans. There is no place where you will find the women of all classes as you find them at the mission hospitals and dispensaries. And in homes, closed to all others, we find the woman doctor and nurse and Bible woman.

In India today are many clamoring for "home rule"; yet no



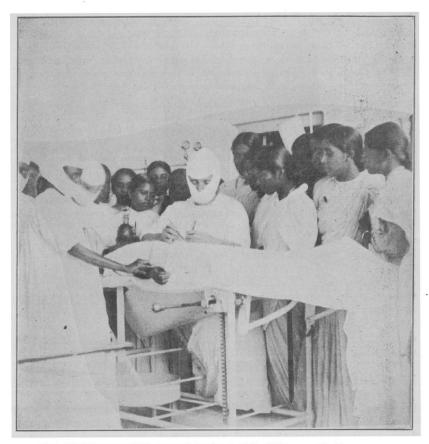
FOURTEEN BABIES BORN IN MATERNITY HOSPITAL, GUNTUR, INDIA

land is more under the rule of the home. The women of India are the rulers in the homes, and yet in this land only one woman in a hundred can read. The mothers are generally so ignorant of the laws pertaining to the health of their little ones that the infant mortality of India is 273 per 1,000, as against 109 per 1,000 in England. They believe that epidemics such as cholera, smallpox and bubonic plague are simply manifestations of the anger of the goddesses under the control of which these diseases are, but the morning light is breaking even in things physical. The British Government is doing much to relieve suffering, but there are still 88,000,000 in India outside the reach of medical help, and millions of these are women and children. Hence, notwithstanding

the work of the Dufferin Association there is imperative need that the number of medical missionaries be increasd—if only from the standpoint of the philanthropist. All mission hospitals in India today are understaffed, and a number are closed for lack of staff.

While there is this urgent need in India for women physicians from the West, there is the growing conviction that the number of Indian women physicians must be largely increased. The school in Ludhiana is too far distant from South India to meet the needs of the South. As long ago as 1902 the Decennial Conference stated that the Madras Presidency should have its own school of medicine for women. Then came a request for more medical relief for their women—from some Brahman students in London—from the East coast and this found response in the hearts and minds of English friends. When Mrs. Peabody and Mrs. Montgomery visited the Madras Presidency in 1912 they were so impressed with the lack of proper facilities for the medical education of Christian women that upon their return to America they took active steps to bring about the establishment of a medical school, and secured \$50,000 from the estate of the late Mrs. John D. Rockefeller toward this object. The Reformed (Dutch) Church expressed its willingness to contribute the Mary Taber Schell Hospital toward the equipment and endowment. Several of the leading missions in South India signified their readiness to cooperate and the Government showed its good will in a substantial way. Vellore was selected as the most suitable place for the new medical center. The world war made it impossible to go ahead with the erection of buildings upon the beautiful site of more than one hundred acres just outside the city. Temporarily two bungalows were rented and the use of the laboratories of the Voorhees College secured.

Thus was made possible the opening, on the 12th of August, 1918, by H. E. Lord Pentland, Governor of Madras, of the Union Missionary Medical School for Women, with Dr. Ida C. Scudder. of the well-known Scudder family, as Principal. The Surgeon General had remarked that if the school opened with a class of five or six it would do well. It opened with a class of eighteen, and at the examination held a few months ago this class led the Presidency. At the opening of the school Col. Bryson, in his address to the students, said: "Young ladies, Carlyle would have congratulated you—you have no history. It is all before you." Very small and insignificant it may appear to some—this school with a staff of only three foreigners, one Indian doctor and one Professor of Science: but we see by faith the college and hospital building, wherein shall be trained many who will go into the villages and towns of South India to carry with them the double Cross, for the healing of the body and the soul. Many lives and much money are required to make the vision a reality. Those lives



THE OPERATING ROOM IN THE MARY TABER SCHELL HOSPITAL, INDIA

and the wealth are in the possession of the One who sent forth His Disciples to teach and to heal." Where are the doctors in America who at Christ's command will become members of the staff of the Medical School? We know not, but He knows just whose are the gifts that at His command will be freely poured forth in order that the buildings may be erected and the equipment supplied. He who "stooped to save His lost creation, and died that man might live," has in His care the entire work of medical missions in India.

Much might be written of the physical and spiritual results of medical mission work. Surely such work is worth the prayers, the lives and the gifts of the Church of Jesus Christ.

Testimonies to Medical Missions

BY MISS VALERIA F. PENROSE, GERMANTOWN, PA.

Author of "In the Path of the Great Physician"

ESUS Christ is the standard for every medical missionary, and the transforming power of the comparatively little medical work undertaken in the name of Jesus Christ shows the miracles done in His name and by His power alone.

The Severance Hospital in Seoul, Chosen, expresses its ideal as follows: "The great aim of the hospital is to do all the work so as to exemplify the mind of Christ, produce Christians out of patients, and Christian workers out of graduates from our medical and nurses' training schools."

"By far the greater number of opportunities created by the work of the medical missionary are inevitably lost if she is left with no one to follow them up; she opens doors but is far too busy to go through them. To every medical missionary twenty fellowworkers are needed to take advantage of the opportunities her work creates. Hers it is to attract attention and then pass on; theirs to follow up, to visit, teach, instruct, prepare for baptism found schools, train the converts till they in their turn are ready to join the great volunteer army of Christ's evangelists."

—Daylight in the Harem.

Many years ago the Church Missionary Society hoping to give the Gospel to Kashmir sent two of its most experienced missionaries with a staff of native preachers there. Thrice were they driven out and the door closed. Then Dr. Elmslie, a medical missionary, was sent to begin a medical mission. His splendid surgery gradually broke down opposition, a foothold was gained in this hitherto impregnable fortress of heathenism. Other missionaries followed and today mission stations throughout Kashmir, medical work accompanied by the preaching of the Gospel, are the outcome of that initial effort.

Over in the Philippines is a young man doing a marvelous work for God. He was carried to the little Nipa Hospital at Iloilo hopelessly paralyzed. He stayed in that little place, learning of Jesus. He began translating hymns. He stayed there some time, then was carried home. The love of the Lord Jesus was such a vitalizing force in him that he got men to carry him to a little village where he gathered a congregation of three hundred. One village where he taught and preached was in a well nigh inaccessible region, but he was carried there. The work goes on. He was told at the hospital that he must walk. It took two men at first to get him across the road to the chapel. He persisted. After a time one man and a cane sufficed. He persisted; and now no one is needed to help. He tours in that mountainous region, everywhere taking Jesus to thirsty souls.

Maliza, a Toro princess, a very great lady, was sold as a slave in Busoga, (a country to the east of Uganda,) after being taken captive by Mohammedan slave raiders. Set free when the British took effective control of the country, she undertook the three weeks' journey to her home. On her way she passed through Mengo, capital of Uganda. Suffering from an affection of the eyes, acquaintances advised her to visit the *Enyumba yedagala* (House of Medicine), then a mere shed. The medical help she received, made her seek out the missionary in Toro, her home, saying, "I want to learn about a religion that teaches its followers to be as kind as that." In course of time she was baptized.

Later, Dr. and Mrs. Cook were in Bunyoro, when the king of Toro visited the king of Bunyoro. In his company was this princess. She was visiting the princesses of Bunyoro, doing the work of an evangelist. Last reports were that she is still doing excellent work for Jesus Christ.

—C. M. S. Converts through Medical Work.

Christianity does not know the word "Impossible" and its missionaries have to teach this to the nations by their unfailing care of those who for so long have been regarded as hopeless cases. It values life because it is the gift of God and not because of the social position a man holds.

Christ's proof of His Divine mission to John the Baptist in prison was: "The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them." Literally all seem fulfilled in Medical Missions.



EDITED BY MRS. E. C. CRONK, 222 FOURTH AVENUE, NEW YORK CITY

Cables for 1935

HOW SHALL WE LAY OUR PLANS FOR THE HEALING OF THE WORLD?

IN July Harper's there appeared an article on Prophets and Pattern-Followers, by Robert R. Updegraff,

which tells how great industries plan for the next generation.

Among other things Mr. Updegraff tells how the telephone prophets go about their work. Taking the present population of the city, and the population for many years back, they plot a population curve, projecting this curve eighteen or twenty years into the future, establishing the population in 1937, let us say. Then they check this in every way possible by analyzing the industrial development, past, present and future, by studying the transportation facilities present and pro-

posed, the labor situation, the real estate market and the geographical location of the city. They estimate the department stores that are to be, the office buildings and hotels yet undreamed of by the average passerby.

* Published in leaflet form by the General Litera-ture Committee of the United Lutheran Church in America, 844 Drexel, Building, Philadelphia, Pa. Price two cents each, ten cents per dozen.

They forecast just how the city is likely to spread out, and a more difficult task, just where it is going to shoot up.

CRUSADE OF COMPASSION HYMN*

By Laura Scherer Copenhaver Tune: "St. Margaret"

O Thou Whose love didst stoop to feel Our weaknesses, our pain and care, O Thou Who didst the leper heal To us Thy selfless love reveal That we the gift may share.

Thou once didst hear the silent plea. Of her who touched Thy seamless dress And came that instant whole and free, Thou mad'st the sightless eyes to see And the dumb lips to bless.

O give us now the surgeon's skill And science freed from craft and greed Submissive yearning for Thy will Wisdom divine our minds to fill And eyes to see the need.

To mothers in the pangs of woe, To children starving without bread O let us feel the debt we owe In self-denying love to go Wherever Thou hast said.

In one New England city a department store was located by telephone prophets ten years ago less than a block away from where it has recently been built.

With far seeing eye, these telephone prophets have made a map of the city of New Haven, Connecticut, for 1935. Mr. Updegraff declares it was like peeping into the future to look at this map. "Everywhere," says he, "there were little circles with figures in them. Blocks which are now vacant lots have their little circles with the number of telephones they will probably support by 1935. A

street I had passed on my way to the telephone company's office which is being torn up to be paved was pointed out to me on the map. are putting down our cables for 1935 under that street now. Cities no longer allow their streets to be torn up every few months. 'We have to watch every street and take advan796

tage of repairing to put down our cables for the future,' said one of the prophets. Sometimes the cables will not be required for ten years, but they will be ready when they are needed."

There is a missionary moral in every paragraph of Mr. Updegraff's article.

During the days of the war there were pattern followers who thought all mission work should cease. There were, however, prophets who foresaw the unprecedented opportunity that wou'd come at the close of the war if the cables were laid. Soon nations shall no longer be torn up every few months. We must take advantage of the present repaving of the world to put down our cables for 1935 and far beyond. There was something prophetic about the foresight that outlined the study of medical missions for this year. Never was there a time when such a subject could get such a hearing. When Dr. Belle Allen, author of "A Crusade of Compassion," was asked recently what change in conditions in America impressed her most she said, "I am impressed with how easy it is to talk now of missions, anywhere, to anybody. It used to be rather difficult. A few days ago I spoke to the nurses at the Philadelphia General Hospital. Following my talk seventy-five of them asked for personal interviews about medical missions. A few years ago I would have regarded such interest as a thing undreamed of." War experiences have given us a quicker perception in realizing a need, and prompter action in meeting a need.

We have refused to sit in luxurious idleness and ease while those at the front have suffered and died. Early and late we have made bandages and other supplies. We have rushed physicians and nurses and ambulances and supplies to the front. To hear of a need was to meet it. Now the war posters are being replaced by posters showing an ambulance and a Red Cross nurse. Un-

derneath are the words, "After War Work What?—A Crusade of Compassion for the World." Below are some of the striking figures giving need for medical missions.

Now is the time to really lay cables large enough to carry the healing of the Great Physician to the ends of the earth. Three things

need enlargement:

Our Program of Prayer. It was said of pastor Gossner that he "prayed up the walls of hospitals." O for prophets who can see the hospitals that should be, the doctors and nurses who should go, the funds that should be consecrated and pray them up, and pray them over, and pray them into the treasury! Most of us are content to pray for the maintenance of the work that is. Let us become prophet intercessors who dare to pray for the things that are to be. Let us lay cables of prayer for 1935.

Our Program of Education has never been sufficiently far reaching: Great is our opportunity for the dissemination of medical missions propaganda this year, and for making this a theme for study, for lectures and for discussion. Already the "Crusade of Compassion" is breaking records as a "best-seller" among text books. Before the year is over this and other books on medical missions should be in all co'leges, our libraries, our churches; our homes. The Mission Study Classes this year can enlist a far larger circle than usual because they touch a theme uppermost in the public mind. An unusually large number of lecture courses are being planned for the coming winter. Let lay our missionary education cables for 1935 not merely for a whirlwind campaign, but for systematic and continuous missionary education.

OUR PROGRAM OF SERVICE. Men and women, even boys and girls, have been really giving service. Shall we not lay cables for 1935 that shall count on and enlist real

service in our mission work? Now is our day of opportunity to see ahead the workers that will be needed tomorrow, and ten, twenty, thirty years from now, and to make our program to secure their service. The Life Service plans of the Interchurch World Movement should fill every devout heart with thanksgiv-The Rainbow Meetings that have been held by the Federation of Women's Foreign Mission Boards of North America have assembled such audiences of young women students, professional women and business women as have never been assembled in so many large cities in America before to consider the question or Life Service.

THE WORK OF OUR HANDS

One of the cables of our war work was the ceaseless toil of the hands that worked at home for those who were sick and wounded at the front. There comes to us a feeling of mingled gratitude and shame when we hear that large quantities not-up-to-the-standard surgical dressings which were turned down by Red Cross Committees were sent to medical missionaries and gratefully welcomed by them. Now there are many calls for a continuation committee that shall make possible up-to-the-standard work for Medical Mission Stations. One of the best answers that has come is the following plan adopted by the Women's Presbyterian Board of Missions of the Northwest.

SEWING

For Overseas Hospitals and Refugee Garments.

ORGANIZATION

- 1. Personnel—
 - (a) Board Committee with Chairman.
 - (b) Fields: Synodical, Presbyterial, Local Secretaries: Some one who has had experience as organizer and director of Red Cross Units.

(c) Local: A Local Committee

—The Chairman to be the
local Sewing Secretary.
This committee should be
made up of leaders in
former Red Cross work.

2. Time—This committee should be formed soon and plan for summer sewing or fall and winter work. The local committee need not wait upon Presbyterial and Synodical organizations, but may be formed immediately and correspond with the Board Secretary until such a time as the Presbyterial and Synodical Secretaries shall be appointed.

3. Relationship—Utilize former church Red Cross Units as far as possib'e. Those who lead and officer this committee need not necessarily be members of the missionary society, but women in the church and community, experienced in Red Cross work. However, the committee should report at the monthly missionary meetings and relate itself as an auxiliary or committee to that organization.

SUGGESTIONS FOR THE LOCAL COM-MITTEE

Object—

(a) To meet the great need for surgical gowns and bandages, for bed linen and patients' clothing in our 175 hospitals and dispensaries overseas.

(b) To make garments for refugee children in Persia and Syria. Patterns and directions appended.

2. Time of Meeting-

Weekly or as often as seems advisable.

Private house or porch, church parlors or rooms where Red Cross work was done. Church day a good plan. One day each week set aside for Church day. Sewing in mornings, lunch together, afternoon given over to meetings of various organizations in turn.

3. How to procure material—

Cannot spend missionary funds, nor cut down on required work to do this additional service, nor take from Jubilee quotas. It must be extra.

Suggestions:

(a) The Ladies' Aid can finance it.

(b) Solicitation of necessary funds from members of church not giving through missionary so-This does not ciety. debar missionary women from giving.

(c) For so large and fine a piece of work, let the church pay by putting it in the church budget.

(d) Further suggestions on

application.

4. Character and Amount or Number

of supplies needed.

For objects—see appended lists. Send to the Field Department of the Board of the Northwest your first, second and third choice of the items appended. You will then be informed as speedily as possible for which of these hospitals you are to furnish supplies.

5. Garments and supplies needed— Directions for making-ap-

pended.

Refugee garments can be made immediately and in any quantity.

Inspection and Packing—

(a) Inspected by former Red Cross inspectors.

(b) Packing—See instructions. List of articles should accompany each box. Copy sent Presbyterial Board Secretary or Secretary.

Shipping—

(a) Hospital Supplies-Send Montgomery boxes to Ward & Company for overseas Mission Hospitals. This firm will transship to the Orient. directions appended.

(b) Refugee garments—The American Committee for Armenian and Syrian Relief will ship from New York City. For instructions in sending Refugee Garments overseas Write Chas. V. Vickrey, General Secretary, American Committee for Armenian and Syrian Relief, 1 Madison Ave., New York City, N. Y.

Full instructions as to the needs of different hospitals, and the making and shipping of supplies to each are given.

One of the missionaries in Korea

writes in regard to the plan:

"I like the suggestion which has come to me regarding helping the Mission Hospitals with articles similar to Red Cross supplies. In fact such thoughts have gone through my brain, or rather didn't find exit. But truly I think it is a great opportunity and we should make the most of it. You in America, could be of real service to us in that way, if you thought best. If you could see me fairly scratching my head in desperation over the sewing for the whole institution, even such uninteresting things as kitchen gowns, aprons, roller towels, etc. I also have surgical supplies to oversee, but they are not so bad. Sheets, pillow-cases-in fact all bed linen—and patient's clothing, are my chief difficulties. It isn't quite so bad as it was when I first came down from Kongkii. I was studying Korean with my teacher at the hospital when the Hospital Secretary came to tell me that three new patients had come in and there wasn't a sheet with which to make up the beds. So I sent him downtown to buy a bolt of unbleached muslin, which we use, and I went over to Miss Stevens' school to see if I could get some girls to come and make the sheets. They came, and in due time we tucked away the patients and

proceeded to make a few more sheets. As it is now, we frequently have to wait for some to be ironed. And *Baby clothes!* Frequently we have a baby or older child needing small garments.

OTHER PLANS FOR THE YEAR'S STUDY AND WORK

THE MYSTERY BOX

At a Junior Meeting or Young People's Meeting display a large box carefully tied and labelled:

"In this box are concealed the weapons which opened the great land of China and the island of Formosa to the Gospel. The box will be opened at the next meeting on (Date) the weapons displayed and the story told."

In the box should be a surgeon's lancet and pair of dentist's forceps. When they are displayed have two people tell the stories,—one of Peter Parker's going to China, and the famous quotation that he opened China to the Gospel with the point of a surgeon's lancet.* and the other of how George Leslie McKay won the hearts of the people of Formosa by pulling more than two thousand of their aching teeth so that "the ache came out with the tooth." **

THE LATEST DOCTOR BOOK

PROFUSELY ILLUSTRATED

Make it yourself and give it a wide circulation in your congregation and among your friends.

The covers may be of cardboard and the leaves of typewriter paper fastened with rings. Decorate the covers with cut out pictures and fancy lettering. On the inside pages paste or write stories of medical missions, and notes about the medical condition in different lands. Illustrate with pictures of medical missonaries cut from picture sheets or

magazines. Make strong contrasts between mission hospital and native treatment. Show pictures of witch doctors in Africa contrasted with medical missionary. Choose striking headings for pages—"Starting a Practise with Two Hundred Thousand Patients," "A Chinese Prescription 1000 Years Old," "Six Hundred Thousand Waiting for a Doctor," "Lepers by the Side of the Road."

Give one page to "Good Professional Openings," listing specific needs of your Board for doctors and nurses. Head another page, "Attention! Wide Awake Investors," and give thereon opportunities for endowing hospital beds, supporting doctors and nurses, and providing equipment.

Devote one or more pages to "Testimonials," some of which may be gleaned from this number of the Review.

Interesting results may be secured and much educational work done by offering a prize of a missionary book or a set of books for the best doctor book submitted in a society, a class, or a congregation. Another plan is to outline the titles for as many chapters as desired and ask different members to prepare and find illustrations for a chapter. Interesting originality may be secured in this way and the circle of interest largely increased.

A MEDICAL CHOIR

It was at a service of which medical missions was the theme. A large hospital was just across the street from the church. During the years, the connecting links between the hospital and the church had grown The flower stronger and stronger. messengers had been sent from the church to beds of pain across the street, bearing comforting messages. The nurses and doctors and convalescing patients often slipped in for a service at the church. When the "Crusade of Compassion Hymn" was published the pastor gave a copy

^{*}See Chapter VII, Ministers of Mercy. by James H. Franklin, Interchurch World Movement, 160 Fifth Ave. New York. Price, cloth, 75 cts., paper, 50 cts.
**See Black Bearded Barbarian by Marion Keith, Interchurch World Movement, 160 Fifth Ave. New York. Price, cloth, 75 cts., paper

to every doctor and nurse in the hospital. Then it seemed quite natural to ask these same doctors and nurses to constitute the choir and sing that special hymn at the medical mission meeting. They came. Their choir vestments were the nurses' uniforms and doctors' suits of white. Very earnestly they sang the hymn: "Wherever Thou hast said" is going to mean more recruits for medical missions.

At a young people's meeting, a public meeting or a convention this hymn might be sung by a group of girls in Red Cross uniform.

HANGING A SIGN*

A DRAMATIC PRESENTATION OF MEDICAL MISSIONS TO BE GIVEN BY EIGHT GIRLS.

Enter girl in student cap and goven with diploma in her hand. In other hand a sign, "Eleanor Brent Smith, M. D.": At last! Oh the thrill of actually holding in my own two nands this precious diploma and my sign all ready to hang up to lure patients. Now where shall I hang my sign? It would be great to go back to my own, my native town and demonstrate to the unbelievers that I have actually finished the course and that I have a perfectly good license authorizing me to the practise of medicine and sur-They did not think I would stick to my studies until I finished and I should just like to hang this sign in that old town to show them. But there are, let me see, (counts) one, two, three, four, five, six-six doctors there now and there are only three thousand people. It would be an uphill business to build up a practise, and every one of the other doctors would oppose me. Perhaps it would be better for me to stay right here in Philadelphia, near the medical college. But think of all the famous doctors and surgeons here! I'm afraid no patients would

ever come to poor little me, and my sign would just wave on and on in the gentle breeze white the heedess and healthy throng passed it by unseeingly. I thought my troubles would all be over when I passed the various and sundry tests and examinations, but here's a new problem: Given a diploma and a degree and a sign all ready to hang up. Where shall I mang it? Who bids for my sign?"

Enter Chinese Girl: "Oh let me put in a bid for China. Hang it in my land. China has two hundred million women, and only about one doctors. hund: ed worden should you wait for patients in America while China has patients waiting for you? China is making wonderful progress but still there is such great need. Still our doctors and priests are bound by superstition. Still we have little straw men made to place beside those who are sick, in order that the sickness may be lured or enticed into the man of straw by the money which we tie to it, and then the straw man be burned or thrown away. reeds with a need greater than you can know, this sign of yours. There you can begin at once to minister to those who need you and are waiting for you! There you can help us to train our own doctors and nurses. I beg you to hang your sign in China."

Enter Japanese Girl: "I bid for your sign for Japan. We have many doctors and many hospitals, but oh, so few Christian doctors. We need oh, Japan needs so much the message of the Great Physician, whose name has never yet been named to millions of our people."

Enter Girl Representing Missionary From Africa: "I come as a Christian missionary to beg you to hang your sign in Africa. A whole continent of opportunity is opened to you. I can show you a block of country rearly a thousand miles square without a doctor of any kind and only one trained nurse. Re-

^{*} To be published in leaflet form by the Literature Committee of the United Lutheran Church in America. Price 10 cents per copy, 60 cents per dos.

cently a young doctor who came to a mission hospital in Africa performed his first major operation within fifteen minutes after his boat landed. He did not have time to hang a sign. The suffering people had heard that another white doctor was coming and they were lined up to receive him when he landed.

"I can show you the bleached bones of thousands who have been taken out on the veldt to die alone and uncared for because they were declared to be bewitched. Just recently when the mother of a chief died two little slave children were compelled to walk around the corpse all night to keep the evil spirits from breaking loose into the town. Then at daybreak the next morning the two children were buried alive in the same grave with the dead woman.

"Thousands of people are doomed to drink the poison cup to prove that they are not witches. If they die of the poison they are declared guilty. If they survive they thus prove their

innocence.

"How the poor people of Africa suffer! How the women suffer! How the little children suffer! Fifty million women in Africa and only fifteen women doctors!

"In the name of the Christ who died for these degraded savages I beg you to hang your sign in

Africa."

Enter Korean Girl: "Korea bids for your sign. You girls of America. oh, how little you know of a childhood terrorized by fear of evil spirits! All of my life I have spent in terror of the spirits-spirits of the air, spirits of the water, spirits of the land! The bodies of our whole nation show even today the scors of superstition, pierced as they have been by sharp knives to let the evil spirits out. Small pox is so common in my land that no man counts his children until after they have had small pox. Our eyes have been blinded by steel needles. Our bodies have been burned with hot irons. Even to-day our native physicians are giving such prescriptions as powdered tiger claws, tincture of bear's gall, or decoction of crow's feet. You laugh at our superstitions but you send us so few doctors to teach us truth. I beg you not to hang that sign in a place that needs it not, when Korea's need is

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so great."

Enter Mohammedan Girl: "I bid for that sign for Moslem women. In your hand you hold the key, the only key which can open the Mohammedan lock. The medical missionary can enter through doors locked and barred to everyone else. Think of one hundred million women in Moslem lands with only twenty women doctors! Why should you enter an overcrowded way here, when you might be a pioneer in unbeaten paths to bring health and healing to the veiled women of Islam!"

Enter Girl from Philippines: "If you want your sign to hang neath your own stars and stripes, I bid for it for the Philippines. The United States have done much for us but there is yet much to be done. Why should you not hang up your sign with the determination to help put tuberculosis and leprosy out of the Philippines, and out of the world?"

Enter Girl from India: "I bid for your sign for India—for India with its millions of child wives and widows. We have only about one woman doctor to every one million women in India, and our land is not as is your land, for in India no man is permitted to look upon the face of the women of the high caste. It will not be hard for you to build up your practise in India. I can take you to a hospital that has its gate closed because the only missionary doctor there has broken down and had to go away for rest, and not-withstanding all her pleadings and entreaties to the girls of America, no one else has come out to take her place. A high caste girl was carried many miles to that hospital. Through

all the pain of the rough way she looked forward to the time she should reach the hospital and find the wonderful doctor of whom she had heard. When they came to the gate at the entrance it was closed. The old gate keeper had to send them back all the long, rough way because there was no doctor there. On the homeward way the girl died.

"So my people are suffering and dying with no one to help-little children and little mothers! such little mothers, when your children of America are happy at their play. If you could see one of the little widows I have seen, lying half starved in a damp hall, burning with fever, cursed by her father-in-law who forbade anyone to minister to that wicked creature, who he said had caused the death of her husband, his bright and gifted son. When he thought she was about to die he had her carried out into the street on a mat so she would not pollute the house. For three days and nights she lay there without food or shelter in the pouring rain. The chilly air the rainy season penetrated through her tiny worn frame and no one came to minister to her. The orthodox Hindu neighbors dared only to hope she would soon pass away since her cries and moans disturbed their slumbers. Thus do our little girls suffer! I bid for your sign for India."

American Girl: "And now the face of my problem has changed. Given one sign to hang out and such a multitude of calls! What shall I do? One of them is my call. No sleeping potion could give me rest if with these calls ringing in my ears I failed to answer. That land is henceforth my country which needs me most. (Faces the audience squarely.)

"But the other calls—I pass them on to you. Who will answer them? Who will go? Who will send?"

One girl from group of foreign girls or girl in costume of some other mission land:

WOMEN OF THE WEST

A POEM

"O women of the West that hear not O women dwelling in the blessed light O women of the West that fear not The darkness deepening into endless night:

By lives that end when yours are just beginning, By babes that perish in our helpless

hands,

By mother joys we have no hope of winning
By nameless horrors which our law

commands,

By hands stretched out unto the god that heard not,

By prayers that never rose above the earth,
By eyes uplifted to the skies that stirred

not,
By hope that perished in convulsive birth—

To you, O women of the West, our pray'r comes.
What thralls you that you come not in

our need?
What dulls your hearing, what opiate be-

numbs
That you are silent when we bid you speed?

They tell us that your lives are full of joys,
And best of all, that they are free—are free.

Yet we in bondage cry to you; the noise Of wailing, can it reach from sea to sea?

They say you're queens of homes and hearts;

By woman's crown dragged in the dust we plead;

By homes from which all joy, all hope departs;

By hearts that beat—for this—that they may bleed.

O women, dowered with wealth of love and power 'Tis thus we call you, 'tis no fancied

need.
By lives that perish—hundreds every

In His name Who died, we beg you come with speed."

The Woman's Foreign Mission Bulletin

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

THE EDITOR'S MESSAGE

ENTHUSIASTIC comments are coming from all the summer schools and conferences. Excellent programs, large attendance, unusual interest among the young people in volunteering for service-many attending a missionary conference for the first time—such are headlines in

reports from east and west.

Our new text book, "A Crusade of Compassion," written by Mrs. Caroline Atwater Mason after much material had been gathered by Dr. Belle J. Allen, is selling rapidly. Conservation of life is a timely topic. Medical missions for women and children cannot fail to stir sympathy. For the first time we have an entire book on the subject, outlining briefly and readably the needs and the successes of missionary nurses and doctors in all mission lands except Japan.

"How to Use," a ten cent pamphlet, is just off the press, and may be ordered from any Board. It offers several plans for analysis and presentation of each chapter, and preserves some of the good things mentioned at the conferences.

Missionary meetings should be especially well attended this year. All the Red Cross workers will be interested in the hospitals, supplies, doctors and nurses of the Orient. Each denomination should make its own needs as dramatic and vital as the Methodists presented their mission stations at the Columbus celebration, and by some of the very same methods. To do this you must purchase the literature of your own Board, especially photographs and stories, and also acquire information as to the Centenary. Send to Interchurch World Movement, 111 Fifth Ave., New York City, for suggestions.

At Chambersburg (Wilson College Conference) hints were given as to the

DUTIES OF A SUMMER SCHOOL DELEGATE

(To illustrate the use of a medical vocabulary)

Diagnose condition of church.

Two symptoms: Ignorance. Indolence.

Superinduced by:

Lack of conviction. Lack of sense of mission. Anemic condition calling for

Blue Bottle of Tonic (Text Book).

2. Prescribe with care. Not all the Tonic in one dose.

Prescriptions: Program meeting-but there must be some sugar-coated pills (Christian palatable powders. Science supplies a narcotic, a sedative, a sleeping potion. Such drugs lead to organic troubles, chronic disorders. Mark Twain said, "Christian Science is a mental anesthetic for those who cannot stand the pain of the world." Scientific Christianity supplies a panacea, an energizer.)

3. Convert some hospitals in this country

into workshops. Many Protestant churches are hospitals, with wards for the ill and convales-cent (those who have outings only on sunny Sundays-never mid-week evenings), with a small working staff of doctors and nurses; with a ward for some who are so near-sighted and cross-eyed that they do not see the need of missions abroad.

This self-centered condition sometimes

leads to adult paralysis.

Charts in these hospitals show great variety of temperature. Sub-normal conditions exist.

A standard of excellence is recommended.

In reports and records, avoid "statistical dropsy.

Posters should show vivid contrasts, e.g. before and after taking Christianity.

Make health contagious.
 a. Think health! Energy and enthusiasm may become as catching as small-

pox and influenza.

b. Become "Intermediate Carriers" of health, strength, sympathy, instead of carrying poison germs of adverse criticism and aloofness. Consider the "contagion of a triumphant spirit." c. Expose yourself to health germs, more than once a week or once a month.

d. Follow the old-fashioned rule, "Keep head cool and feet warm."

5. Recruit hospital force and supplies.

Note great need today of doctors, nurses, also of surgeons to perform operations of bloodless surgery, such as lopping off old me hods and changing officers. Musicians are needed. Music has therapeutic value. The Mis-

Music has therapeutic value. The Missionary Hymnal is another Blue Bottle of Tonic.

Druggists are useful to distribute literature to aid in circulation (of ideas). Osteopaths, chiropractors, stethoscopes (for heart action), ex-ray machines, for discovering new methods.

It would be well also to clip quotations from various sources linking healing with evangelism. Medical missions do Red Cross work plus. Every doctor and nurse sent to a foreign mission station must carry the Gospel of Jesus Christ as well as scientific skill.

Take for illustration this

WOMAN OF SWATOW, CHINA .

"One woman came in for treatment for chronic trachoma. Her eves had been sore for a long time, but she would not come to the hospital for treatment. At last her eyes got so bad she had to come. She was almost blind. She was prejudiced against Christianity before she came, and had made up her mind that she was not going to become a Christian. We did not urge the question. At first one of the nurses had to hunt for her every morning to see that she came to chapel. After she had been there a week or ten days she came herself Finally she without any urging. became so interested she was the first one in her seat in the mornings. Her eyes were slowly responding to treatment and she had to remain in the hospital almost three months. When her eyes were well her heart also was changed, and now she is an earnest and helpful Christian woman."

"MAI" WHICH MEANS MOTHER

By E. Marie Holmes, Gauhati, Assam

The noontide heat had driven all save a few stragglers from the streets of the dusty, shadeless bazaar. Shopkeepers, naked to the waist, were sleeping soundly in the midst of their displayed wares. An enterprising hen ventured out with her motley family of eleven, despite the heat, and was rewarded for her daring by a luxurious dust bath and some choice grains of dhan and dhall near the grain merchant's shop. The pariah dogs had sought out the shade of a box or rubbish heap.

Behind the dirty, dingy shop stalls the women slept in dark, dingy rooms and beyond these zenana apartments was a small court yard. The sacred tulasi plant was the only bit of green in the yellow sun-baked ground plot. The tulasi leaves were brown with the dust of the court yard; the soil at its roots was rich with the drippings of daily household offerings. A breeze seldom swayed the leaves, for the high corrugated iron fence attracted the heat of the sun, but repulsed the gaze of the curious, cut off the occasional breeze, and shut out all the beauty of the sky and great out-ofdoors, except a patch of sky and the high hanging clusters of red blossoms when the brilliant "Flame of the Forest" blocmed in a neighboring court yard. Soiled, patched curtains made of old grain bags sewed together, were nailed to the doorways connecting the zenana with the shop in front and the court yard at the rear.

Winsomely beautiful was the little lassie of lustrous brown eyes who pushed aside the black curtain, and running to the great irregular pile of emoty boxes and packing cases stored in the court yard, with nimble feet and fingers made deft by the performance of many household tasks, pulled and dragged the boxes until she had made a cozy

covert of shade. Then she sped into the house and darted back again with a baby boy straddled across her hip, and a bamboo mat and several empty grain bags balanced on her head. She threw the mat and grain bags into the shady retreat she had made and with her toes and free hand, spread a bed for the baby. A shaved patch on top of the wee one's head was poulticed with herbs. This told as uninistakably as the hot forehead. throbbing temples and quick breathing, that the baby had an acute at-With great mothtack of malaria. erly tenderness the little lassie of eight crooned her Bengali lullaby, massaged the aching body with mustard oil and cooled the throbbing temples with fresh green banana leaves.

The little sufferer uttered but one plaint, "Mai, O Mai," This had been his wail of sorrow, his cry of delight, his expression of surprise and query of wonder all his young It was his word of greeting to the dark eyed lass of seven when fifteen months ago they had wound his mother's body in a red cloth, carried it to the burning ghat and sent her baby of twelve months to her father's house. From the time of his advent into his grandfather's household, this little slip of a girl had been baby's mother in the intensity of her affection and in her slavish devotion, as well as in name.

For three weeks fever had been burning out baby's vitality; the rounded limbs had lost their dimples, the dark ringlets had been cut close, the kovi raj (medicine man) had prescribed the herb poultice for the head, the neighbors repeatedly declared that it would end as God had decreed—that the little foster mother did not well to deny herself food and to take no rest from her charge day or night—that what is written on the forehead must be fulfilled, despite the constant attention and the unbounded affection of those who would oppose the will of Brahma and rob Siva of her prey.

Heeding not what the wise and aged were saying, Mai continued her loving ministries until the morning star began to wax faint. Then when all else were sleeping, the little one's hands grew tense as they twined about Mai's neck; the great burning brown eyes of the baby sought the agony-filled eyes of the child mother; the weary head lifted, but fell back again upon Mai's shoulder as the baby whispered, "Mai, O Mai," and the weary little spirit found rest, while the lonely, broken-hearted girl, prostrating herself on the court yard, abandoned herself to her grief, chanting the praises of the dear dead one, and wailing the weird, haunting cry with which the broken-hearted of the East try to comfort themselves.

PART TWO

There had been a bounteous season of rain. The rice stood tall and green with heavy sheaves of grain beginning to be touched with gold. All of the water courses were full. ·Many of the ponds were beautiful with myriads of water-lilies—white, yellow, pink, lavender blossoms, floating on their bosoms. The weaver birds had finished building their wenderful nests and were now busy feeding and training their young. The Chinese robin in his neat suit of black and white was singing his vesper song,—the sweetest heard on the plains of India. A neat white cottage, just outside a thriving Indian town had flowers in the front yard, a fine English horse in the stable at the side, and guns, hunting trophies and law books in the baita kanna where guests were received. A rich manipuri cloth curtained the door leading into the zenana apartment. The court vard beyond the zenana was larger than the barren, high-walled yard in which Mai's young nephew fought and lost his battle. Mango, banana and papaia trees afforded shade in one corner of the yard; a green sward relieved the sun's glare; a tulasi plant marked the household

as being orthodox Hindu and two weaving looms threaded with muga silk and half woven elaborate artistic borders, showed the women of the household to be skilful weavers.

Her wealth of black hair unbound. her arms stretched full length and clenched above her head, a young woman lay prostrate on the green beneath the trees at the rear of the court yard, great, tearless, smothered sobs shaking her frame. The sun was sinking in a blaze of glory, the muezzin cried the hour of prayer from the mosque parapet, and the faithful followers of the Arabian prophet wended their way to the place of prayer; the Hindus rang bells to awaken their gods to listen to their evening worship and accept their oblations. The sunset glow faded and disappeared; the evening star grew bright and sank behind the temple hill top. devotional task of the day completed, the men repaired from the mosque and prayer house to their evening rice and pan and their gossip over the hooka. The full moon peeped over the eastern horizon and transfigured everything in its soft luminous light.

The woman under the trees ceased sobbing, and reclining against a tree with hands behind her head, gazed at the moon, trying to find in the rounded, laughing face, cold and far above her, an answer to the unanswerable questions that were vexing her. Why had her sister's baby been taken from her when she had loved him well and served him faithfully, while the unloved children of sin thrived in the heat and disease of the filthy bazars? should the wives of coolies have more children than they can provide for and she, the wife of a Cambridge trained barrister, be denied motherhood? Why should the wives of English officials-women who have so much else and who so often hate the burdens and duties of motherhood—why should these women be blessed with offspring

undesired by their parents and unrequired for salvation according to their religion, while she, the wife of a Hindu, must thwart her husband's plans, merit his hot displeasure and receive his reproaches, while her own arms are empty, her heart hungry and all her intense nature longing for the soft cuddling of her own little ones, the tender clinging of their arms about her neck, the soft pulling of their tiny hands upon her drapery, the melody of their timid lisping of "Mai, Mai?" What had she done that she should be thus cursed—six years a wife and not once a mother? What had she failed to do that she should be so cursed of the gods? Had she not traveled to Kalighat, worshipped the goddess, tied a sovereign with one of her black tresses to the holy tree there; had she not made other pilgrimages and given princely sums to holy men, only to return to her childless home with hope disappointed and heart sick? She knew of nothing else to do and now the long dreaded sentence had been passed. Her husband was making arrangements to bring home his second wife and Mai was out in the court yard weeping for the children she had not borne, and feeling the mystery and the tragic burden of life greater than she could bear.

PART THREE

It had stormed furiously in the evening, had rained softly all night, but at dawn the clouds had broken and bright sunshine bathed everything in golden light. The grass was a beautiful green and of velvety sheen. The air was fragrant with the perfume of blossoming mango trees. The mainahs were feasting on the good things borne of the storm; the bulbuls were flitting about the garden with saucy top-knots and brilliant red vents.

One of the mainahs flew into a court yard where mango, banana and papaia trees gave thick shade. The little fellow was on a house-

hunting expedition. A rotted gnarl in the mango tree would make an ideal nest site, but Mr. Mainah was fearful lest there were too many disturbing elements in the court yard. A handsome boy of seven in Indian dress and a little girl of five in a European frock were playing school in the shade of the trees. A curly haired lassie of four was playing on a bench in front of the loom, listening intently with great wide open brown eyes to the story the woman beside her was telling of a mother bird teaching her buttchas to fly. A baby of a few months slept soundly, tied in a great cloth to the woman's back. The shuttle flew back and forth and the treadles worked steadily. While the story progressed, the sleeping infant received an occasional love pat and frequent were the love smiles that flitted to the children playing in the shade of the mango trees. The mainah noted well the tall, well matured woman, her wealth of neatly combed black hair, sweetly sad eyes, wondrously winsome expression and her tender mother love. When the infant awoke the mainah heard the woman talk loving nonsense to him until the baby quit fretting and commenced to coo. Then the woman took the little one into the house where a young woman with a petuface and irritated manner roused from her late sleep and nursed the baby, while the woman of the wonderful eyes returned to the court yard, took the baby girl in her arms and as the two older children, leaning on her knee begged for a story, she told them of a young girl to whom God had sent a wee baby to nurse, that in years to come, after the baby had gone back to God and the little girl had grown into a woman, she might know how to think the thoughts and speak the language and guide the feet of some other little spirit who had strayed out of heaven and

had no one else to show them the way home.

The mainah heard it all and from his knarl in the mango tree he saw the pretty woman inside nursing the baby that had been taken to her. But the nursing mother looked not with love upon the little one at her breast. As she suckled the wee one the mother was thinking about a new gold necklace set with rubies that her husband had promised to bring her when he should return from Calcutta.

A whir of wings and the bulbul flew over the fence and lighted on the mango tree. The mainah called to the bulbul, "To whom do the

children belong?"

And the bulbul babbled back, "The pretty woman within gave birth to the children's bodies, but her own soul is so weak and small that she could give her young no soul heritage. The father was so busy having a good time and getting rich that he forgot that he had a soul and it shriveled and died. So the children promised to be soulless creatures. But the woman of wondrous eyes, whom the children call 'Mai,' called the souls of the children into being and daily nourishes them lest they should shrivel as did the soul of their father."

The Mainah called again, "To whom does the garden belong?"

And the bulbul babbled back, "To the husband, but he likes his law books and indoors better. The new wife never comes into the garden lest her skin become dark. The old wife is in the garden whenever the weather is fit. While she weaves cloth at the loom yonder her pure heart busies itself with sweet fancies, pleasant kindly words and gracious deeds and these are as golden threads woven into the hearts of the children."

Mr. Mainah flew away and shortly returned with his mate. They carried in their bills bits of stuff which they deposited in the gnarl in the mango tree in Mai's garden.



MOSLEM LANDS

To Preserve Ancient Jerusalem

O guard against hasty and ill-I judged reconstruction under irresponsible direction, a scheme for restoring and developing Jerusalem has been drawn up by the British military authorities, in agreement with the municipal directors of the city. The points to be kept in view, according to the Egyptian Gazette, are the preservation of the old city within the walls, so that its mediaeval setting may be preserved; to prevent encroachment of further buildings immediately outside the walls and to regulate the future development of the modern city outside the walls.

The "Zar" as a Curative Agency

A CEREMONY known as the "Zar" is resorted to among Moslems as a prophylactic in cases of disease and dementia. A worker in Egypt describes this ceremony in a recent issue of the Egypt General Mission News.

"A group of females were plainly suffering from some trouble which, according to the Moslem idea, is caused by evil spirits. The Mistress of Ceremonies was seated near by, with a kind of tambourine in her hand; other musicians were seated behind her, while the remainder of the room was filled with relatives and friends of the sick folk. A brazier containing incense burned in front of the patients, who inhaled its perfume frequently.

"Sounds from the tambourines, cymbals and other instruments was the signal for the first patient to respond. Her body swayed, her limbs twitched, her face was convulsed and apparently in response to unseen powers her movements became

quicker and quicker; but at last, as the music ceased, she lay like a lifeless form on the floor. Her mother or guardian then began to rub her limbs, and endeavored to bring her back to consciousness. Then the music began again, and the next two patients commenced to squirm; while they were going through these convulsions, having lost all self-control, one feared the damage they might do to each other; but evidently the onlookers were prepared to prevent this."

Not only Moslems but Copts often resort to this treatment.

Refugee Camp Made Permanent

THE Zeitounlis are called fighting Armenians," and have richly deserved the title. In the summer of 1915, when word reached them of the general deportation, they took as many of their possessions as possible and withdrew to the fastnesses of Mousa Dagh. Repeated attacks of 8,000 Turks failed to dislodge them, and when food and ammunition were nearly exhausted and surrender seemed inevitable, the women made two great banners-one with a huge red cross, the other with the words: "Christians in Distress: Help." A passing French cruiser picked up the message, took the whole company on board, and finally they found an asylum at Port Said. What was begun as a temporary arrangement has developed into a permanent refugee camp. For more than three years its gates have been open to victims of Turkish cruelty. In April, 1919, nearly 10,000 people were gathered there, and accommodations for 5,000 more have been called for. An appropriation of \$1,000 a month goes to the support of

this camp from American funds. Industries have been started, schools opened and the diet kitchen put on a permanent basis.

AFRICA

A Medicine Man's Test

AN African village, before it was ruled by a native medicine man, who was greatly feared for his supposed power to charm away disease and danger. He also claimed to possess a certain medicine which, when rubbed on the door of an enemy's house, would cause death.

But the Gospel turned the light of exposure upon the enchantments of the medicine man, and in retaliation he decided to test his power on the evangelist who had undermined his prestige. The little chapel benches were rubbed over with the magic medicine,-so also was the door of the evangelist's house. peop'e watched for results. Like the prophets of Baal, this old heathen had come to his day of testing. Before the end of the week, his five wives and three children died of illness and the old doctor himself was laid low with the same disease. At death's door, he called for the evangelist, acknowledged the power of 'Nzambi" (God) and his life was spared.

Burning a Ju-Ju House

THE Nana Kru ju-ju house has been the largest center of devil worship on the Kru coast. To this place people continually brought human heads and hands for sacrifice. Hundreds of cows have been offered to this same fetich, and their blood poured upon it. But light has come to Kruland, and on June 4th, 1919, this monument to heathen superstitious crime was burned. Rev. Walter B. Williams, superintendent of the Nana Kru Methodist Mission, describes this ceremony as follows:

"A hundred Kru Christians led by the missionary and the Nana Kru Second Chief passed, singing,

through the town, then encircled the ju-ju house, where they knelt in prayer after a short but searching sermon and testimony. Rising from their knees, they advanced to the attack. Opinion among the masses of onlookers was divided. Many believed that our fire had no power to injure the fetiches. Rushing inside the house, our Christians began to knock the idols about, challenging them to save themselves. The brass bell was brought out and then fire was applied-bamboo, thatch and jujus being consumed in a magnificent blaze to the glory and power of the one true God. On the exact site of the ju-ju house, a Methodist church will be built."

A French Protestant Mission

TT IS reported that at least four-I fifths of the budget for the Lessonts Mission, Basutoland, a station of the French Protestant Foreign Mission Society, is now supplied by local funds, from native converts and the colonial government. More encouraging still, native pastors are taking the places of French missionaries who have been home on furlough, or were called to the colors during the war. Two hundred young people in the northern and central sections of the country have joined catechumenal classes within the last two months of the fiscal year, while 4675 catechumens were received in 1918. The church now numbers 27,622 communicants.

Training School for South Africans

AMANZIMTOTI Institute and Union Normal School, twenty miles south of Durban, South Africa, is a "show place" for all tourists, and those who visit the station find that the staff consists of seven white teachers, with six or seven native instructors. The pupils in the normal school average 100 boys and 75 girls, while the day school numbers 325 pupils. The school operates a printing shop, a dairy, a poultry yard and carpenter shop.

Last year \$6,000 was cleared on the sugar plantation. The graduates of the Amanzimtoti normal school often take positions at some distance from the school, eight graduates having gone at least 1,000 miles away.

The English residents of Durban take a lively interest in the industrial side of the school, and want girls trained for houseworkers, as well as

for teachers.

Missionary Herald.

INDIA AND CEYLON

A Fakir's Therapeutics

ISS HULL of the Bagnan Medi-M cal Mission, India, describes, in the Indian Witness, a Hindu Sadhu who had made his way to her town, measuring himself on the ground like an inch-worm, writhing and contorting as if a maniac. The whole road was blocked with the crowd. People were wiping dust from his feet and eating it, kissing his feet, rubbing and marking themselves with dust he gave them or carrying away cakes of mud made by him from the dust of the public road.

"When I protested that the dust probably contained infection, the bazaar merchants rose up against me."

Meanwhile the fakir smoked hemp and blew the smoke in the faces of the crowd. Questioned as to his curative powers he answered:

"I do not say that I can cure disease. I can't. But the people come and demand something, so I give them some dust.'

An Industrial Mission Self-Supporting

THE Scotch Presbyterian Church maintains an industrial mission at Chingleput, South India, with four model farms, where agriculture, dyeing, weaving, blacksmithing, etc., have been taught with such thoroughness that the value of produce has been multiplied from ten to twenty times. Because of his development of irrigation by means of oil pump wells, the government has honored the head of this work, Rev. Adam Andrew, with the Kaisar-i-Hind medal. Four well organized churches in this community are supported entirely by the native Christians.

Trinity College—Ceylon

TRINITY College at Kandy, Ceylon, seeks in many ways to bring the Singalese into the "life abundant." The vitality and joyousness of Christianity is presented not only in the teaching but in the social and family life of the teaching staff, with the result that very few leave the school with a prejudice against Ten or twelve bap-Christianity. tisms yearly, out of an attendance of five hundred, is an encouraging record when one considers that baptism generally means disinheritance and often assassination.

A definite effort is made to get each boy keenly interested in some particular thing. The enervating climate and the pessimism of their religion are not conducive to eager enthusiasm in the Singalese people. But once a boy becomes eagerly keen about one thing, whether it be cricket or debating, it is not difficult to get him interested in other things, and often love of clean play and the love of truth leads a boy to the love of Him who embodies all truth.

CHINA

Small-Pox and Superstition

PPOSITE the main entrance to the hospital of the Edinburgh Medical Missionary Society at Tayeh is a large building known as "Tien Hua Kung," or "Small-pox Hall," where the ignorant pray for prevention and cure of the disease of "the heavenly flower." According to a legend, Tsao Kung Ming, god of wealth, had three sisters who were deified by the first prime minister of the Chow dynasty. They are supposed to punish the wicked by inflicting small-pox upon them, and although most of the Chinese now know that small-pox can be prevented by vaccination, many still worship the small-pox idols. cently more than three hundred dollars was spent in repairing and remodeling this Hall. Had this sum been invested judiciously, it would have yielded an annual interest sufficient to provide for the vaccination of several hundred persons.

Health Essay Contest

CANTON Christian College this year held a Health Essay Contest, in which fifty-six students took part. Of this number fourteen were girls. Some competitors wrote on more than one subject, hence, sixty-one papers were submitted. Nine were written on "What makes one Sick"; thirty on "Personal Hygiene"; eight on "House Sanitation"; nine on "Health, and the Rise and Fall of Nations" and five on "The Relation of National Health to National Wealth." The prizes ranged from \$2.50 to \$20 for the first award in the college grade.

Chinese Recorder.

An Appeal for Medical Workers

QIX or eight doctors are needed by Othe China Inland Mission for hospitals already built and equipped, but which are either used merely for dispensary work, or are operated under great difficulty by a single physician or surgeon, who is often called from his post by imperative needs at great distances; and who is at all times handicapped by the lack of assistance in delicate operations. This call for helpers is not issued by the China Inland Mission for its attractiveness; it is an appeal to those who are seeking an opportunity of doing the obscure heroic for the Master's sake. China's Millions.

The Gospel at Rankine Hospital

IT would be difficult to visit any village within a radius of one hundred miles from Ichang, and not find some one who had been treated at Rankine Memorial Hospital, under the management of Drs. Graham and Borthwick, of the Church of Scotland; and there had heard the Gospel story. During the past year 31,827 patients visited the two dis-

pensaries, of whom the poor greatly outnumber the rich. The Gospel is preached in the dispensaries five days in the week, but more definite results are produced among the inpatients, who remain for a longer period. In addition to the preaching in the waiting hall, a band of workers are ready to minister to those who leave the dispensary.

Chinese President's Estimate of the Bible

CABLE messages received by the American Tract Society from the President of China and leaders in government and education carry the assurance that the present regime in China will not impede, but rather promote Christianity. These messages were sent for Bible Day at the Methodist Centenary in Columbus. The President cabled as follows:

"Moral teachings Bible truly exerted unlimited influence for good among all Christians in China. Also raised standard all my people along lines true progress. Hope benefits Scripture will extend to ends of earth and transcend past success. Bible teaching done great good in China. Has converted numbers of people. Become sincere Christians and transformed moral character. Some our prominent men of today honorable. Bible only remedy save China. Will cure corrupt official, instruct people how do righteousness, educator. Bible gives our people greater power for moral uplift and spiritual enlightenment. Will not fail as guide and inspirer in struggle for moral perfection.

Cigarette Smoking Prohibited

THE following circular has been telegraphed all over China according to instructions by the ministry of the interior:

"It has been noticed that almost everybody in the country has indulged in the use of cigars or cigarettes, which will become a worse curse to the nation than opium in former days, unless some restrictions are imposed. It is hereby decided that before taking up any measure for the total prohibition of its use, the following restrictions shall be imposed: 1. No boy or girl under 18 years of age shall be allowed to smoke cigars or cigarettes; 2. Any military or naval man using it shall be punished; 3. The use of cigars and cigarettes in all government schools and colleges shall be strictly prohibited."

Autonomy for Tibet

GREAT BRITAIN and China have reached an agreement regarding Tibet, which is said to be satisfactory to both parties. The Chinese Foreign Office some time ago agreed to grant autonomy to Tibet, while retaining Chinese sovereignty over that country, and this proposal is now understood to have met the approval of the British Government. Tibetans are thus placed on the same footing as Mongolians.

China will be relieved of the burdensome and hitherto almost impossible task of keeping Tibet in order, and the British desire for the maintenance of Tibet as an autonomous buffer state is likewise realized. It was furthermore pointed out that the Chinese-British agreement regarding Tibet will lay to rest the rumors that have been circulated regarding Britain's alleged contemplated aggression along China's southwestern frontiers.

JAPAN—CHOSEN

To Entertain Sunday School Workers

JAPAN, but chiefly Tokyo, is much exercised over the problem of the International Sunday School Convention, to be held in Tokyo next year. The chief problem is the entertainment of the thousands of delegates and guests, for there is hotel accommodation for practically none of them, as the hotels are full to overflowing as it is, and rooms are everywhere at a premium even now. There is a good deal of interesting, as well as sometimes amusing, correspondence in the newspapers as to how best a large number of the visitors can be

entertained in private houses, in true, Japanese style—perhaps somewhat modified to fit the requirements of comfort for the Western visitor!

Japan After the War

REV. W. F. HEREFORD of Heroshima, Japan, writes in The Presbyterian that the Christian churches in Japan are receiving more into membership than for many years, and that church attendance is greatly increased. The mind is in a state of change, for they begin to see that there is such a thing as unselfishness; they are less satisfied with themselves. A Japanese Christian preacher recently said from his pulpit, that the loyalty and bravery of Japanese soldiers did not approach that of the Americans. He said that American soldiers went to the front as men with a righteous purpose, and that he was going to carry out that purpose or die. Christianity will therefore have a better hearing because of this example.

Labor Cause in Japan

THE "Yu-ai-kai," or Laborers ■ Friendly Society, is the nearest approach to a labor union in Japan. Although it is illegal to organize a labor union in Japan, this Society was permitted for social uplift and no doubt will ultimately become the nucleus for a real labor union. The Yu-ai-kai now has about 30,000 members. Its organizer and head is Mr. Suzuki Bunji, a Christian and member of the Peace Conference in Paris. The secretary and treasurer is also a Christian, as is the legal counselor for the western division. At one meeting four speakers out of six were Christians, and their addresses were filled with references to the teachings of Christ.

Bible Classes for Women

THE system of Bible classes for women in the Taiku district. Korea, represents the work of many missionaries. It is one of the agencies through which the women of Korea are "thoroughly furnished

unto all good works." There are classes for both country and city, the former being held between November and May, when the country people are less occupied with their harvests. An average sized class numbers about forty, with two Bible women as teachers whose training is received at the semi-annual institute held in Taiku, at mission expense.

Lepers Take Bible Examination

AN examination in Bible study was recently held in the Lepers' Sunday-school at the Kwangju, Korea, asylum. The following ten questions were asked:

- 1. What did the Jews require and what did the Greeks seek after?
- 2. When Paul went to Corinth to preach, what resolution did he make?
- 3. What did Paul preach, and how was it received by the Jews, and by the Greeks?
- 4. What is our one foundation and how will every man's work be tested?
- 5. How many different kinds of persons does Paul say shall not enter the Kingdom of God? Name them.
- 6. Why should believers be careful about exercising their liberty in eating meats that had been offered to idols?
- 7. Why did Paul say he kept his body under?
- 8. How many Jews died in the wilderness in one day from fornication?
- 9. What disorders at the Lord's Table are mentioned?

10. Whom did Paul baptize?

Of the twenty lepers who took the examination, two received 100 per cent, four received over 90 per cent, six over 80 per cent and none received below 64 per cent.

Three lepers who are unable to walk could not attend the examination, and they asked to be allowed to repeat from memory all of the 1st and 2nd Book of Corinthians. It was so cold and late that this was not possible, but they repeated the

first eight chapters of 1st Corinthians and the first six chapters of 2nd Corinthians, two of them perfectly, one making a slight mistake. Without the Camp.

NORTH AMERICA

A United Financial Campaign

In their successful "United Protestant Campaign Drive" the town of Havre, Montana, with a population of a little over four thousand, has furnished a demonstration of what can be accomplished by cooperation. At the beginning of the war, the people of Havre were engaged in the erection of two church buildings and a deaconess hospital. All work on these buildings was suspended to allow for a vigorous participation in Red Cross and other war work drives, but recently a committee was appointed to secure a careful estimate of the amount needed to complete each building, to make necessary alterations on Baptist, Lutheran and A. M. E. church buildings and pay the rent of the Salvation Army Hall for a year and a half. This committee reported an estimate of \$87,000. Three days were then spent in mapping out publicity work and arranging various committees—more than a hundred leading citizens gave full time to the canvassing, and after a strenuous campaign, the total pledges were announced to be \$94,100. There was ro attempt to wipe out denominational spirit, but a fine spirit of cooperation prevailed.

The Southern Baptist Campaign

LAST May the Southern Baptist Convention authorized a campaign for seventy-five million dollars to be given for world evangelization in the next five years. This amount has been apportioned to the eighteen Southern states, and the organization of the campaign has been effected for 925 associations and 24,851 churches. The laymen are active and the women propose to contribute \$15,000,000 of the total amount. July was the month for preparation.

August for information, September for intercession, October for enlistment, November for education in stewardship and December (1 to 7)

for victory.

The Baptists, says President E. Y. Mullins, see in this campaign a challenge to spiritual world regeneration to accept the present great opportunity for the spread of Christian faith; to obedience to the command of Christ; and to unity in the undertaking. The challenge comes from God to His people to a greater consecration, to more generous gifts, to more wholehearted devotion in order that the name of Jesus Christ may be known and honored to the ends of the earth.

Report of Y. M. C. A.

FINANCIAL statement issued A by the Y. M. C. A. gives the total expenditures for the Association's war work as \$97,817,005, leaving a balance of \$27,465, 854 with which to carry on work until December, 1919. Eighty per cent of the funds contributed were used in the purchase, transportation and distribution of canteen supplies, and for entertainment and education. Thus it is seen that the Y. M. C. A., during the war, practically served as an adjunct of the United States government. Only a relatively small amount of the money was expended for distinctively religious work. The problem of adapting the work for the immediate future to after the war conditions is now occupying the leaders of the Association.

A Bible Course for Russians

THE Moody Bible Institute is planning to introduce a course for Russians in its curriculum, designed to prepare those who have accepted Christianity for Christian work among their countrymen, wherever they are found. The proposed course will cover from two to three years, and partial or complete self-support will be made possible for those who desire it. There are 30,000 Rus-

sians in Chicago alone. Fewer than one hundred of these are positively known to be Christians. Through the thousands of Russians in our industrial centers Bolshevism and many of the causes of disorder prevailing in Russia are disseminated in America. Such Christian educational centers as the Moody Bible Institute can help to stem the tide toward anarchy and infidelity.

Transfer of Mission Responsibility

NEARLY a hundred years ago the Church Missionary Society began work in Northwest Canada, and arrangements are now being made whereby the missions of this Society are to be turned over to the Canadian Church. The latter is already carrying on many missionary activities, including work among the Indians and Eskimos, and is adequately prepared to assume the long established work of the C. M. S. among the same people.

LATIN-AMERICA

Chaplains Needed in Mexico

A MISSIONARY of the Presbyterian Board in Mexico appeals for some of the returning chaplains from overseas to turn their steps toward Mexico. As one illustration of the country's need he relates the fol-

lowing incident:

On a recent itinerating trip the writer had scarcely reached his destined stopping place for the day when a young man came in from a town fifteen miles away, where no missionary had ever been. He wanted the missionary to go to his town and explain the Protestant religion to sweetheart's family, so they would not have to be married by The young man of-Romish rites. fered horses and military escort as protection against bandits, so off over the mountains the missionary bridegroom-to-be the guarded by strongly armed soldiers, and two days were spent telling about the Saviour. The utmost courtesy was shown by every one in the

village, and the people were eager to receive the tracts and literature he passed out.

The Continent.

New Orphanage for Argentina

THE Evangelical Union of South ■ America has completed the building of an orphanage at Tres Arro-Argentina. The foundation stone was laid December 8, 1917. building operations were continued through 1918, and on January 1, 1919, the opening ceremonies took place. The building has accommodations for forty-five children. The orphanage has given many Argentinians a clearer idea of what the mission stands for, and the cause is looked upon with greater respect. The land and building represent an outlay of over \$20,000.

Decrease of Crime in Great Britain

CIR EVELYN RUGGLES-BRISE, Ochairman of the Prison Commission in Great Britain, says that in the last forty years enormous changes have take place in crime in England. In the seventies there was a daily average of 20,000 arrests; in 1914, before the war, there were 14,000, and later, during the war, it was 5,000. In 1914 the change that came over the scene was almost magic, and one seemed hardly to be living in the same prison world. The war brought employment and restriction of the liquor traffic, two factors which have a bearing upon the number of petty offenses.

The war provided a great lesson for statesmen. The solution of the penal problem is not in prison reforms, in altering rules and regulations, but in employment and restric-

tion of the sale of liquor.

EUROPE

The Gospel for French Children

IN the South of France, an English missionary worker, Mr. A. B.

Wilson, meets the boys and girls as they leave school and distributes Christian literature among them. Many a Bible has been brought into a French home through this method of first reaching the children, and inducing one to read aloud to others. Mr. Wilson travels in a caravan, represents no organization, and depends wholly upon God for success in his work.

Christian School for Italian Girls

W/ITH an enrollment of more than four hundred pupils, Crandon Institute, maintained by the Woman's Foreign Mission Society of the Methodist Episcopal Church, is developing a new type of Italian womanhood. Hitherto, Italian girls of the better classes have been trained almost exclusively in convent schools, and the few who have gone to college were marked by the narrowness of cloistered life. A chance to develop her personality and opportunity for service is afforded at Crandon Institute, and above all, Christian teaching and Christian ideals of living are kept in the foreground.

Protestantism in Poland

DROTESTANTS in Poland number 500,000, most of whom are Lutherans, although there are some 10,000 Reformed. General Pilsudski and a few others less notable in the Government are Lutherans. As Pilsudski is, next to Premier Paderewski, the most influential figure in Poland, Protestants have a pretty good guarantee that their rights will be respected. Lay preaching has a very considerable development in Polish churches. In Warsaw there is one evangelical church seating 5000. Polish Protestants plan the establishment of a seminary in Warsaw for training pastors.

Record of Christian Work.

Books on Medical Missions

Ministers of Mercy. By James H. Frank-lin. Illustrated. 12mo. 239 pp. 75 cents cloth. 50 cents paper. Missionary Education Movement. New York,

These biographical sketches of medical missionaries are inspiring stories of service and sacrifice. All the subjects except Dr. Catherine L. Mabie, of Africa, and Doctors Arthur and Ernest Neve, of India, have completed their work on earth. The chapters relating to these noble men and women make excellent subjects for addresses and are suitable for missionary readings. They include:

Dr. Theodore L. Pennell, the hero of the Afghan Frontier.

Dr. Fred D. Shepard, the beloved physician of Aintab, Turkey.

Dr. James C. Hepburn, the pioneer medical missionary in Japan.

Dr. Joseph P. Cochran, the good Samaritan of Persia.

Dr. Peter Parker, who "opened China at the point of the lancet."

Dr. John Kenneth Mackenzie, another famous English physician in China.

The Neves—two brothers and a sister—who established a hospital in beautiful Kashmir.

Dr. John Scudder, the pioneer medical missionary to India.

Two women—Dr. Christine Bennett, of Arabia, and Dr. Catharine

L. Mabie, of Africa. The stories are inspirational sketches of Christlike service in non-Christian lands.

BEST BOOKS ON MEDICAL MIS-SIONS

The Appeal of Medical Missions. By R. Fletcher Moorshead, M. D. \$100. Fleming H. Revell, New York. 1913. A Crus-de of Compassion for the Healing of the Nations. By Belle J. Al'en and Caroline Atwater Mason. 240 pp. \$.50. Central Committee on the United Study of Foreign Missions. The Healing of the Nations. By J. Rut-

ter Williamson 96 pp. \$\footnote{0}\text{dent Volunteer Movement.} 96 pp. \$0.40. Stu-1899 Opportunities in the Path of the Great Physician. By Valeria F. Penrose. 277 pp. The Westminster Press. 277 pp. Phila. 1902.

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Lepers. By John Jackson. 330 pp.
Marshail Bros. 1906.
Clara A. Swain, M. D. Bv Mrs. Robert
Hoskins. 31 pp. \$0.25. Woman's
Foreign Missionary Society, Methodist Episcopal Church, Boston. 1912.
Dr. Elsie Englis. By Lady Frances
264 pp. \$1.50. George H.

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Balfour. 264 pp. \$1.50. George H.
Doran Co., New York. 1919.
Within the Purdah. By S. Armstrong-

Hopkins, M. D. Eaton & Mains, New

Hepburn of Japan. By William Eliot Griffis. 238 pp. \$1.50. Fleming H. Revell. 1913.

Thirty Years in Mukden. By Dugald Christie, M. D. London, 1914. 303 pp. Constable,

Arthur Jackson of Manchuria. By A. J. Costian. 188 pp. Hodder & Stoughton. 1911.

Motable Women of Modern China. By Margaret Burton. 271 pp. \$1.25. Fleming H. Revell, New York. 1912. John Kenneth Mackenzie. By Mrs. Bryson. 404 pp. \$1.50. Fleming H. Revell. New York.

Apricot of Heaven Below. By Kingston de Gruche. Marshall Bros., Lerdon.

The Beloved Physician of Tsang Chou. (Dr. Arthur Peil!.) 1s. Headley. Lordon.

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

Pernell of the Afghan Frontier. By Mrs. Pennell. 464 pp. Seeley, Service & Co. 1914.

The Fereign Doctor. (Joseph P. Cochran of Persia.) By Robert E. Speer. Fleming H. Revell. 1911. Behind the Veil in Persia and Turkish Arabia. By M. E. Hume-Griffith

Arabia. By M. E. Hume-Griffith. 336 pp. Seelev, Service & Co. 1909. An American Physician in Turkey. By Clyence D. Ussher, M. D. 338 pp.

\$1.75. Houghton, Mifflin Co., New York. 1917. Morocco After Twenty-five Years. By

Dr. Robert Kerr. Murray and Evenden, Lordon, 1912. Dr. Grenfell's Parish. By can. Revell, New York. By Norman Dun-

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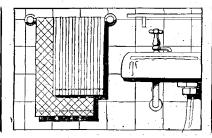


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DELAVAN L. PIERSON, Editor.

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MISSIONARY PERSONALS

REV. ARTHUR J. BROWN, D. D., a secretary of the Presbyterian Board of Foreign Missions, attended a Conference of the World Alliance for International Friendship through the Churches at the Hague, September 30 to October 3. Dr. Brown also represented the Federal Council Commission on Relief for Protestant Churches in France and Belgium and attended a Conference in Great Britain on plans for continuing missionary work for-merly carried on by German societies.

REV. WORTH M. TIPPY of the Federal Council of the Churches and Dr. Fred B. Fisher, associate secretary of the Methodist Episcopal Board of Foreign Missions, have been appointed by the Interchurch World Movement to investigate labor conditions, at home and abroad, with especial reference to religious questions and missionary work.

REV. S. R. WARBURTON, a former missionary to China, and later assistant secretary of the American Baptist Foreign Mission Society, has been appointed Associate Secretary of the Federal Council of the Churches of Christ in America.

Dr. A. A. Fulton, of the American Presbyterian Mission in Canton, China, celebrated his seventieth birthday on June 4, 1919. He has been a missionary for thirty-eight years.

BISHOP HERBERT WELCH and DR. JOHN F. GOUCHER attended the General Conference of the Japan Methodist Church in Tokyo, October 24.

Dr. SHERMAN COOLIDGE, a full blooded Arapahoe Indian, is a leader in the political, moral and religious life of American Indians. Dr. Coolidge was picked up on the battlefield when a child, and educated as a clergyman.

NICHOLAI, the Alaska Indian medicine man whose picture appeared in the frontispiece of the July REVIEW recently made public renunciation of his witch-doctor practices, and with his wife, was re-ceived into membership of the Christian Church.

Continued on page viii

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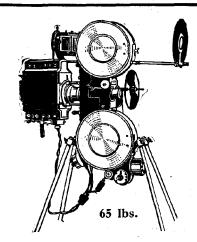
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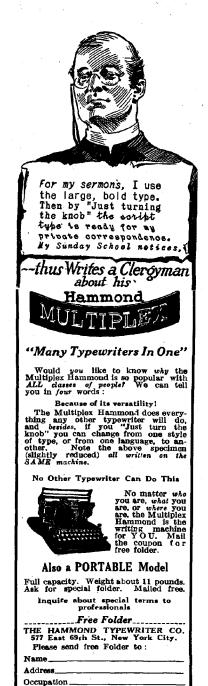
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MISSIONARY PERSONALS

Continued from page iv

A memorial to Dr. John T. Gracey, pioneer Methodist missionary to India, is to be erected in the form of a church at Sitapur, near Lucknow, and will be known as the "John Talbot Gracey Memorial Church."

REV. D. EBINA, a Christian pastor in Tokyo, who is now in America on a visit, has been selected as the new President of the Doshisha, to succeed Rev. T. Harada.

REV. ROBERT A. HUME, D. D., Congregational missionary to India for forty-five years, will serve as Professor of Missions in the Kennedy School of Missions in Hartford, Conn., during the coming year.

REV. RODNEY W. ROUNDY, associate secretary of the American Missionary Association, has been elected associate secretary of the Home Missions Council, and will devote his time chiefly to mission work for Negroes in northern industrial centers.

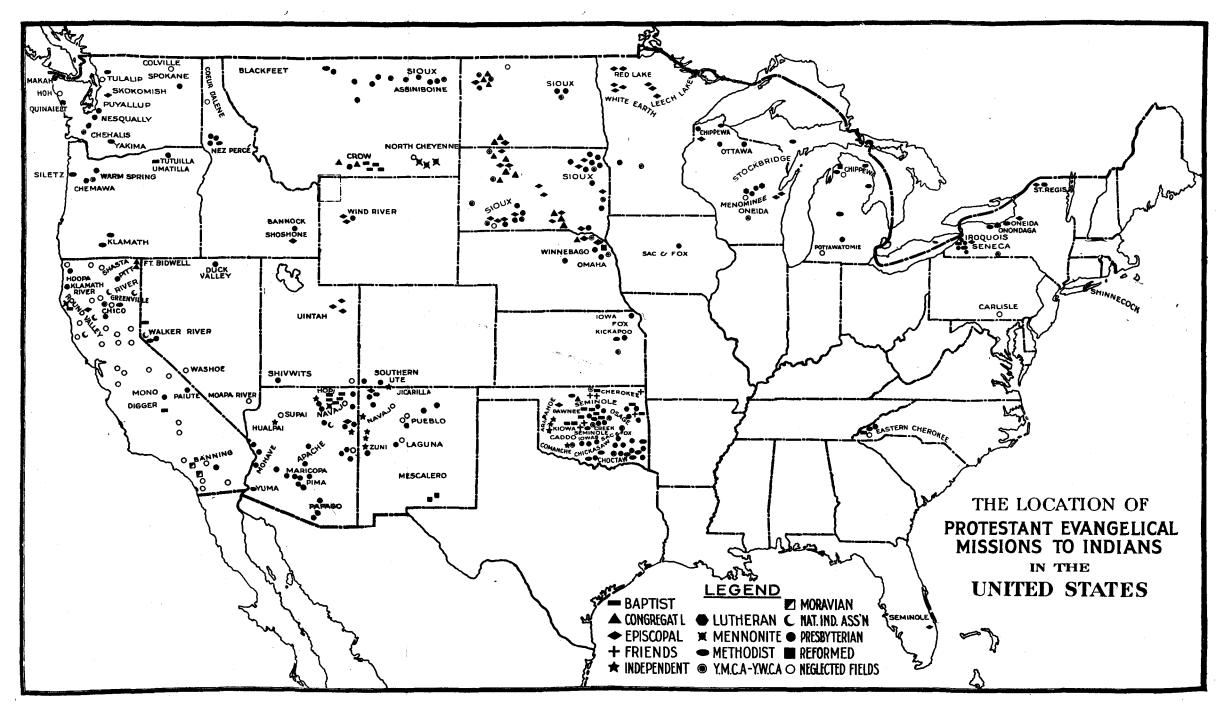
Mr. Sam Hiccinborrom, of the Allahabad Agricultural Institute, and Superintendent of a leper asylum, is in the United States for a brief visit to raise necessary funds for the Institute.

Mr. Horace E. Coleman, educational secretary for Japan of the World's Sunday School Association, has returned to Tokyo after a furlough in the United States.

DR. STANLEY WHITE, a secretary of the Presbyterian Board of Foreign Missions, who has been investigating conditions in Syria, returned to New York on September 8.

DR. Li Bi Cu, a missionary in Lungtien, China, with two other native women doctors of China, attended the World Health and Social Morality Conference held in New York City in October.

Mr. James Stokes, who died recently, bequeathed the major part of his \$2,000,000 estate to the James Stokes Society for the purpose of promoting Y. M. C. A. work in Paris, Rome and Petrograd.



This map is prepared by Dr. T. C. Moffett to show the distribution of Protestant Missionary agencies among the American Indians, It is necessarily incomplete. In states like South Dakota and Oklahoma, only principal mission centers are designated. Some neglected fields are not shown, nor are the locations of all the Indians, some of whom are to be found mingled with the white population in every state. (See page 858.)

THE MISSIONARY ORLD

XIII

NOVEMBER, 1919

Number Eleven

THE CHURCH AND INDUSTRIAL PROBLEMS

ANATIONAL Conference was called by the Interchurch World Movement to meet in New York October 2nd and 3rd, to discuss the relation of the Church to the labor problem. The request for the calling of this conference came from Secretary of Labor Wilson, and Senator Kenyon, chairman of the Senate Committee on Education and Labor; and from officials of the American Federation of Labor. Dr. Fred B. Fisher, chairman of the Industrial Relations department of the Interchurch World Movement, presided and announced the following policies as the basis of the discussion:

"The principles taught and lived by Jesus Christ and entrusted to His followers, as the dominating force in the adjustment of industrial relations—

"(a) They condemn all conditions repressive of human liberty and

social advance.

"(b) They equally condemn desertion of duty to public safety by the

sworn servants of the law.

"(c) They work for mutual understanding and cooperation by the irresistible force of love and justice."

The Interchurch Movement proposes to prepare speakers to help improve industrial relations; to cooperate with the churches and other religious agencies in providing places for free discussion of any and all affairs; to render service to industries in considering the relationships which should exist between concerns and employees and in setting up the organization for the promotion of such relationships; to promote responsibility among employees for production both in quality and quantity; to aid in the establishment and ownership of American homes, such as suburban development and colonization for the relief of congested districts; to study the immigrant, his motives in coming here, and to improve conditions surrounding him after his arrival; to render service in the solu-

tion of the problems of readjustment to the new environment and

in training for loyal citizenship.

The Conference decided to investigate the causes of the steel strike and adopted a program of policy concerning industrial and social problems. This program recognizes the right of labor to share in profits of industry, the equality of women in labor, the benefit of cooperation between labor and capital and condemns the exploitation of any class for private gain. At the same time the Conference warned the churches against tying up to any industrial system or party.

While the Church as an institution, and Christians as individuals, are naturally interested in whatever affects human welfare, there is great danger lest Christian organizations be sidetracked from their main objective. The Church stands for the principles of Jesus Christ and is opposed to all oppression or unrighteousness but the greatest service of the Church is to proclaim the principles of righteousness and brotherly love, and not to usurp the office of the government in settling political and industrial disputes. The solution of these evils will be found in proportion as men accept Jesus Christ as their Saviour and Lord and practice His teachings in every department of life.

Men may find fault because the Church does not side with one or the other party in a dispute, but the real fault lies with the party that does not side with Christ. Evil must be denounced and combated wherever and in whatever form it appears, but the remedy for evil from the standpoint of the Christian Church is in the living Power that comes from Jesus Christ.

FACING THE NEGRO PROBLEM

ACE riots in Washington, Chicago and elsewhere are merely outcropping symptoms of the disorder that has been developing in sections of America where large numbers of Negroes have been growing restive under the restrictions, or worse, that have been imposed by their white neighbors. Some grievances have been long standing. It is undeniable that in many sections—especially of the southern states—there has been a disposition to treat the Negro chiefly as a burden bearer and menial worker. Proper educational facilities have been denied, housing conditions have been very poor, industrial and social improvements have been neglected and justice to accused Negroes has too often been difficult or impossible to secure. It is reported that last year many Negroes were put to death without trial. While Negroes are often objectionable neighbors and are too often guilty of heinous crimes, the same may be said of white people of the same degree of low moral and intellectual development. Thousands of Negroes have achieved positions of moral and financial leadership that would be a credit to

any race—nearly 300,000 were called into military service and fought well; hundreds of thousands worked in munition factories and earned good pay.

Since the cessation of hostilities and the demobilization the crisis has become acute. This seems to be due to two main reasons: (1) to the migration of some five hundred thousand Negroes from the South into Northern industrial centers in which they have not become assimilated socially and (2) to the spirit of independence and increased self-esteem developed in the Negroes because of their recognized sacrificial service for the cause of liberty in the recent World War.

At the invitation of the Home Missions Council a conference of representatives of various agencies interested in the welfare of the Negro was held September 4, 1919, at which about seventy-five leading men of both races were present. Bishop W. P. Thirkield, of New Orleans, was Chairman and Dr. Alfred Wms. Anthony of the Home Missions Council, Secretary. After prolonged and illuminating discussion of the present crisis and the outlook, the conference voted to request the Federal Council of Churches to issue a public pronouncement upon the present situation. It also requested both the Federal Council and the Home Missions Council to help adjust inter-racial relations by setting up joint committees of the two races in northern industrial centers where Negroes are in considerable numbers.

The pronouncement of the conference will contain utterances on (1) the protection of life and property; (2) economic justice to the Negro, with equal opportunity to work on the same terms as other men; (3) the sanctity of home and womanhood; (4) the establishment of adequate recreational centers for Negroes; (5) equal traveling accommodations for Negroes with equal charges; (6) adequate educational facilities for Negro children and youth; and (7) qualifications for franchise irrespective of race, creed or color.

It is significant that at this conference men of both races, and from all parts of the country, both North and South, were in agreement respecting the national responsibility, broader than that of any section, for the proper solution of the Negro problem, and the opportunity and responsibility of the Church to make her influence and leadership felt in this task of racial reconstruction in America.

There should be a general recognition of the Negro's value to the nation. The University Commission for the study of race problems has appealed to Southern college men to cultivate a more tolcrant spirit and to emphasize the best rather than the worst features of inter-racial relations. It is only fair that the Negroes desiring to make progress should be given the opportunity to bring up their children in wholesome surroundings and with proper educational facilities.

HOPE FOR AMERICAN INDIANS

HE American Indian has been the "ward of the nation" for over a century and a quarter and yet there are 50,000 of the 350,000 Indians in the United States almost or wholly without Christian instruction or religious oversight. In addition to these are at least 100,000 Indians unclaimed as members or adherents of any branch of the Christian Church. The causes of this condition include the disagreement between Christian sects, the policy of government agents on Indian reservations, the desire of some people to keep the Indians in their aboriginal condition, the evil effects of Indian allowances and the lack of Indian Christian leaders.

Recently the evangelical missions have been coming together to develop plans for more effective cooperation and a more thorough occupation of the fields. From September 24th to 26th there was held in Wichita, Kansas, a significant conference of Christian workers among the Indians, under the auspices of the Joint Committee of Indian Missions of the Home Missions Council. It was attended by over one hundred Indian workers and officers of eleven denominations in addition to delegates from the Young Men's Christian Association, the Young Women's Christian Association, the Indian Rights Association, the Home Missions Council, and the Council of Women for Home Missions. Among the leaders who took part in the conference were Rev. A. W. Anthony, D. D., secretary of the Home Missions Council; Dr. T. C. Moffett of the Presbyterian Board of Home Missions; G. E. E. Lindquist, secretary for Indian Work of the Y. M. C. A.; Henry Roe Cloud, Principal of the Roe Indian Institute; and Bishop Hugh L. Burleson, of South Dakota.

The Conference emphasized the necessity of fuller cooperation and comity among missionary societies, the importance of beginning the training of native leaders in the lower grade schools, the need for maintaining Christian schools for many tribes, the need of legislation against the use of peyote, and the call for religious work directors in the larger Indian schools. The Conference also disapproved of the use of public funds in Indian education, asked for the immediate gift of citizenship to Indian soldiers and sailors, and the extension of citizenship to other Indians, under the safeguards already proposed in National legislation. It advised the termination of the tribal or communal holding of property; it recommended the transfer of the Indian medical service from the Bureau of Indian Affairs to the Department of Public Health, and of educational work for Indians to the Bureau of Education; it expressed its conviction that competent, restricted Indians should be permitted to contribute a reasonable amount of their property to religious and benevolent purposes for Indian welfare. A committee was also appointed to prepare courses of religious reading and study for Indian schools and homes.

The carrying out of these plans and purposes devolves upon the Joint Committee on Indian Missions and upon the executive staff of the Home Missions Council.

PRACTICAL COOPERATION IN MONTANA

NE important step in the attempt to promote closer cooperation among evangelical forces in Home Mission fields is the united survey of the State of Montana, conducted last summer under the auspices of the Home Missions Council. On page 850 we publish a map of one small section of the State to show the character and results of the survey. It is worthy of study.

This map is a small section of the state as is indicated on the insert-map of the United States. It is a part of a large map showing the whole of Montana with churches of all Protestant denominations indicated. The seven lines, which look like the tail of a comet, in the upper righthand corner of the map indicate routes pursued by an Episcopal rector in visiting out-stations. In other places churches of different denominations touch elbows, as at Butte and Helena. Comity and cooperation are necessary in such a locality. Other places have but the partial ministrations of the Sunday school, without a regular organized church. Some areas have no churches, whatever, for large sections of Montana are uninhabited.

This map suggests what may be the result of surveys made by the Interchurch World Movement, when an inventory has been taken of the Christian forces and of the religious needs of every state.

Last July delegates from nine religious bodies met in Montana to study the religious condition and needs of the State. The denominations included Baptist, Congregational, Disciples, Evangelical Association, Lutheran, Methodist Episcopal (North and South), Presbyterian and Protestant Episcopal. There was an evident desire on the part of all to promote real unity of spirit and cooperation in work. At Miles City three teams were organized to travel over the State for ten days in order to study existing conditions. They then returned to report and formulate their findings.

Montana is a state comprising 146,000 square miles with a population of 750,000 people. The survey showed signs of material prosperity everywhere. The Church of Christ has in some form gone into almost every hamlet and city in the State; the buildings and equipment compare favorably with the homes of the people in the neighborhood; about two-thirds of the churches have resident pastors but most of these are unable to give all their attention to their churches. The fluctuating population and the general indifference toward the Church makes the work exceedingly difficult; most of the working people do not attend, yet the general feeling is that the Church is a good institution and should be supported. Among the business men there is evident an increasing demand for church

unity and in some places the community church has been successful. Many places have large foreign speaking populations—mostly from northern Europe.

Twelve principles of cooperation were adopted by the Conference to make the Spirit of Christ all controlling, to correct overlapping, to care for neglected areas, to promote joint enterprises where these are deemed desirable, to provide for rural populations and to make churches more useful as social and recreational centers where such are needed. One hundred and seven assignments of territorial responsibility were agreed to by different denominations and a Continuation Committee was formed under the name of "The Home Missions Council of Montana." The validity of individual convictions and differences was freely acknowledged but the spirit of unity and mutual confidence was promoted. Here is an example of field survey and cooperation that is worthy of imitation in other localities. (See map on page 850.)

CHRISTIAN UNION FOR ALASKA

R. S. HALL YOUNG, a pioneer missionary to Alaska, proposes that this great territory be made an object lesson in Christian missions by organizing one "United Evangelical Church of Alaska" and by bringing all evangelical churches into cooperation in a union effort for the speedy evangelization of the people. The Home Missions Council has under consideration the proposition to form a United Board representing all the different denominations and supported by the combined budget of all the Boards now at work in the territory. Seattle, Washington, is suggested as headquarters for the Union Board which is to settle all matters pertaining to the readjustment and direction of the work.

This plan presents an ideal toward which the churches should move—the ideal of harmonious and concerted planning and activity in the evangelization of the world. It does not necessarily involve the giving up of personal convictions that now differentiate the denominations; nor does it mean uniformity in forms of worship and government. The essential feature of such plans is harmonious and active cooperation in giving the Gospel of Christ to non-Christians.

Alaska has now Presbyterians, Episcopalians, Congregationalists, Methodists, Moravians, Friends, Swedish Evangelicals and others conducting preaching and educational work among Indians, Eskimos and white settlers in Alaska. These missions have about 100 missionaries located in 72 stations. Thus far the evangelical missions have been trying in a desultory way to correct the evils of overlapping and lack of concerted action. A United Evangelical Church of Alaska would solve many problems and would give a new impulse to Christian work that can be secured in no other way.

RELIGIOUS STATISTICS FOR THE UNITED STATES

ENSUS reports of the United States Government show a total Protestant church membership of 26,300,000 people, and other Protestant adherents of 52,300,000, or a total of about 78,600,000 Protestants. The Roman Catholics, including adherents, number about 16,000,000. This leaves only 5,400,000. This is no doubt a fair statement as to the actual number of Protestants, Romanists and atheists. The activity of the Roman Catholic Church must therefore be very vigorous and well organized to enable that oody to exert such a large influence in the political life of the nation. During the past ten years, the Protestant churches have increased over 21% in membership, while the Roman Catholics have increased less than 11%, including all members of Catholic families.

The number of religious denominations covered in the United States census (1916) are 201, and they report 227,487 church organizations, or an increase of twenty-three denominations and 17,000 organized churches in ten years. Of the large Protestant denominational families, the Baptists number the largest, reporting 7,263,000; the Methodists are next, with 7,165,000; the Lutherans third, with 2,463,000; and the Presbyterians fourth, with 2,257,000 members. Then follow the Disciples, with 1,231,000; the Episcopalians with 1,093,000 and the Congregationalists, with 790,000.

The total Sunday-school membership is reported as 20,600,000, and the value of church property as \$1,676,600,000, an increase of \$420,000,000 in ten years. In one year the church expenditures of all denominations were \$328,810,000, of which \$72,000,000 was by Roman Catholics. Last year, the churches of the United States made the smallest gain recorded in twenty years. The net increase was only 7%, or 284,540 members. Some large denominations show an actual decrease.

The active Christians of the United States cannot be estimated at over 40,000,000, if we include Roman Catholics who attended their church services. If we add 30,000,000 children of Protestant families, there are left at least 30,000,000 people in the United States who are not evangelized sufficiently to be listed as even nominal Christians. In addition to these there are 472,000 Greek Catholics, 357,000 Jewish families, 435,000 Mormons, 50,000 Spiritualists and a large number of Hindus, Buddhists and adherents of other religions. Can there be any question as to the large task before the Christian Church in America? Even from the standpoint of statistics, America cannot be said to be a Christian country, and if heart and life allegiance to Christ is meant, only God can number His disciples.



THE IMPORTANCE OF HOME MISSIONS

A sa matter of convenience there is a general division of the fields of Christian activity into Home and Foreign. This does not mean that there should be any distinction in our obligation, or that one is more important than the other. The one is the Home Base which needs to be unified and strengthened, and the other is the "Over Seas" field of the "Expeditionary Forces" of the Christian Church. No one should neglect Home Missions because they are near at hand or surrounded with less romance and adventure than are distant fields; nor should any one disparage or overlook Foreign Missions because they are far away and

among the alien races of strange faiths.

The size and importance of the Home Field and the need of millions of our fellow countrymen are enough to stir all branches of the Church to greater activity and more ceaseless prayer. There should not be a home in America where Christ is not known and revered, and not a corner of our land where the principles of Christ do not hold sway. If the foreigners who come to our shores could see Christianity fully exemplified they would return to their homes as missionaries. If the teachings of Jesus Christ were practiced in politics, there would be a new era in our legislative halls and executive offices; if His principles were adopted in business and industries there would be fewer strikes and no Bolshevism: if the Bible were the basis of all American education our youth would not grow up in infidelity, immorality and materialism. If Christians at home were spiritually awake the churches and Sunday-schools would not be diminishing, as is true in too many cases, but would be growing in size and influence.

WHAT DO HOME MISSIONS INCLUDE?

ANY have almost as narrow a view of Home Missions as they have of the duty of the Christian Church to the world as a whole. They think in terms of one class or locality and give their interest, their prayers, their support to the Indians, the Negroes or the Frontiersmen, but forget the millions of other non-Christians and unchurched multitudes in America. This number of the Review shows American Christians the real magnitude of the task of "Making America Christian." This cannot be accomplished by spasmodic and scattered effort, but must be the result of careful study, of systematic planning, of friendly cooperation, of prayerful dependence on God, of sacrificial giving and undiscouraged effort.

Home Missions in the United States include evangelistic, educational and social uplift work for the following classes:

- 1. The Frontiersmen. Fifty years ago these were the pioneers in our Western States; the men, women and children who went beyond the Mississippi river and settled on the plains and in the mountains. Some were farmers or cowboys living in sod houses, others were miners in gold, silver and copper mines of the camps; still others were the first traders in furs and other merchandise. Today many of the frontier towns have become cities with thriving churches, but there are still some areas almost or wholly without Christian churches. There is need for mission work among miners and lumber jacks, farmers and ranchmen who become heathenized when deprived of Christian influences.
- 2. The Southern Mountaineers. These men and women of Scotch and Scotch-Irish ancestry present cases of arrested development. Many of them are in religious experience and civilization further back than they were one hundred years ago. They are without adequate church and school facilities, and without proper courts of law. They are of good stock and capable of reaching high standards. They need help to establish schools, to maintain churches, and develop themselves industrially and socially.
- 3. The Immigrants. These men and women have come from Europe seeking opportunity to work and to enjoy religious and political freedom. Millions of them are employed in mines, in factories, on railroads and other public works. They congest our cities and endanger the social life of rural communities. Some of them have brought a remnant of religion across the seas, but many of them lose what little they have in the struggle for material success. From this class come largely our infidels and our Bolshevist element.
- 4. The Unchurched Masses. Probably 30,000,000 Americans have no vital connection with the Christian Church and do not profess to practice the teachings of Christ. They include the Godless rich and the Godless poor, the down and out "bums" to be reached by street meetings and Gospel halls, and the self-satisfied people of the Avenues who make gold their god and worship at the shrine of pleasure.
- 5. The Negroes. Twelve million Americans of African descent are a separate race, but their future welfare is inseparably linked with that of the white race. In many places the Negro is a menace because of his poverty and ignorance. These people need adequate Christian and industrial education and a chance to become self-respecting useful citizens.
- 6. The Indians. Most of the remaining 350,000 original Americans have been placed on reservations and are fed and clothed as "wards of the nation," but they have not adequate school or

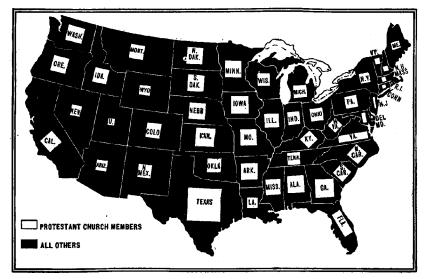
church facilities. Many of them are still in a state of barbarism.

7. The Alaskans. Indians and Eskimos inhabited Alaska before the miners and other settlers entered their land. Home mission work must be done in this field often in the face of the greatest difficulties due to Arctic winters, the isolation of workers, and the opposition of Godless settlers. (See Article next month)

THE ORIENTALS. About three hundred thousand Asiatics are reported in America and they have brought with them their heathen religions. There is an unusual opportunity to give them the Gospel of Christ. If they are neglected their non-Christian ideas and habits will contaminate the communities in which they live. (See article in the December Review)

- 9. Latin-Americans. Hundreds of thousands of Spanish Americans live under the Stars and Stripes. Some of these were taken over from Mexico with the Louisiana purchase and annexation of Texas; others have emigrated from Mexico in recent years. There are also the Porto Ricans and the Cubans. All of these need Christian teachers and preachers quite as much as they are needed in Mexico and South America.
- 10. The Rural Communities. Formerly these communities in the eastern states were Christian strongholds; today they are often spiritually dead, being overchurched or underchurched. They need spiritual awakening, social uplift, community centers, and often special work among foreign populations.
- 11. Industrial Centers. Great manufacturing towns have grown up and in many cities there are large industrial communities that are neglected religiously. They are naturally hotbeds of socialism and social evils. The Y. M. C. A., the Y. W. C. A. and the churches should work together to give these laborers an opportunity to become intelligent Christians.
- 12. Special Classes. In addition to all these there are in America, as elsewhere, many special classes to whom the Church should give attention. There are the Jews, with their age long prejudice—a peculiar people who have a special claim on the Gospel. There are many whose occupations make it impossible or difficult for them to enjoy church privileges—the policemen, firemen, railroad men, steamship employees and night workers.

To win all these classes of Americans for Christ is indeed a superhuman task and one that requires human devotion and divine power. But they all form a part of the task of making America Christian. All agencies must cooperate, for none can do the work single handed. Only by recognizing the need and the obligation will the Church rise to the effort to make America a truly Godly nation that shall prove a blessing to the world.



IS THE TASK OF THE CHURCH COMPLETED?

(From the Surveys of the Northern Baptist Convention)

A Century of Christianity in America

BY REV. CHARLES L. THOMPSON, D. D., LL. D., NEW YORK

President of the Home Missions Council; author of "Religious Foundations of America;" etc.

R. JOSIAH STRONG once said: "If Adam had lived to the present time he would have seen greater material progress during the last century than in all his life preceding." Libraries have been written to affirm and illustrate this statement. Other libraries are in process on the same theme. The North American continent is an outstanding illustration of this progress, not only in material things but in intellectual and spiritual things The discovery of America was a scientific adventure. It was also declared to be an adventure of faith. Marvelously science and faith have walked together across the parallels of our history. Indeed, faith did not have a full chance until science had Thus the adventure of great souls to find here a new theater for human achievement was almost halted until Stephenson's steam engine lent its powerful aid. Then swiftly the twenty thousand members of the Puritan colony became the millions who staked out the thirteen colonies.

But the great progress in both directions begins with the opening years of the last century. During its ten decades, such things

were witnessed alike in material and spiritual things as had not been dreamed before. If Adam had lived on he might have dozed contentedly for eighteen centuries, but would have had a jolt and a startling awakening at the nineteenth. Let us notice briefly some lines of that advance which have made the last century overtop all others.

The spiritual occupation of North America at the end of the eighteenth century was at best a feeble endeavor. It was a time of great physical hindrances. Scattered settlements through a seemingly endless wilderness made progress difficult. There were missionary heroes in those days. But they were few in number and faced appalling obstacles. Hostilities of Indians, remoteness of settlements, indifference of pioneers who were fighting for existence made the spiritual hero's way a hard one to travel. Nor was the Church behind him, organized for progress. There were a few small missionary committees, but how hesitating was their program, when their missionaries had commissions for only two or three, or at most, six months! Add to these difficulties the fact that it was a time of prevalent and often aggressive skepticism. The apostles of Tom Paine were abroad in the land.

So began the occupation of a continent for the Kingdom of God. But it began. A young nation of five millions of people, not very sure of themselves or their government but sure of the mountains of difficulty whose synonym was the Allegheny Range. it pushed out on the unexplored path. Step by step Providence unrolled its opportunities. Europe, seething with restless ferment, loaded our ships with immigrants. The nation must crowd on over the mountains. Then the gates of the "Old Northwest" swung back and the Central West gave a chance for God's freemen in a heritage dedicated to education and religion. How swiftly the five great States sprang to their opportunity, and in scores of colleges and hundreds of churches laid foundations for the purest Americanism to be found in the Republic. And as yet more room was demanded, taking advantage of the political and financial exigencies of France, we came into sudden possession of a new empire across the great river, and at a stroke of the pen the new West unrolled its vast plains in invitation to the country to dare its great opportunity. Then colleges by the hundred opened their doors, and churches by the thousand. No longer was the missionary an unsupported rider on the fringes of civilization. Mission Boards came into being to whose direction some of the ablest men gave themselves, and which were generously supported by an aroused Church.

Now again and mightily science came to the aid of the country and the Kingdom. How long would a sparsely settled and vastly extended domain survive in loyalty to central government if there were no rails and wires to bind it into unity? How could educational and evangelistic plans come to their best if separate and detached from each other and from sources of supply? The Almighty had the solution at hand. He is never slow to meet exigencies. Morse was born, and so came the electric telegraph. The wires that reached from ocean to ocean did more than give a chance for messages to fly. They bound states together in the solidarity of instant communication. Common knowledge is the support of republics. It came with the telegraph line. International knowledge, we have recently learned, is the support of sundered nations. It sustains common endeavors. So Cyrus Field came and with him the Atlantic cable. No longer were Americans to be a people by themselves. No pent up Utica should be ours. Politically and spiritually we should feel the throb of a world.

Other allies of science and of education too numerous to be dwelt upon have come to the aid of the Gospel. The printing press, steadily rising in moral tone and purpose flings its helpful message to the farthest cabin door. The telephone makes a new neighborhood and there are no far off and lonely regions now. It is written that lonely pioneer wives across desolate spaces chatted with each other by kindly fires; that the smoke out of the chimney would tell one to the other that something was doing. Now they take up the receiver, and lo! they have touched the world. And as if that were not sociability enough, the whir of the aeroplane reminds us that John's angel is flying through the heavens, bearing his message to the last verge of populations.

But the stimulants that came to the Church with the vast means put at her disposal by the applications of science and by the amazing prosperity of the nation were not the only ones that made memorable especially the last quarter of the nineteenth century and the beginning of the twentieth. Indeed, the Church grew marvelously. Increasingly she commanded not only the centers of population, but all the vast national area. She kept steady pace with the growth in population. The census of 1910 revealed approximately one-half of our people in some church affiliation, and over twenty million members of Protestant churches. At least forty millions are adherents of the Protestant faith. But now lest pride should lead to contentment and contentment to indolence, Providence provided again as at the first the stimuli of new obstacles. For it is the law of the Kingdom that the Church thrives on resistance. We come now to the modern missionary program, its problems and its progress.

Dr. Carroll D. Wright said a few years ago: "After many years of investigation into the social, moral and industrial condition of the people, I came to the conclusion that in the adoption of the philosophy of the religion of Christ as a practical creed for

the conduct of business there was to be found the surest and speediest solution of the difficulties which excite the minds of men, and which lead many to think social, industrial and political revolution is at hand."

This careful statement from so competent an observer gives clearly the missionary obligation of the Church of today. She stands related not only to a future world, but to that which now is, and to that which now is in all its relations to people—social, industrial and political. In speaking thus of community life and interests we abate nothing of the importance of the individual man, not only in his eternal interests but in his connection with society. A good world can rest only on the characters of good men. Character building remains, therefore, the prime concern of the Church of Christ. But isolated good men cannot build the Kingdom. That comes from their relations to one another and to the community in which they live. With this extension of the Home Mission enterprise the following factors need to be considered:

First, our great cities. In 1800, New York had seventy-nine thousand people. Today there are about five million. But size does not show all the problem, though it does indicate something. Congestion is perilous to clean living. De Tocqueville says, "The size of American cities is a danger to democracy." And one of our own philosophers, Dr. Andrew D. White, said, "City governments in the United States are the worst in Christendom." To misrule add poverty, ignorance, congestion of mixed poulations, and the crime likely to result, and you have phases of the problem with each one of which it is the business of the Church to deal. The problem becomes acute when it must be added that at present the Church is failing adequately to confront her task. Add the further fact that in many instances she is running away from it. The story told by the late Dr. Schauffler of the movement of people into New York below 14th Street and the movement of churches out, is a familiar one.

But there is another side of the picture. The Church is waking to the menace of the problem, and the Mission Boards are girding themselves to meet it. "City Evangelism" is a distinct branch of Home Missions, and none more important. New York and Chicago not only outnumber the entire population of a dozen Western States, but their people live in conditions far more morally perilous than the scattered communities of mountain and prairies. The great cities are the nerve ganglia of the nation. Some good people think they find relief for the problem in the slogan, "Back to the farm," but it is a delusion. Still the cities exert their mighty pull, still they keep up and increase the relative disproportion. In 1790 the urban population was three and one-third per

cent. The rural was ninety-six and two-thirds per cent. In 1820. the ratio stood, urban nearly five per cent; the rural ninety-five per cent. But now about fifty per cent live in towns and cities of 2500 and over. In the decade from 1890 to 1900, sixty-two per cent of all the townships in New England showed depletion. In Connecticut more than half had moved out of the country; in New York about two-thirds. East and West are building bigger towns but for opposite reasons. More farmers have left their farms in Illinois, Wisconsin and Iowa than in Vermont, New Hampshire and Massachusetts; in the latter case because agriculture had ceased to be profitable; in the former because it was so prosperous that it was easier to rent the farm and move to the city. But this large portent enfolds a glorious hope. As in centuries past the great cities have been the throbbing hearts of nations sending arterial blood throughout the land, so it may be in America. So it will be if an aroused Church shall see her opportunity.

The rural regions have in a sense always been the great home mission field. There is where Home Missions began. They are that field today in the old sense and in a new sense. Dr. Warren H. Wilson begins his book on "The Open Country" by saying, "It is the common opinion of rural leaders that country life in America has fallen out of repair. The household, the Church, the school and the store show the effects of the change." The alarming part of this statement is that it is made so general, and it is perhaps too sweeping. But one need not travel far to find evidence of its truth. In some places in the New England States the degeneracy is so startling as to find proper comparison only in the Southern mountains.

But here, too, the shield needs to be turned. The religious needs of country regions took a great step forward when in 1908 President Roosevelt formed the "Country Life Commission." It instantly challenged the attention of the country. Churches recognized the call and organized for social service among farmers. And social service meant every interest that concerns a community. So, as Horace Plunkett expressed it, there must be "bettter farming, better business and better living." The decay of country conditions must thus be arrested. In 1910, the Presbyterian Church organized its "Country Life Department." This plan was soon followed by other bodies. Of course the cry arose that good farming had no relation to the Gospel, but reflection, some experience of Mission Boards and informing literature gradually wrought a change. Experiments in many states have demonstrated the value of the new methods, and suggest the time when as in other generations the hills will again reveal their strength and send intellectual and moral streams to the imperiled towns.

Immigration adds one more fold to the already complex home mission problem, alike in city and country. In both it means illiteracy and un-Americanism. Charles Dickens once said: "A man with seven heads would attract less attention on the streets of Boston than a man who could not read and write." That day has gone by. In Boston, as elsewhere in city and country, the man who cannot read and write is no longer a curiosity. And largely because of the foreign populations. It is not the amount of it that is the chief consideration now, but its varieties. has arrested both for the time, but only for the time. Europe is a bubbling caldron of unrest, and America is in process of realizing an unparalleled prosperity. With starvation in Europe and common labor at five dollars a day in our country, it requires no prophet to declare that a high tide is coming, possibly across two oceans. It is for the Government to pass regulation. It is for the Church to meet the present and the prospective opportunity with the vision of a statesman and the courage of a soldier.

In this matter, too, the churches of all denominations have heard the call. Mission Boards have not only organized for the work, have given fellowships to prepare a proper leadership, and have opened schools for Christian Americanization, but they have become cooperative, federating their agencies for combined service, as at ports of entry, in the Calumet Region of Indiana, and at other centers of foreign population. Under the guidance of the Home Missions Council, an Americanization policy has been adopted so definite and complete that the promise is that the churches growing out of it will be constructive agencies for civic and social welfare in the entire community. Such a policy wisely pursued will do more to fuse our polyglot population than all Congressional legislation.

Belated races complicate yet farther the Home Mission problem. The words of Wendell Phillips are worth remembering: "The Indian race is the one which the people of the United States have most to dread at the judgment bar of Almighty God." We began well in our relations with the red man. We have John Eliot, Roger Williams, John Sargeant, the Brainerd brothers, and William Penn to our credit. After them the shadows thicken and the pages of our history are dark with blots that will not fade out.

But now the pages brighten. The past decade has noted remarkable progress. Various Mission Boards under leadership of the Home Missions Council have united to appraise the work yet remaining for some 50,000 Indians wholly without Gospel influence, and to so allot responsibility among the different agencies that none shall be neglected. For the purpose of coordinating all such agencies and to make them effective for the Christian education of all tribes, a joint Central Committee on Indian Work was con-

stituted consisting of representatives from the Home Missions Council, the Council of Women for Home Missions, the Y. M. C. A. and the Y. W. C. A. This committee is to call a representative conference on the united Christian program for the Indian people. Indian missions have been individualistic and sporadic. They promise now to become organized and federative.

The Negro question is becoming acute. Returning Negro soldiers are demanding new recognition of the race. Excesses threaten. Patience, restraint and consideration are called for. But missionary agencies must take note of the situation and gird themselves to meet it. George Edmund Haynes, National Director of Negro Economics, proposes that missionary societies work out a national program and bring it to the attention of Congress, calling for adequate common school education for every Negro boy and girl throughout the country. That would meet the illiteracy now so lightly regarded by state legislatures. One state expends five per cent of school funds for the education of Negroes and ninetyfive per cent for the whites. So long as such facts remain there is · little hope of a fair settlement of the Negro question. Mission Boards have recently united in making surveys of the negro migrations in the Northern states to the end that outstanding conditions might be discovered which would guide and so far as possible federate missionary work. Very recently a council of workers for colored people has been held, one result of which has been the election of an Associate Secretary of the Home Missions Council whose particular field it should be to collect information and to stimulate denominational agencies on meeting the needs of the new and urgent situation.

There is no space to speak of other new phases of Home Mission work, such as that for Spanish-speaking people, lumber and mining camps, the Southern mountaineers, Alaska and the industrial classes. They all imply specialisms which the missionary bodies are trying to meet by training and qualifying men who shall cover the various departments of Christian activity. Any one who has studied the specialties into which modern missionary work has fallen must instantly see that the man must be fitted to his job. Not every young graduate of a medical school is fitted to diagnose and prescribe for all human infirmities.

One more new departure, the fairest sign in the religious sky. We have come to the time of *united service*. It is not denominational. It expresses itself in various ways and through various channels. It is variously labeled,—The Federal Council, The Home Missions Council, The Y. M. C. A. and Y. W. C. A. and the Inter-Church World Movement. But whatever its name it is the Church of today feeling its way to an answer to Christ's prayer, "That they all may be one."

Christian Training—The Prime Requisite

The Spiritual Element in America's Education

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NE of the most remarkable features of the day in which we live is the emphasis which is being put upon education in every quarter of the globe. Primarily, the vast majority of people think of education in relation to their secular affairs. It is the instrument by which boys and girls are fitted for modern life in all its ranges and phases. Those who look at it exclusively in that light consider it partly as a means for conveying useful information and partly as an instrument enabling young boys and girls to earn their living.

From the days of Plato downward there have always been those who have seen in education the process by which something much deeper is done. Among its functions must be included that of the formation of character. It is impossible to give a child any degree of real education without suggesting ideals of conduct and views of life which lay the foundations for the spirit of its after Today we find that those who are bitterly opposed to the Gospel of Christ are determined to undermine its influence in the world by introducing anti-Christian systems of education wherever they have the power to do so. It is one of the dreadful features attributed to the Bolshevist's policy in Russia that in so many centers they have captured the schools, and seem, from all accounts, to be deliberately destroying the morals and the faith of the children. Even in our own country, determined efforts have been made by secularist groups to establish something to correspond with Sunday-schools, where they instruct children in social ideals which are divorced from Christian morality, where revolutionary propaganda is deliberately associated with attacks upon the Christian system.

Facts like these serve only to emphasize the immeasurable importance of developing within the Church of Christ the most powerful forms of religious education. Those who see the necessity for the Christian training of children and youths approach the matter from two different points of view.

First, there are those who recognize that the highest moral ideals in social, industrial, political and international forms of action are somehow or another derived from Christianity. They are distinctively Christian ideals which did not obtain in any powerful manner where Christianity had not come, and which are apt to disappear where Christianity grows feeble. The em-

phasis in the minds of this class of persons is rather this—that Christianity must be taught for the sake of society. Society is the end for which this moral idealism must be poured into the hearts of the children of the land.

Then, there are those who approach the matter from the point of view of the Church and its message. They see that Christianity is ineffectively taught where its application to the actual conditions of life is not made, and therefore they insist that the teaching of Christianity even to children must have an immediate issue in the direction of conduct and in the formation of those social ideals which shall make their after lives most fruitful. It is the Church which is thus challenged to carry out its task completely, to endeavor to bring the whole force of its moral principles to bear upon the complex life of mankind.

In addition to these differences of attitude and of approach to the task of religious education, we must notice two other contrasts.

The work of Christian education may attract interest primarily because it is a form of evangelism, or because it is a form of intellectual culture. Those who are interested in it primarily for its general value as part of the training of youthful intelligence tend to use "the Bible as literature." They emphasize the human side of the growth of Scripture, they describe the progressive knowledge of God, as that is unfolded in the Old and New Testaments, as the result of the strivings of the human spirit, as the ever deepening discovery of spiritual values by the Hebrews and by the early Christians. For them Christian character is an achievement, or at least a growth which comes along the lines of a natural development. What Christian truths are taught become limited to those which seem to be what is called "helpful" in the formation of lofty personal ideals and the pursuit of spiritual values. The chief danger of this whole method of approach to the task of religious education is that it too often results in a subtle transformation of Christianity. One of the prime motives is of course the desire to get people interested in the Bible, to recommend Christianity as something worth while, to relate it with all phases of culture, to set forth its nature, its claims, its power in terms of the scientific and sociological beliefs and teachings of our day. But the result too often appears in an ignoring of the primary Christian doctrines and the consequent loss of the most powerful moral forces known to the history of man.

In part, this kind of emphasis is the result of a reaction from the position of those who have thought of religious education almost exclusively as a form of evangelism. It has often been pointed out that the modern Sunday-school arose in the Protestant

world from the desire to win outcast children to Christ, and in some parts of the English-speaking world the Sunday-school is still regarded as existing for the uneducated, the poor, the unchurched mass. It is a form of what is called "mission work." America and certain other countries it very early won the interest of the families of all churches, but in the earlier periods of its history the work was mainly regarded as a means of bringing the children to a conscious decision. "Conversion" was the chief aim of the vast majority of Sunday-school teachers. Their attention was given more to that than to instruction in the ordinary sense of the word. They did not try to build up a regular course of teaching either on the history recorded in the Scriptures or on the truths of Christianity. They suspected those who aimed at something like real education as minimizing or beclouding the fundamental aim of winning young people to the love of Christ and a personal faith in the grace and Fatherhood of God.

With these facts before us it seems obvious that what we need is a synthesis of the various points of view which have been indicated. What we require in religious education is the perfect combination of the best modern methods of education with the spiritual fervor of convinced and experienced Christian teachers. At present there is a great need for emphasizing the latter. Various institutions have arisen within the last generation in this country which concentrate attention upon the technical side, upon the study of the child mind, the principles of education in general, the application of these to the work of religious education. What we need no less and indeed all the time is continuous emphasis upon the central and vital matter of deep spiritual earnestness. A brief consideration of this aspect of the situation requires emphasis upon four things.

1. The Bible is the charter of the Christian Church, and no religious educator of any Christian type proposes to carry on religious education except upon the basis of the Biblical record. What we require here, however, is a revival of real reverence for the Bible as in a very real sense the Word of God. To describe it as the unfolding of the Hebrew consciousness is only the lower side of the truth that it contains the deliberate self-revelation of God. In the New Testament this self-revelation assumes the most complete form imaginable, namely, that of the incarnation of the Son of God in the person of Jesus Christ. Any teaching which gives the child the impression that the study of the Bible is nothing more than the study of a history book or a piece of beautiful literature is doomed to failure. It makes the child and the youth impatient when they find the most sacred of all relationships reduced to the terms of a psychological process or a historical discovery. The Bible can never retain its place in the world as an

educative force unless it is presented, as in the past, as containing the very Message of the Eternal Life from the very heart and mind of God Himself. This position is not incompatible with the historical study of these books, with the orderly setting forth of the events therein recorded. It is the task of the teacher so to use and love and reverence the Bible that he can convey its Message and a sense of its divine majesty to his pupils.

2. The Christian teacher must be concerned to fasten upon the imagination, the intelligence, the affection and the will of his or her pupil the distinctive and supreme Christian truths. One of the appalling results of investigation into the attitude of the soldiers of Christendom engaged in the Great War has been the discovery that only a small proportion of these men know what Christianity is, or know what it is to be a Christian. They did not know the meaning of the most obvious Christian doctrines; nor were they, many of them, even after years of Sunday-school teaching, acquainted with the main features of the Bible story. The idea that Christianity can be taught as something vague, sentimental, aesthetical, purely ethical has surely been killed by the evidence gathered from the armies of Europe and America.

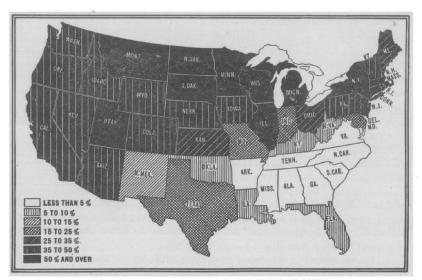
To be sure, Christian doctrine may be taught impersonally, formally, dogmatically instead of with personal conviction and passion; instead of lovingly and wisely. Christianity, when truly and persuasively taught, is something definite and authoritative. It is the revealing to the human mind of the way in which God deals with human nature, of the destiny for which He has fashioned that nature, of the place and power of Jesus Christ as its Saviour and Perfecter, of His own wondrous unfoldings of truth and His own revelation of grace in active service, of His own supreme function as a Saviour, who on the Cross gave Himself for the sins of men, and from the grave conquered death, bringing life and immortality to light. To leave the child mind vague on these matters is to hold back the very truths which are, as Plato would put it, "the food of the soul." There is a great need for warning at this point. This is illustrated in a recent article which contains the absurd statement that "indoctrination is the very opposite of education." One is not surprised to find this writer going on to say that our task is "that of training them in the Democracy of Jesus." The purpose of religious education is not primarily concerned with Democracy at all, but with the relation of the human soul to God as that is determined by God's redeeming and revealing act in Christ, and man's response to that act. The men to whom this has no meaning cannot teach Christianity.

3. It will be necessary that the teacher become acquainted with true methods of education; that he be supplied with well con-

structed lesson courses adapted to the various stages of child growth and the development of the youth; that he become sensitive to the need for unfolding the great material which he has in hand in a manner which is appropriate to each stage of life. But it will be in vain to do this unless the teacher's heart is filled with a spiritual love for the soul of the child. It is not the child merely as a citizen of the world, but the child as an heir of God that he is teaching; it is not the child merely as an intelligent animal, but as a possessor of immortality that he must arouse to the vast claims, the illimitable glories of the eternal life. We minimize the child when we cease to teach him that the meaning of Christianity is that he may work with God and that he must give himself for all his life to the faith and service of Jesus Christ.

4. Finally we must not forget for a moment that the aim of the Christian teacher is not the conveyance of information, but the awakening of an intelligent spiritual decision. It is the will of the child that reaches after reality, and nothing has been done really until the will has been aroused to action. The older teachers were right when they sought "conversion." If we call it "decision" we must not allow the change of word to change the substance. The decision which the Christian teacher strives to awaken with all sedulous love and wise teaching and prayerful soul is the development of decision into habit. He seeks to have the children form the deep habits of the Christian fellowship with God. He is not content with the smiling songs of a "Decision Day;" he is reaching after the shy young spirit that speaks in quiet moments and reveals itself in many little tender ways; he seeks the young man or young woman who has spiritual appetites more deeply hidden beneath conventional manners. He aims straight at the will of each and seeks to mold it into the habits of the Christian life. He cannot do this without awakening definite beliefs, definite spiritual aspirations, definite habits of private and social worship, and without seeking to lead out that young life to a full conception of human service in the name of Christ in the Kingdom of God.

Who is sufficient for these things? Every teacher quails before the glory of the task. It is one which demands that the teacher himself shall drink deep of the draughts of life which are in the Scriptures; that he shall seek to have clearly determined convictions about the great Christian doctrines; that he shall see their relation to actual experience; that he shall find in them the real food of his own real spirit. It is only when this, the fellowship with God in Christ, is nourished habitually, passionately by the teacher, that we shall find that perfect union of evangelism with education; that perfect filling out of education with the power of evangelism.



PERCENTAGE OF FOREIGNERS IN OUR POPULATION, BY STATES

(From the Surveys of the Northern Baptist Convention

America's Debt to Immigration

BY MRS. EVA CLARK WAID, NEW YORK CITY

Chairman of Committee on Home Missions among Immigrants, Council of Women for Home Missions

T is many a long century since a Roman citizen, sitting beneath the shadow of that Acro-Corinthian mountain which dominated the Isthmian plain of Greece, wrote the great message to his fellow Christians in imperial Rome. In it he consciously epitomized many of the great events both of Corinth and of Rome, but one of his greatest epitomes of both cities was certainly given unconsciously. For he writes, in the first chapter of the letter to the Romans, of his own personal sense of obligation in those memorable words:

"I am debtor both to the Greeks and Barbarians, both to the wise and to the unwise."

Both Corinth and Rome could have had no more apt summary of their civilization in the days of Paul's ministry. Around the Apostle, in old Corinth, surged those cosmopolitan crowds to which the city owed its great appellations, "God-built portal", "Nurse of Manly Splendor", "Rich Corinth", Mistress of the East and West." And through the famous streets of Rome, "Greek and Barbarian, bond and free" thronged to make the wealth and warrior strength of this capital city, resources of the known world that had flowed into their life and commerce.

To be sure, it was a limited world to our modern vision; the fringes of Africa, far Britain's shores, the country of the fair-haired warriors of Caesar's campaigns and the remote regions of Asia Minor—only a trial journey for a daring aviator of today. But from it Rome and her legions had built "the glory that was Rome," and to all of it, every Roman citizen was debtor.

Like the Apostle Paul, an American citizen 'neath the shadow of Liberty's high-held torch, can well write the same message to a hundred lands across the circling seas, for his country draws its elements of greatness from an unlimited world, and its multi-

tudes find utterance in a myriad dialects and tongues.

America, the rich, the prosperous, the self-sufficing, is yet a debtor. National debts are not new in the world's accountancy, but a new form of national debt is appearing in the new international book-keeping; and America seems to have the largest set of accounts ever handled by any country.

The outpouring of men, money and food to meet the world's dire need was one evidence of the appreciation of this new national obligation. The safe-guarding of the future peace of the world and the help of weaker nations is another recognition of America's sense of benefits received and gratitude due. Through all our bounding national life we are conscious that America is indeed debtor to the whole world because of her unique composite heritage, her mingling currents of diverse bloods, her concentrated "glory of the nations."

Since the beginning of the twentieth century, over thirteen million immigrants have entered the United States, and despite the almost four million emigrants who have returned to their own lands, despite the reduction caused by the years of war, both the old and new immigration is a very vital present day fact in America.

What is America's numerical debt to that great voluntary movement to her borders from the ends of the earth which we call immigration? Mere figures teach us little, though such figures as are shown in our census of 1910 give food for thought.

91,972,266 total population. 13,515,886 foreign born. 13,000,000 of foreign parentage.

million 115 million shows 15foreign Our estimated 20 million \mathbf{of} foreign parentage. and very simplest analysis, America does seem to be indebted to immigration for numbers, and the notable records of the recent national army show how much the numerical strength of our fighting force depended upon the foreign element in America.

What is America's debt to immigration economically? We need not enter into all those minute arithmetical computations that



STREET MEETINGS CONDUCTED BY THE NEW YORK EVANGELISTIC COMMITTEE



EVANGELISTIC MEETINGS IN A MACHINE SHOP
TWO WAYS OF REACHING THE IMMIGRANTS

in each decade have estimated the value of the adult immigrant, the money he brought with him, the money he sent back home, the extra police force he made necessary, the charities and benefits that he required, the extra seats in school houses for his children and all those additions and subtractions which finally resulted in interesting but deceitful statistics. We are all familiar with Haskin's significant and telling paragraphs under the caption, "I am the Immigrant," in which he shows graphically the immigrant's share in our great economic system and the burden of hard exacting toil he bears. In "Letters on Irish Immigration" published in the Boston Daily Advertiser (1852) Edward Everett Hale wrote:

"A community is a pyramid; with its base of manual labor, supporting some higher classes of effort. The larger the base—the higher the position of the apex. Exclude the population of manual laborers which just now forms your basis; you cannot keep your apex where it has been."

We may not agree with those authorities who consider America's immigration problem solely an economic one, but we must agree that America's economic debt to immigration is great and her material and industrial preeminence has been built by alien hands. Whatever the necessities of future welfare may demand in limitation or conditions of entrance, America owes industrial and economic justice, adequate and enlightening protection, and above all, surer foundations for true industrial democracy to foreign born as well as native toilers.

What is America's debt to immigration politically? Governor Horatio Seymour in the early days of New York was able to point out that "so diverse were the races and so liberal the opportunities, that nine men prominent in its early history represented nine nationalities:

Schuyler—Dutch Herkimer—German Jay—French Livingstone—Scotch Clinton—Irish Morris—Welsh Hoffman—Swedish Hamilton—West India English Steuben—Prussian

Doubtless the political roster of any American city today would show as varied a list of nationalities. Many of our most serious political problems are connected with the exploitation of the foreign born, and we are now reaping a sorry harvest from the neglect of proper political training of four million foreign voters. But far deeper than the problems of political machinery or numbers of voters lies the real debt America owes to her immigrants for the continued growth of political ideals, and constant change and enlargement of political horizons, which is the only safety for a democracy. The recent war has revealed to many Americans for the first time the flaming patriotism and devotion to ideals of freedom that animate our foreign groups, and the persistence

of belief that such ideals would come to the lands of oppression from which these very groups had fled. Dr. Steiner in his book, "Nationalizing America" refers to the refugees who came to our land in 1848, in these words: "They repaid this country richly for the asylum they found. They made valuable contributions to our culture and our politics, refining our social life and purifying our ideals of liberty and democracy." Miss Abbott, in her valuable work on "The Immigrant and the Community" touches the present day aspect thus:

"It may not matter whether the Italian or Slovak vote is for or against a particular measure at this time; but it is important that these thousands of Slovaks, Ruthenians, Italians and others should be given a chance to ally themselves with the best element in the community and to assist us in making the United States a real democracy."



RUSSIAN HEBREW ORPHANS ARRIVING IN NEW YORK

Political and spiritual ideals are so often interwoven that it is hard to separate the special spiritual debt America owes to immigration. But it is a significant fact that the two men who typify to the average American the spiritual ideals of his land, Lincoln and Roosevelt, have the greatest appeal to our foreign born citizens. In both of them they feel a kinship with the great elemental struggles toward righteousness which are the property of all great souls in all lands.

Immigration has kept ever before the American people those spiritual ideals which the founders of a free republic gave to it as the refuge for the oppressed, the protector of the weak, the inspirer of the struggling. In each generation we have had to make good to new comers these ideals of our forefathers and furnish, even though unconscious of it, a justification of their spiritual

experiment. Even though it has been done only partially and poorly, even though it has brought abuses and ingratitude in many sections, even though its wisdom has been doubted, the spiritual ideals of a free land and free institutions have continued, like our flag, "to draw a countless human throng to follow after thee." That very effort has strengthened those ideals and, almost without our reckoning, has so widened and enlarged their scope that we share the questionings of the English poet, Alfred Noyes, as he writes:

"Know you the meaning of all they are doing? Know you the light that their soul is pursuing? Know you the might of the world they are making, This nation of nations whose heart is awaking?"

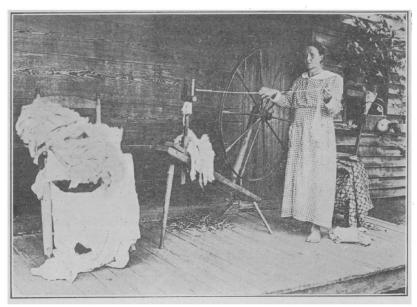
Religious forms and observances have changed, hallowed and sacred ceremonials have been altered, outward symbols seem to have lost much weight. And all of this, in the judgment of many, is the result of immigration. But can the sincere American, viewing the religious instincts which the vast majority of immigrants bring out of the hard conditions of other lands, escape the conviction that we in America have not taken into our national spiritual account these unused assets? We can give greatly and largely of the things of life. But in all humility we should realize that we can receive also those gifts of the spirit which the humblest alien may bring. For great souls have brought these gifts to America in the past,—gifts of utterance from pulpits, great scientific truths of God, great philanthopic enterprises for God's weaker children, great music, art and written words.

But the greatest of these spiritual ideals, as it affects a nation's life, is the vision of a world set free for God's purposes—the so-called international mind, which is only the new name for the great missionary enterprise of generations. Immigration has definitely brought to America a new realization of the inescapable oneness of mankind, a new necessity for the ambassadors of God's

good will to all men.

The Greek from Corinth and the Italian from Rome walk beside one who trod Paul's Syrian pathways. The "Barbarians," dignified under a score of varied racial names, fill the busy streets. The "wise and the unwise" do not seem to be classified by race or country or birth. To all of them America is debtor, economically, politically, spiritually. May she pay her debt as did the Roman citizen who wrote the message from the shadow of Acro-Corinthus in Greece, and also wrote for us this interpretation of our Christian faith:

"There is neither Jew nor Greek
There is neither bond nor free
There is neither male nor female;
For ye are all one in Christ Jesus—



A "CONTEMPORARY ANCESTOR" IN THE SOUTHERN MOUNTAINS

The Mountaineers of the South

VICTOR I. MASTERS, ATLANTA, GEORGIA

Superintendent of Publicity, Southern Baptist Home Mission Board

HERE are about 4,000,000 mountain people in the Southern States east of the Mississippi. The mountain folk live in about 178 counties and in an area of 75,000 or 80,000 square miles, and make up a part of the population in each of the States in the Old South, except Mississippi and Florida.

Though the Southern population is more than one-fourth Negroes, only about ten per cent of the population of the Highland region of the South is black. In a number of mountain counties there are fewer than 100 Negroes. These Highlanders are pure-blooded Anglo-Saxons to a degree unequalled elsewhere in America. That needs to be remembered. It has its bearing on the whole problem of developing these people through Christian schools.

Another thing is worth putting down; the white population in the Southern Highlands, by the census of 1910, was thirty-nine per square mile, while the extra-montanic regions of the States which were partly mountainous had only twenty-seven whites per square mile. The isolation of the Highlander is conditioned by



EXTENSION WORK OF BERA COLLEGE KENTUCKY

the height of the mountain and the badness of the road, and not by his lack of neighbors. The greater density per square mile of the white people in Highland regions, as compared with the lowland regions of the South, may be surprising but it has a definite bearing. There are more native white people per square mile to be helped by missionary effort and educational effort in the mountains than there are in any other region of the South or of the nation. And these people are less spoiled than others by some perverse currents which have conditioned modern life.

The Religious Census of 1906 showed that the religious bodies in the Southern mountain regions had the following membership: 463,200, or forty-eight per cent, were Baptists; 304,900, or thirty-one per cent, were Methodists; 56,400, or about six per cent, were Presbyterians; 48,900, or five per cent, were Disciples; all other religious bodies had ten per cent of the membership. In the 178 counties surveyed, 143 did not report one Roman Catholic. This great region is freer from Romanism than any section of America. If the Romanists in the mining region of Alabama and around Chattanooga are omitted, there are only about 3,000 Roman Catholics in the entire mountain regions of the South. This survey does not include West Virginia.

The special need of the Highlanders for Christian work grows out of their quaint and primitive civilization. They have been called our "contemporary ancestors." Like the pioneers of one hundred years ago, their economic life and their social contacts are still largely confined to the community. They provide for their own simple wants, not only raising their own food but making their own clothing, candles and many household and farming



MARS HILL, INSTITUTE, A BAPTIST HOME MISSION SCHOOL IN NORTH CAROLINA

Spilman Home Music Bldg. Administration Treat Dormitory Baptist Church
Montague Library Auditorium Dining Hall

utensils. Their religious life is of the pioneer variety. Their churches are of the once-a-month order, enjoying one or two sermons on a given Sunday each month and closing up until the same Sunday in the next month. Many of these churches are without a Sunday-school, and few of the preachers have had educational advantages.

The mountaineer has reverence for God. He believes his Bible and is not troubled over the imaginings of rationalistic theological professors and scientists. His religion is an individualistic matter with him, just as his life is. He does not pay much in money for the material bases of living and exhibits an equal reluctance toward paying anything to the support of his preacher. This is one thing that has fixed on him the incubus of the outworn once-a-month sermon, by which device he manages to keep only a modicum of life in his oak-embowered church by the roadside.

Many evangelical bodies, among whom Northern Presbyterians deserve the credit of priority, are now conducting systems of mission schools among the Highlanders of the South. In addition, there are some individual institutions maintained by certain benevolent organizations. Among the other denominations doing large work in the school field for mountain folk are the Southern Baptists, the Southern Presbyterians, Northern and Southern

Methodists. The Disciples, Congregationalists and Episcopalians have also touched this field of effort. The Baptists have between 5,000 and 6,000 in attendance on their schools, the Presbyterians perhaps an equal number and the Methodists a smaller number.

Christian statesmanship has reached a consensus of judgment that the institution best fitted to help the mountaineer to adjust himself to twentieth century conditions is the Church, and the method by which the Church must be quickened for the task is educational. It was not chance that led each Christian body which has entered this field to establish a system of secondary schools under Christian control. No other method of service has been found so full of promise.

You must vitalize the mountaineer's church through these schools. Not only are the schools now training scores of young men and women for lives of high service in the outer world, but they are sending hundreds of the mountain youth back to the coves and valleys trained to lead their communities and churches into a larger outlook on life. Vocational training is preparing them to improve living conditions in the mountains. Some are prepared to teach and others to preach and to lead people within the churches forward to larger contacts in Christian service.

The aptitude of mountain boys and girls for grasping high and worthy ideals of life deserves special emphasis. In a day of alarming materialism, these young dreamers in the quiet and immensities of the mountains are not infatuated with the glint of the dollar. In an exceptional degree they are ready to respond to the opportunity and appeal of the life of service to their fellows in some field where spiritual uplift is the frankly avowed purpose.

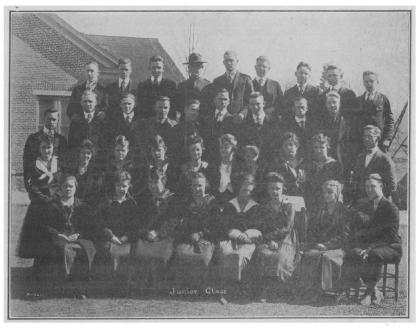
A large percentage of the ministers in some denominations in the South is coming out of these mountains, and an equally impressive number of the students are going into other uplift vocations. The mountain schools of the Baptist Home Mission Board during the ten years preceding 1916 sent out from its schools 350 preachers, 200 lawyers, 225 doctors, 30 trained nurses, 30 missionaries and 2,500 public school teachers. More than 3,000 had returned to the farm, 900 were engaged in commercial pursuits, forty were in banks and eighteen were members of State legislatures.

In these Highlands are vast human resources waiting the touch of Christian culture for their releasement. There is no such other field in America. But not even this field will wait long on our tardy lack of understanding. The railways are breaking through the great ramparts by which the silent giants of the Highlands seek to keep out the irreverent hand and the impertinent curiosity of modern civilization. Wherever one of

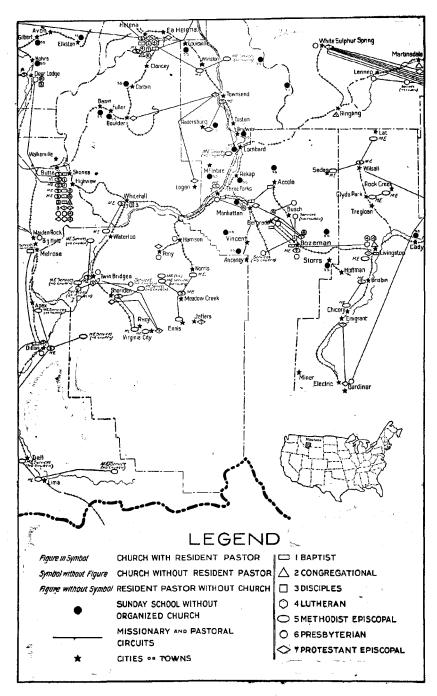
these railways gets through, wherever the modern campaign for highway improvement makes another hard and safe road through the mountain regions, the primitive economic scheme of the mountaineer's life has to give way to that in which everything is valued by the dollar mark.

There is pathos in it. We must either strengthen the mountaineer to play his part well under the new conditions, or the tearing up of the quaint and beautiful but outworn pioneer system of life will be his undoing. In proportion to the effort which has been put forth in this field of service by different Christian groups the rewards have been great. They will be still greater if we shall put forth adequate effort.

There are about 200 mission schools now in the Highlands. They are probably educating 20,000 to 25,000 youths. The work should be increased five-fold or ten-fold. To do this would draw out and train more young men and women for the great tasks of constituted Christianity in the generation just ahead of us than we can hope to obtain from any other field.



PROMISING MOUNTAINEERS AT MARS HILL COLLEGE, NORTH CAROLINA



A SECTION OF MONTANA—SURVEYED BY THE HOME MISSIONS COUNCIL (See page 821)

Problems of the Country Parish

BY DR. PAUL L. VOGT, PHILADELPHIA, PA.

Superintendent of Rural Work, Department of the Board of Home Missions and Church Extension, Methodist Episcopal Church

O two country parishes present the same problems. Rural communities are marked by such an infinite variety of conditions relating to economic welfare, health, recreation, social organization, class relationships, leadership, ideals and beliefs, and these in such varying combinations that a description of the problems of one community would not be applicable to any other. Neither would the methods that apply to the solution of the problems of one community necessarily serve in another.

In the maze of problems, however, that present themselves to the student of rural life a number are to be found so uniform as to justify their presentation as of general importance. Attention can here be called only to those particular problems of country parishes which demand for their solution the unified effort of all parishes working together under wise collective leadership.

Problems of this type may be classified into two general divisions; first, those found in the community as a whole and that present themselves as a challenge to the Church and the ministry for solution; and second, those that lie in the organization of the Church itself. As a part of church organization will be included all phases of church life that make the Church a social entity, and a help or hindrance to social progress in the life of the community as a whole.

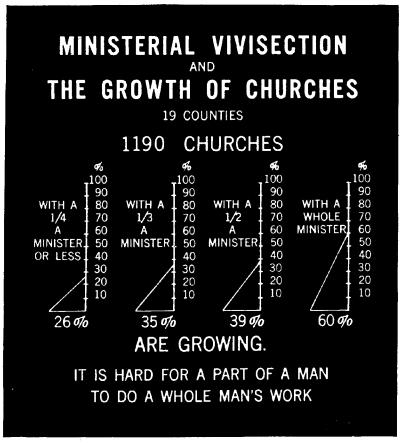
The most serious problems of the first type grow out of the general level of the economic life and out of changes taking place in rural economic organization. The opening of the nineteenth century found the new nation planted on American soil almost entirely agricultural. Means of communication and transportation were still very primitive and such manufacturing and trade as had developed was necessarily local and on a small scale. By the middle of the century the spread of steam railway transportation and the system of state aid to manufactures had started at a rapid pace that revolution in industry which has had as one of its marked results the centralization of population in large urban communities, the gradual decrease in rural population in many sections. and the centralization of wealth, ownership and control in the cities. With the very rapid comparative increase in economic opportunity and wealth in the cities came a shift of economic control and of social prestige from the farmers to the urban residents.

The extent of this shift has been shown by studies of the distribution of wealth. In 1900, whereas over half of the population of the United States lived in unincorporated communities, but 24 per cent of the wealth of the nation was agricultural. In 1910, while still 45 per cent of the people lived in unincorporated communities, but 33 per cent of the wealth of the country was agricultural. There are no data available to determine the changes that have taken place as a result of the war, but there is reason to believe that, while both agricultural and urban groups have increased in wealth, the total urban wealth has increased more rapidly than has that of the rural group. There is also reason to believe that a considerable part of the agricultural wealth is owned by urban interests, and consequently the income goes to increase the welfare of urban life.

The results of this disparity of wealth have been very marked. Space forbids more than their briefest enumeration.

First, the constant challenge has been to young people interested in improvement of their economic condition to leave the country for the city. It is true that changes in methods of agricultural production have made it necessary for many of those who have left the country to do so because of absolute lack of opportunity economically for productive service in the country, and many of them have not been conspicuously successful in their new environment. But the standards of success are not set by the many who fail, but by the few who succeed, and the result has been a continued call for the best life of the country to move to the cities. The result has been a lack of leadership in the country and a constant breakup of rural social organization.

Second, the conviction has been deeply grounded in both urban and rural thought that rural life is inherently on a lower scale than urban life. Our schools have taught success standards that unduly stimulated the movement of young people from the country. The ideals of country folk have often encouraged young people to go to college to prepare for some form of urban activity, and until recently the college graduate returning to the country was likely to be considered a failure. Country people have assumed that a lower salaried, less efficient teaching force or rural ministry was inevitable, and have allowed themselves to be outbid by the more wealthy urban communities. A man's children do not have as good schools in the rural districts nor do they have the same public care for their physical welfare as in the cities. If his family needs hospital care the distant city offers the only opportunity for such attention; and as yet there is little provision for nursing facilities in the country. Moreover, the rural minister must endure hardships in his pastoral service unknown by his city brother. He does not have the transportation or library facilities



COUNTRY CHURCHES WITH ONLY PART TIME OF A MINISTER
From the survey of the Methodist Episcopal Church

nor the association of other ministers, enjoyed in a city parish. All these things can be had only with the expenditure of considerably more money than is required by the one living in the city.

The accepted standards of living in urban communities acts as a permanent incentive for rural ministers and teachers, and for many rural families to get out of the country and to go where higher standards of living are possible.

Third, within the rural group itself are gradually coming distinctions which will inevitably break down the solidarity of rural life. The coming of the transient tenant has already affected the welfare of both rural churches and rural schools; and makes practically impossible the working out of plans for the development of the higher forms of cooperative economic organization

dependent on the existence of a permanent and stable population. Moreover, the disappearance of the type of hired help that formerly came from neighboring farms and the substitution of unattached, transient labor groups, alien to the neighborhood, such as are found in the wheat fields of the West, the lumber camps or the fruit growing sections, introduces another element exceedingly difficult to weave into an organized community life.

THE GREATEST PROBLEM

The greatest problem of the country parish, however, is that of the Church itself. No period in American history has presented a greater challenge for leadership than the present so far as community welfare is concerned. But the people are rapidly gaining an appreciation of the importance of the problems of community life, and agencies other than the Church are awake to the opportunities for service in dealing with these problems. The Red Cross, the County Farm Bureaus, the Christian Associations, the Boy Scouts, the Public Schools, and various community service organizations now have definite programs for developing rural life and are grasping on a national scale problems of the type mentioned above. They are appealing to the public for financial support for their respective programs and the people are responding liberally.

In contrast with this, in most rural communities there are two or more churches, poorly equipped and with no social vision. In many of them two or more pastors live, while neighboring parishes have no resident pastor. Pastors of different denominations travel the same roads, but because of no fixed responsibility for entire communities all fail to render direct service to probably more than half of the community.

The first essential to making it possible for churches to give the service now demanded of them, but which in their weakness is being rendered by other agencies, is that of parishing rural communities so that there will be definite fixing of responsibility for caring for the spiritual welfare of every family of the community. So long as communities have competing churches and so long as some communities have too many pastors while others have none at all, just so long will it be impossible to expect community service worth while from the churches. One interested in rural welfare need not be troubled about the ultimate solution of the problems presented by the rural parish as such. The people, working through agencies other than the Church are bringing rural life to a higher level in every way, including the deeper spiritual life of the people.

Out of the lack of adjustment between denominations and the lack of adequate interdenominational leadership grows another

condition that in most instances prevents the minister with a community vision from dealing effectively with other than local problems. A study of the programs of ministers in any given section of the country would reveal the fact that no two ministers are dealing with the same common problems. All programs would reveal some effort at personal evangelism, but no uniformity of effort at the solution of the problems common to all communities.

The results of the combined action of all the churches in the campaign against the liquor traffic shows what can be done by such unified effort. The great financial "drives" put on by various groups, including the churches, shows how effective organization for combined effort may be. In rural life are many conditions that should be remedied. Rural folk lack adequate library facilities; they need better medical attention; visiting nurses, medical inspection and free treatment of school children; better housing; better roads; better methods of agriculture; better recreational and social life and better equipment.

If instead of each minister attacking each problem in his own way at his own pleasure, intergroup organization could be effected, whereby all churches could center their efforts on one carefully planned campaign to achieve one aim at a time, it would not be long before many of the most serious problems of rural life would be solved. The psychology of the "drive" cannot be used successfully for community purposes by any one denomination working alone, because other denominations would not cooperate in moves in the organization and management of which they had no part. But if all denominations select a leader representative of all, then large and permanent results in community progress can be rapidly attained. No agency has a larger influence on the thought of rural folk today than the Church; and if the Church will assume the leadership offered by its strategic position it will not only save the country but it will save itself through the service rendered.

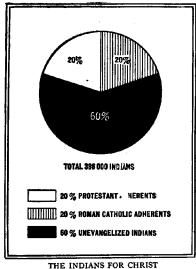
The outlook is hopeful. The spirit of Christianity is rising. Public education is bringing the masses to a realization that, after all, Christianity is a thing of the spirit not to be determined by whether one goes one mile or two on the Sabbath day or by ritualistic observance as unimportant as were the doctrines of the Pharisees of old. The modern layman is giving expression to his religion in practical ways. Let those who try to tie religion up to less essential expressions of the Christian spirit in external forms take heed lest the rising spirit of Christianity in seeking to express itself in service either abandon organizations insisting on external expressions, or pass by the Christian Church altogether; and in attempting to give adequate leadership let the denominations work out some plan whereby their efforts to serve may have every advantage of combined, collective effort.

The First Americans — The Indians

BY REV. THOMAS C. MOFFETT, D.D., NEW YORK

Secretary of Indian Mission Work, Presbyterian Board of Home Missions

(See Map of Indian Missions—Frontispiece)



From the Survey of the Northern Baptist Convention

HRISTIANIZING America includes as a primary obligation winning the native race, the Red Men, from nature worship and pagan superstitions to the faith of the Gospel. To what extent this has already been accomplished, where the neglected tribes and communities of Indians are located, and how the uncompleted task may be unitedly accomplished by the evangelical church forces of the land, these considerations have been receiving the renewed attention of the Home Missions Council. A review of the past few years in mission interests shows that progress has been made both in relation to overlapping and overlooking in the Indian fields. About half of the twenty-three

denominational agencies engaged in this work have responded to the recent appeals made for the neglected tribes assigned to them.

Who would have anticipated that the Red Man would prove to be the instrumentality for bringing our divided Protestant forces to this striking instance of comity in mission services, and the accomplishment of interdenominational cooperation? There are now very few over-churched Indian communities, and the division of fields has been accomplished with little sectarian rivalry or waste of effort.

The methods of approach to the Red Men by the Christian Church have always had in view the fact that the American Indian race is strongly religious, and that here is found capacity and aptitude for spiritual instruction. There are no atheists among the aboriginal Americans, and profanity and blasphemy in the sense in which the white man becomes so accustomed to these desecrations of holy things are unknown in Indian life. But the Red

Men are far from being the spiritual and uncorrupt beings whom those who exalt the soul of the Indian protray them. Dr. Alfred C. Riggs, after a lifetime of intimate association and service among the Sioux, aptly summarized their pagan and corrupt condition by nature, their need of revealed religion, their gross superstitions and evil practices, and their propensity to revert to heathenism and worldliness unless nurtured in the truth and held to the highest standards of faith and practice.

The evangelical method has therefore been best adapted to the conversion and training of the Indians. The Gospel is the power of God in regeneration and growth in grace, and the Indians accept supernatural revelation as contained in "the White Man's Book of Heaven" with a simple faith and devotion.

The latest collating of statistics regarding Indian missions of the Protestant churches in the United States gives the total of adherents as 66,778. The number of communicants is reported as 31,815, and the Sunday-school enrolment 18,200. The ordained Indian ministers serving in this work number 222, in addition to 228 commissioned native helpers. Of white missionaries serving in Indian fields 212 are reported, with 153 helpers.

In educational work the Women's Home Mission Boards have carried the main responsibility in church effort and no more consecrated and successful labors have been rendered for Indian uplift than in the class rooms, the sewing rooms, the shops and the hospitals. Medical missions have been conducted by only a few of the denominations but the beneficent results have been very large. Epidemics threaten the Indians on reservations and the medicine men of the tribes are impostors. But the educated physicians, nurses and field matrons of both the government and the Church cope with these conditions and save thousands of lives and alleviate untold suffering every year. One medical missionary on the Navajo reservation vaccinated 800 Indians and treated 60 cases of small pox in a few months, without the loss of a life.

Recent investigations show that the entirely unevangelized Indians still number 47,569; and in addition to these, 100,000 Indians of the United States are unclaimed by any church as adherents of Christianity. The minister at Santa Clara, Utah, visited Moapa, Nevada, one of the isolated neglected fields, 100 miles west of Santa Clara, and reported that the Indians all manifested a longing interest. He also visited the Kaibabs at Moccasin, Arizona, 100 miles southeast, and called upon many in their homes. The roads led over deserts, mountains, mesas, and great washes, and through treacherous rivers. On one of these trips, a distance of 35 miles was traversed without seeing a dwelling or finding a watering place for his horse.

A joint central committee on Indian work has been created by

the Home Missions Council to secure cooperation in meeting this problem more systematically. The conference held at Wichita, Kansas, September 24 to 26, was a representative gathering of Protestant workers among the Indians, and a united program of action has been outlined. The uncompleted task of the Church for the race involves lines of service in which the evangelical denominations are now prepared to cooperate more effectively than ever before.

The educational work for the children and youth of the Indians does not devolve wholly upon the government, and more and more Christian leaders of experience and the various denominations are realizing that the educational work must go hand in hand with evangelization. Examples of some very successful schools are Bacone College of the Baptist Church in Oklahoma; the Winnebago School of the Reformed Church, Santee Normal Training School of the Congregational Church in Nebraska, and the Tucson Training School of the Presbyterian Church in Arizona. Approximately one-third of the Indian churches have no Sundayschools. This defect should be remedied. The Roman Catholics have numerous boarding schools in which thousands of Indian young people are being trained for their Church.

In the federal and public schools there is a total of 58,000 pupils. The opportunity for religious instruction in these schools is within reach of the missionaries, and the assignment of the schools to denominations that can best care for the pupils in individual communities is an urgent need at the present time. The constituent Boards of the Home Missions Council have been asked to indicate whether they will give religious instruction in the Government Indian Schools within whose bounds they have resident ministers.

Community and social service and institutional church efforts should be organized to a greater extent. The Reformed Presbyterian Church for years conducted a very successful broom factory among the Apache Indians of Oklahoma. The glazing of native pottery to make it of commercial value, and the instruction in lace making have been successfully accomplished on a number of fields. On the Navajo Reservation, with its 31,000 Indians, corn grinding mills and wool scouring centers could be established, greatly to the advantage of the Indians. The missionaries can cooperate with federal and local forces to suppress liquor, peyote or mescal, tiswin and other evils that devastate reservation life. Christian physicians, Bible readers and field matrons are forces for community and tribal uplift in lines of service where Indian conditions present an appalling need.

The strongest ministry for returned students is urgent. These educated young people come back to the reservation demanding

a higher type of church service than prevails among the illiterate adult Indians. They are often ready for Christian service, but they return to congregations in which there are no Sunday-school teachers, no opportunities to serve as trustees, church treasurers or ushers, and often no students' club or young people's societies, A quickening of interest and of practical methods for reaching and holding the educated young people is called for more than ever at the present time.

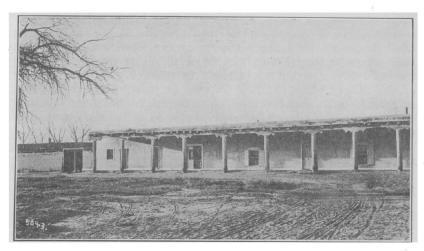
A broad and comprehensive service for our united Protestant interests among the Indians is of very great importance. There is no mission work in the land so closely related to governmental affairs and requiring such representation at Washington, D. C.

Any comprehensive and statesmanlike treatment of Protestant Indian interests calls for a constant recognition of government relations. In the annual report to the Secretary of the Interior, the Hon. Cato Sells, Commissioner of Indian Affairs, has expressed the estimation and cordial relations in which the work of the churches is held by the Government. He says:

I wish to express earnest appreciation for the cooperation and helpful assistance rendered by the missionaries at large and in the field. While ardent in the propagation of their respective denominations, they have almost without exception been generous rather than critical of myself or of those representing religious ideas other than their own. Their accomplishments have been constructive and effective, not only in the advancement of the Indians spiritually, but industrially, morally and otherwise. I gratefully acknowledge the unselfish service of philanthropic organizations and individuals who have shown their devotion to and genuine interest in the native American."

If we can realize that the Indian missions in the United States represent the group that may evangelize the twelve to twenty million Indians in the western hemisphere, then the churches will rally to the urgent need of consecrated training and effective backing for the missions here to prepare for this larger task. These converted Indians should develop and support a native leadership that shall go out into all corners of this western hemisphere. When the Church can see its program for Indian missions turning out a steady stream of Christian young men, fully equipped to meet this challenge, it may begin to feel that it is entitled to the Master's praise of "Well done, good and faithful servant."

It is estimated that there are at least 100,000 American Indians unclaimed as adherents of any Christian Church, Protestant or Roman Catholic, and about 50,000 Indians entirely unprovided for, and out of the reach of any Christian Mission.



A MEXICAN HOUSE OF THE BETTER CLASS IN NEW MEXICO

The Mexicans in the Southwest

BY. JOSIAH H. HEALD, R. D., ALBUQUERQUE, NEW MEXICO Superintendent of Congregational Missions in New Mexico, Arizona and Western Texas

HERE are two Mexican problems in the Southwest. One is old, the other is new. One is permanent—at least until solved; the other is possibly transient or at least subject to constant change of phase. One faces inward, toward our own country, being to a large extent a problem of Americanization; the other faces outward, toward Mexico, having an important bearing on our relation to that country. They may be distinguished as the Spanish-American problem and the Mexican problem.

1. The Spanish-American problem has to do with the native

born, Spanish-speaking people of the Southwest. It is impossible to understand the problem of today, without taking into account its source and history. Spanish occupation of the Southwest is very old. Long before the Pilgrim Fathers had set foot on the eastern doorstep of the country at Plymouth Rock, the Spanish Fathers had climbed up the back stairs into Mexico. They came with an invading army in 1540, and again in 1598 with a colonization enterprise. Governor Prince says, in his "History of New Mexico", "The early Franciscans, who came as true missionaries, actuated by love, and who easily won the hearts of the people, were

succeeded by ecclesiastics of a more severe type who sought to



THE HOUSES OF MEXICANS OF THE POORER CLASS IN EL PASO, TEXAS

and various forms of punishment, in order to compel the observance of their religion." As the result of these measures came the great Pueblo Indian uprising in 1680, when every Spaniard was killed or driven out, twenty-one priests being among the slain. But the Spaniards came back and had reconquered the territory by 1696, and their settlements gradually spread over large portions of the territory now comprised in the states of Texas, New Mexico, Colorado, Arizona and California. Their relations to the Indians were such as to involve a gradual infiltration of Indian blood. As a consequence there are few families who can claim unmixed Spanish blood, but the percentage of that blood is far larger than in Mexico. Isolated for centuries, they retained for the most part the ideas and customs prevailing in Spain when their forefathers left that country. Although these ideas and customs have been modified in recent times by contact with Americans, especially through the mission schools, there are still great numbers who hold mediaeval ideas of religion, such as belief in witchcraft and other superstitions current three hundred years ago. The Society of the Penitentes still thrives, perpetuating the Third Order of St. Francis, and practicing with extreme rigor self-inflicted penitential torture.

Isolation and hard conditions of existence have had a marked physical effect, tending to produce a distinct racial type. It accounts for a strong race consciousness, a tendency to flock by themselves, even when living in American towns, and the persistent use of the Spanish language. A proud people, they retain the spirit, although separated by centuries of poverty and ignorance from its original source; a music-loving people, they retain the love,

although they have lost the art; a religious people, although deprived of the clear knowledge of God, they lavish a wealth of devotion on crude pictures and images; a generous people, they have become, by reason of their training and the hard conditions, stingy to a degree when it comes to giving money for public or religious purposes, but still retain the readiness to share their last crust in the way of hospitality. Warm hearted and likeable to those who approach them in a friendly, human way, they become distant and inaccessible to the superior and condescending.

This interesting, but distinct and peculiar people, became citizens of the United States by the treaties following the Mexican war. They still call themselves Mexicans, although they have no interest in Mexico, and are thoroughly loyal to the American government, as shown by their hearty and patriotic participation in the war against Germany. Notwithstanding the fact that they and their land were made a part of the United States without the formality of asking their consent, the American government has never done anything for their educational or industrial uplift, although it has lavished thousands of dollars for such purposes upon the Indians by their side. For a poor and ignorant people to educate and uplift themselves is a difficult task. While there were not wanting progressive men among them who desired education for their people, the majority were indifferent and the ecclesiastics were vehemently opposed to non-Catholic schools. Not until 1891 was it possible to secure the enactment in New Mexico of a law creating a public school system. Even then many years passed before such a system could be made effective except in towns where the American population predominated. Thus for years the mission schools offered to many of the native people their only opportunity for a modern education. Beginning as early as 1871 such schools were established by the Methodists, Congregationalists, Presbyterians, and other denominations. They have been the fount from which education for the Spanish-speaking people has flowed, creating the demand for education and making possible the supply. In one county of New Mexico, not long since, the county Superintendent, himself a Spanish-American and a Catholic, expressed appreciation of the fact that a large majority of the competent teachers in the county received their training in mission schools.

The public school system has made progress against tremendous odds, especially in the last five years, but there still remains in New Mexico and in other States great need of mission schools for the education of Spanish-speaking youth. The state institutions are beyond the reach of most of them. The need is for schools that will take students who have little knowledge of English, teach them to speak and write that language, give them

education in both academic and industrial lines adapted to their practical needs, together with a thorough grounding in the meaning of American citizenship and the essential elements of morals and the Christian religion. Educational efforts in behalf of the Spanish-Americans should undoubtedly be increased rather than diminished for the next twenty-five years. But, in view of changing conditions, all Boards engaging in this work might wisely join in a careful survey of the conditions and shape their future policy not according to their traditional methods, but according to the actual needs.

Many of the leading denominations have been engaged for vears in efforts to evangelize the Spanish-Americans. Experience has shown that they are, as is natural under the conditions of their life, extremely conservative and tenacious of their traditions and customs. By temperament and habit they are inclined to accept authority without question. They are fond of ceremony and symbol without the necessity of knowing definitely their significance. Moreover they are not—at least the older ones—a reading people, many of them not being able to read, and those that are able not being inclined to use their knowledge extensively. But the most serious obstacle to their acceptance of the Protestant faith has been its stricter moral requirements. Nevertheless, not a few have become Protestants, a still larger number sympathetic hearers, and a very large number have been influenced in their ideas of religion and life, although remaining nominal Catholics. It is possible that even larger results might have been achieved if Spanish-American character and temperament had been better understood, and their racial habits treated more sympathetically. A more dignified housing of the church than has usually been provided would have been helpful to the work, and it is conceivable that greater richness of ceremony and symbol might be used effectively in reaching a people who crave such things.

A study of the problem of Spanish-American evangelization might wisely be undertaken jointly by the denominations engaged in this work, a study in which the psychology, temperament, customs and environment of the Spanish-American should be taken into account. If, in addition, there could be such cooperation and increase of interest as to make it possible to do the work in a more ample way, the gain would be immense.

Certainly the Spanish-American in the Southwest should have a fair chance to enter into the spirit of the land that forcibly adopted them. Especially should they be liberated from the bondage of ignorance and superstition, and receive that priceless heritage of every American, the right to determine their own religious life on the basis of the fullest information and to enter into the glorious liberty of the children of God.

If the duty and privilege of so doing does not sufficiently move us, we should at least see the necessity of it. In New Mexico and in other sections where a large part of the people are of this race, it is not possible to have clean politics, public health, pure morals, or intelligent citizenship, except by the participation of the Spanish-Americans. That they may be a menace has been shown in the past by the prevalence of infectious diseases, political corruption, and intemperance. That they may be, on the other hand, a tremendous asset is shown by their decisive swing to prohibition and their patriotic participation in the war. That they are capable of producing leaders is shown by the fact that many of the prominent officials of the state of New Mexico are Spanish Americans. It is not too much to say that what the Southwest shall be twenty-five years from now will depend largely on what the Spanish-Americans become.

2. In the last seven years, since the revolution in Mexico, there has arisen a Mexican problem, which, if not entirely new, is so enlarged as to constitute a new problem. Refugees driven out by revolution and counter-revolution, laborers starved out by industrial conditions, adventurers in quest of novelty or gain, have constantly crossed the long border line between the United States and Mexico. While there are no statistics that can accurately give the number, it is known to be large, probably three-quarters of a million. While they have followed the great trunk lines of railroad to almost every part of the United States, the great majority of them are concentrated in the Southwest. In many a town and mining camp they constitute a majority of the population.

These people are of all sorts and conditions, from wealthy refugees to the poorest and most destitute. A considerable number of the artisan and small shop-keeper class are found among them, representing the middle class in society, as nearly as it is represented in Mexico. The great majority are poor, unskilled laborers, commonly called cholos. Those of the last named class usually show clear indications of the Indian in their ancestry, but they speak the Spanish language, and are Mexican in their immediate antecedents.

In the border strip one hundred miles wide there is naturally a mixture of native born Spanish-Americans and these immigrant Mexicans; but in the main they are a distinct people, and present a distinct problem. Migrant to a degree, they have no permanent abiding place, but go wherever industrial conditions invite. Mexican to the core, from Mexico they came, and to Mexico they hope to return. Deeply imbued with race consciousness and race prejudice, they are inclined to be hostile to America and things American.

As to religion, they are largely without it. Most of them have cut loose from the Roman Catholic Church or have become indifferent to it. Removal from the old environment has freed them from conventional religious habits and customs. This does not mean that they are inclined to Protestantism, but only that their souls are vacant and to let to the first applicant,—infidelity, socialism, Bolshevism, or what not. It does mean, however, that in approaching them on religious subjects it is not necessary to tunnel through a thick wall of conservatism and prejudice. This is a great advantage so far as quick results are concerned, and is reflected in the fact that evangelization among them all along the border, from the Gulf of Mexico to the Pacific coast has yielded prompt and encouraging results far in excess of similar work among the more provincial and conservative Spanish-Americans. Thus they constitute a most promising field for missionary labor.

The fact that these people are to be found almost wholly in Mexican quarters of American towns makes the approach to them different from that to our native Spanish-Americans, who live largely in isolated villages, hamlets, or ranches. In case of the latter, the missionary goes to a people who are occupying the land that has been occupied by them and their ancestors for genera-In the former they deal with an immigrant people who have come to us. In work among the migrant Mexicans, the local Protestant churches should always be enlisted, if possible. Much depends upon the friendly attitude of the local people, and this will be a large element in successful work. Community work will be found of great value. The Mexicans, because of their social instincts, are peculiarly susceptible to community affairs, social, musical, political and religious. It is sometimes easier to reach a hundred Mexicans than to reach one. If the American community will make friendly advances in the way of interest and fellowship. not of patronage and superiority, the Mexican people will be found particularly susceptible to such influences; and the soil will thus be prepared for the seed of the Word.

Although a large percentage of the immigrant Mexicans are illiterate, reading matter, if brief and breezy in character, is apt to receive considerable currency. They have a way of reading things aloud in groups. It is further to be said that these people are excellent propagators of any new ideas they may acquire, both because of their enthusiasm over their new acquisition and because of their migratory habits. They may be counted on to carry the Gospel message, if it is deeply lodged in their hearts, to their compatriots in different parts of this country and finally to Mexico.



Courtesy of the Literary Digest

POLYGAMY, ONE OF THE FRUITS OF MORMONISM

The late Prophet Joseph F. Smith, President of the Mormon Church, and a part of his family which consisted of six wives, 43 children and 95 grand children

Mormons of Today and How to Win Them*

BY WILLIAM E. LARUE, B.D., ROCHESTER, N.Y.

Author of "The Foundations of Mormonism"

THE Mormons of today bear clear evidence of the impact of Christianity upon them. They have lived in the environment of our moral civilization and so have come to share many of our moral ideals. Under the wider knowledge which has distinguished our age as an age of enlightenment and progress, the Mormon people have been compelled to make many modifications in their original beliefs and practices.

The Mormons are not the same today that they were fifty years ago. Their fathers were very susceptible, they were very credulous, they were living in an atmosphere of superstition. It was because of the crude conditions that prevailed on the American frontier that Joseph Smith was able to find people who would believe his incredible stories. It is doubtful if the Mormons of our time would believe them except for the fact that they are within the momentum of the movement. Had Joseph Smith lived in our day and told the story of finding golden plates in a stone box, even if our sinful eyes could not see the plates, we would at least

^{*}The aim of this article is to set forth briefly the present status of the Mormon Church, as it may be of interest to Christian workers and the promoters of American evangelization. No attempt is made to deal fully with any of the many vital and fundamental facts in Mormon history and belief. That could not be included within our limitations.—W. E. Larus.

insist upon seeing the box. The Mormons of today would hardly submit to be led about here and there, facing one wretched experience after another, under the guidance of their visionary prophet. Bankruptcy always followed on his trail. It was only after Brigham Young, the successful general manager of Mormonism, came into control and put Yankee grit and practical genius in place of so-called visions and revelations that entries began to appear on the credit side of the Mormon ledger.

The Mormons are not the same as when Brigham Young and Heber C. Kimball thundered forth their invective against the government of the United States; not the same as when old Jedidiah M. Grant preached the awful doctrine of "Blood atonement;" not the same as in the days when the Danites stood as guarding angels to despoil the Gentiles and wreak vengeance upon apostates; not the same as in the days of the Mountain Meadows massacre; not the same as when the government sent its army to enforce its demands; not the same as when polygamy went on unchecked and old men vied with each other for possession of the choicest of the women converts who had migrated to Utah.

Mormon history does not read well. Mormons of all classes would like to turn attention to things more lovely and of better report. To go digging into that history is like digging into a dyke. It is disastrous to Mormon prestige. Therefore the Mormons would like to have us swallow uncritically the story which their own clever editors have written.

The Mormons of today are divided into three sects or factions. There are the Brighamites, Josephites, and Hederickites. These are the survivors of at least eighteen sects that have appeared among the Mormons. The greatest of these are the Brighamites, who take their name from Brigham Young, and have their center at Salt Lake City, Utah. They number approximately 500,000 and are otherwise known as, "The Church of Jesus Christ of Latter Day Saints." Heber J. Grant has recently been elected President and is recognized as "Prophet, Seer and Revelator," but, like his predecessors, fails to make good in these capacities.

The Josephites take their name from Joseph Smith, the oldest son of Joseph Smith, founder of the cult. This son in 1860 gathered about him some of the old Mormons and formed "The Reorganized Church of Jesus Christ of Latter Day Saints." This sect now numbers approximately 100,000 and has its head-quarters at Lamoni, Iowa. Frederick M. Smith, grandson of the first Prophet Smith, has lately succeeded to the Presidency as "Prophet, Seer, and Revelator." This sect is antagonistic to polygamy and has no fellowship with the Brighamites. The Mormon sects look on each other as "Apostates."

The Hederickites take their name from Granville Hederick

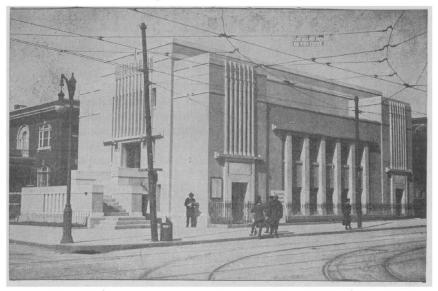
who many years ago balked at certain things which led him and his few followers to regard the Prophet Smith as a "Fallen Prophet." This sect is officially known as "The Church of Christ", the original name by which the Mormon Church was called. Their headquarters are located at Independence, Missouri, where they have possession of the famous "Temple Lot," which the first Mormon Prophet consecrated for the building of a great Temple.

The spiritual needs of the Mormon people are many and real. They have shown themselves possessed of great energy and capable of great tasks. They have strong and genuine religious impulses which have been misguided. They have been taught to frown upon all other organized forces of Christianity and believe that they are the sole custodians of true religious faith. There is a woeful ignorance among them of the history of Christianity, and even the history of their own faith. The people are priest-ridden and are taught to regard apostacy as the "deadliest of all sins."

It is because of their lack of the true knowledge of Christ and His Gospel that Mormons are in need of missionary endeavor. The Mormons themselves are great propagandists. Since the organization of their church in 1830, they have multiplied their six charter members by 100,000. They are sending out a constant stream of missionaries and nothing delights them more than to receive converts from some Christian Church. The Brighamites tell people that polygamy is "a dead issue," but when asked if they believe in it, they admit that they do. It is openly taught in their text books which are circulated through the mails.

The dissemination of Christian truth and education will do much to work desired changes in Mormondom. The way to overcome falsehood is with truth. Not alone polygamy but many other elements of Mormon teaching should be understood and a warning sounded against them. The whole system is shot through with ignorance, priestcraft and superstition.

The Mormons have changed their methods of work in some respects. Hitherto, they taught their people to flee to Zion out of the "eastern countries." Now they are building temples outside of Utah where they carry on their mystic rites. In Hawaii, they have just completed a temple costing \$200,000 and in Canada they have erected another at the cost of \$600,000. The tithing system produces a great inflow of wealth by which such enterprises are readily accomplished. They are dividing off the territory of the United States and establishing missionary headquarters, centers of propaganda, in many of our largest cities, sending out women missionaries along with the men. Recently they erected a large church in Brooklyn, New York. They are also carrying on a propaganda through the press. The Descret News reports that the Mormon writer, Dr. Talmadge, has in the past two years had



Courtesy of the Literary Digest THE NEW MORMON TEMPLE IN BROOKLYN, N. Y.

his articles published "in hundreds of millions of copies in the great newspapers of the country."

From these facts it is apparent that the ground of anti-Mormon work must be shifted. The Mormons must be met wherever they are—in every state of the union and in foreign lands. The problem of offsetting their propaganda is complicated and difficult. Christian workers should learn the truth about the system represented by these propagandists and tell it boldly, even though the duty may not be pleasant. It may keep your neighbors from falling into the clutches of Mormonism.

It has been possible to organize Christian churches in Mormon communities through the Gentiles who have settled there. While apostate Mormons may never take any active interest in any other religious faith, their children sometimes do. Converts to Mormonism, gathered from other localities, when they reach the Mormon communities sometimes become disillusioned, and return to the Christian Church. Many young Mormons are also learning to think for themselves and so think their way out of Mormonism, sometimes helping to form Christian churches in Mormon territory. The work of Christian evangelization must be maintained at "concert pitch" in all Mormon communities. This can best be done through the organized Church. Christians must not look on complacently while this darksome thing which originated in a corner fastens its hold upon the people of America.

Gospel Cruisers and Chapel Cars

A Story of Reaching the Neglected Areas in America

BY COE HAYNE, NEW YORK

The American Baptist Home Mission Society

HE captain of the Gospel cruiser, 'Robert G. Seymour," anchored his boat in a deep cove where neither out-going tide nor high winds might cause a mishap, and went ashore to arrange for a meeting in a nearby school house. After he had called at several homes, he was met by a tall young woodsman who came swinging down the path leading to the doorstep of a primitive log house. The youth had seen the captain before and knew his mission.

"I wouldn't advise you to call at dad's house, sir," said the native. "You see," he hastened to explain, "dad don't have no truck with preachers and he'd treat you impolite."

Observing that the young fellow was well disposed toward him, the missionary spoke cordially and passed on without calling on "dad." But a Sunday-school was started in the settlement and whenever the missionary-captain anchored in the cove he held a preaching service which the son of the man who had no "truck with preachers" invariably attended.

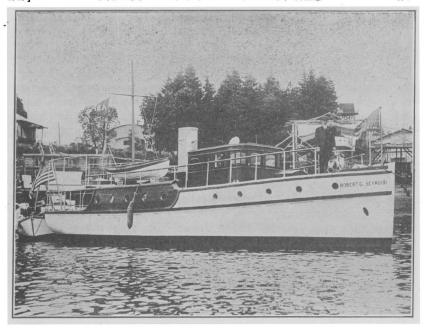
One day word was sent to the captain of the Gospel cruiser that a death had occurred in the home of this settler. Would the captain please come and preach a funeral sermon over the body of his son? As all the neighbors wanted to attend the service, the messenger said the service would be held in the school house. The captain replied that he was very ready to render what service he could.

The owner of a little saw-mill used his team and bob-sleigh to carry the mourners from the home to the school house and on a low, hand-made sled, covered with evergreens, rested the body of the boy as it was conveyed to the school house and to the grave. The father, walking beside the casket, drove the one ox hitched to the sled.

It is almost needless to add that after that day there was no one in the community more ready to welcome the captain of the Gospel cruiser to his home than this grief-stricken father. He had discovered how necessary sometimes is the comforting Gospel of Christ.

The above story told to the writer by Rev. W. R. Howell, formerly commander of the "Robert G. Seymour," illustrated several things relating to the work carried on by colporteur-missionaries by means of the Gospel cruiser.

Many communities situated on the arms and inlets of Puget



THE "ROBERT G. SEYMOUR" THE LARGEST CASOLENE DRIVEN GOSPEL CRUISER IN AMERICAN WATERS

Sound or Coos Bay cannot be reached except by water transportation. A few years ago this situation was brought home to the only Baptist pastor in two whole counties in Oregon. One day while traveling in a river boat he noticed that the craft stopped to discharge freight at the many piers along the way. It was the only means of reaching the people, and the thought came to him "Why cannot this river be used to carry the Gospel as well as goods to the people? If only we had a colporteur-missionary in a Gospel boat!"

The first cruiser of the present fleet commissioned under Baptist auspices is the "Life-Line" which plies the waters of Coos Bay, Oregon. She was constructed under the supervision of Captain G. L. Hall, who is the present commander of the "Robert G. Seymour," of Seattle. These boats were built by the American Baptist Publication Society for the special work in which they are engaged, and are under the general supervision of Rev. George L. White of Los Angeles, joint division secretary for the latter Society and the American Baptist Home Mission Society. They embody features which have been accepted after a previous attempt to use a missionary boat had failed because of the lack of chapel space. The "Life Line" is of the glass cabin cruiser type, forty feet long, and is equipped with a twenty-four horse-power engine.

The machinery is so arranged that one man can handle the boat. The main cabin is large enough to hold between thirty and forty

people.

The "Robert G. Seymour," the largest gasoline-driven Gospel cruiser afloat in American waters, is fifty-one and a half feet long. She is equipped with a four-cylinder, forty-horse-power Corliss engine and can be operated by one man. Both boats have complete electric lighting equipment with a search-light for night travel. The cabin of the "Robert G. Seymour," which serves as chapel as well as living quarters for the missionary-commander and his helper, is fitted with lockers for storage, an organ, and a loan library.

Puget Sound, with its one thousand seven hundred miles of coast line, is the scene of the "Robert G. Seymour's" activities. Here are eighteen counties accessible to sea-going vessels giving Washington more inland water front than any other state in the Union. In the many arms and inlets are countless islands and villages where absolute pioneer conditions still prevail. While sixty per cent of the points touched by the Gospel cruiser are within one hundred miles of Seattle and others within fifty miles of some one of the thriving cities of Olympia, Tacoma, Seattle, Everett or Bellingham, yet forests, as dense as any in America, and long water routes, isolate these communities from the above mentioned centers of population.

Using the school census as a basis of calculation it is estimated that one-third of the population of Washington is of foreign birth, and that ten per cent of the people living in school districts have no church or Sunday-school privileges. The men, whose families live in these remote communities, are employed in nine hundred saw-mills, four hundred and fifty shingle-mills and one thousand two hundred logging and bolt-camps.

The colporteur-captain preaches in school houses, cabins, logging and mining camps, barns and dance halls. On board his boat he carries magazines, papers and other literature printed in seven languages for free distribution. Books are loaned from the library. Preaching stations have been opened, Sunday-schools organized and chapels built as results of the Gospel cruiser work. Often the boat is used for a "relief ship" for families in distress.

GOSPEL ROLLING STOCK

Another unique and successful form of colporteur-missionary work is carried on by means of the Chapel Car. Seven are owned by the American Baptist Publication Society and are available for home missionary work. Each car is a chapel in itself, with space provided for the living quarters of the missionary and his wife,

By means of the chapel car people have been gathered together in public services who might otherwise be deprived of hearing the Gospel. Hundreds of towns have been visited and many men and women have been converted through their use. By their ministry 218 churches and 358 Sunday-schools have been organized, 179 meeting houses built, 272 pastors settled, 24,919 conversions reported, with 8,530 additions to the churches brought about otherwise than by baptism and 18,724 Scriptures distributed. The cars and their present fields of labor are as follows:



ROOM OF THE CHURCH ON WHEELS

Chapel Car "Evangel," Rev. V. E. Clarke and wife, Nebraska. Chapel Car "Glad Tidings," Rev. F. I. Blanchard and wife, Missouri.

Chapel Car "Glad Tidings," Rev. P. 1. Blanchard and wife, Missouri, Chapel Car "Emmanuel," Colorado.
Chapel Car "Messenger of Peace," Rev. T. R. Gale and wife, Washington.
Chapel Car "Herald of Hope," Rev. W. F. Newton and wife, W. Va.
Chapel Car "Grace," Rev. E. R. Hermiston and wife, California.
Chapel Car "Good Will," Rev. W. C. Driver and wife, Oregon.

Here is the record of "Evangel" during sixty months, a

service representative of that rendered by the workers in charge of the other cars: sermons, 2,188; families visited, 3,993; copies of the Scriptures distributed, 2,975; conversions, 892; baptisms, 596; additions to churches otherwise than by baptism, 490; pastors set-

tled with salary raised, 19; church buildings erected, 5.

The following is a beautiful story of a conversion in one of these chapel cars. One hot day in July a car was attached to an express train for a long journey. All day long, services were held every two hours, to which the passengers were invited. Many came because they liked the singing; others because they wanted a change; some because they loved the Gospel. One man attended every service. No appeal seemed to move him. He was interested—that was all. At the last meeting of the day he was the first to respond to the invitation to take Jesus Christ as his Saviour. "I don't know who you are or who sent you," he said to the missionary, "but I have a little girl who will always believe that God sent you. Since she was big enough to say her 'Now I lay me' she has added 'Oh Jesus, bless papa, and make him love you.' She is now eleven years old. I shall wire at the next stop that Jesus has heard her prayer."

America's Crisis and Opportunity

BY REV. CHARLES L. WHITE, D. D., NEW YORK

Executive Secretary of the American Baptist Home Mission Society

HE nineteenth century saw a Republic of thirteen states—leaping rivers, sweeping across praries and over mountains—push on to the Pacific and northward to Alaska opening the way for peoples climbing toward freedom. What may not the twentieth century witness in the intensive growth of the same area?

The Christian churches of America can do through their membership and organizations within the lifetime of this generation exactly as much as God can do with the human tools at His disposal. Shall these tools be dull, poorly tempered, weakly made, or beaten out on the church anvils under the hammer of divine truth, and then hardened, sharpened, and tested? The slogan of the churches of the present century may well be: "Have the tools ready; God will give thee work." Some tools must be sharp to cut away the underbrush. Others must be made to plant the seed, to cultivate the soil, and still others to garner the wheat.

What are the peoples among whom our churches must labor? Formerly they were alike; now they are unlike. Nothing in the history of the world faintly foretold the multitudes who have come from many lands to get the gold, the freedom, and the blessings of America.

Among the first group of selectmen in Cambridge, Massachusetts, were those who carried out a vote of the town meeting to build a road extending a few miles westward into the wilderness. When they reported their work and the expense they were asked why they built so long a road. The chairman answered: "While we were doing the work we thought we might as well build it as far as a road would ever be needed in that direction." Are the Christian workmen of today holding views as short sighted and as incommensurate with America's future greatness in population, material increase, intellectual growth, and spiritual influence?

A CENTURY HENCE

A hundred years from now how many inhabitants will dwell within our borders? What dangers will have been faced and escaped? What civil wars may threaten our land? What foreign complications may rise to embarrass us? Great social and industrial upheavals may break forth like slumbering volcanoes and try our souls. New and sudden national and international tests may come to our democracy. Dangerous caste systems may be produced by pride and wealth and arrogance. Heavy chastise-

ments may be visited upon the land if its people forget God. Painful social reconstructions will appear if men trample the Golden Rule under their feet. These questions suggest a hundred others that rise to perplex American churches and to confound not a few Christians as they contemplate the spiritual work that must be done and gird themselves for the strenuous tasks ahead.

The immensity of the task to make Christian even the cities in America is reflected in the experience of a man who notes the different nationalities he may meet in a single week. On Monday morning a Roumanian ashman cleans his cellar and a Pole whitewashes it walls. A Hollander prunes his vines; a German plumber comes to stop a leak in his bathroom and this man's helper is a Dane. His cook is a Swede, and the waitress is a Norwegian. As he leaves for his office a Belgian seamstress enters to help his The man who paints his front fence is from Switzerland. He gives his laundry to a Chinaman, visits a Russian tailor, orders groceries of a Welshman, meat from a Scotchman, and purchases fish at a Frenchman's store. As he waits for a trolley car an Italian vegetable man passes, while he is talking with an Irish policeman. The next day he buys hardware from an Alsatian and learns that his milkman is a Lapp, and his cobbler a Hungarian. In the evening a Philippine bell-boy shows him to a room in a hotel and among the waiters are Slovaks, Greeks, and Servians. next day he takes luncheon in a Turkish restaurant, engages a Syrian to mend some rugs and purchases two more from an Armenian. In the afternoon he meets a college classmate, a Bulgarian, who introduces him to a Montenegrin. That evening he learns that the Austrian consul of the city has rented the house opposite. On Sunday he meets a Cuban Protestant at church and finds a Mexican, a Brazilian, a Lithuanian, a Peruvian, and a Haitian in a popular Sunday-school class of one hundred men. A Japanese merchant and his family attended evening service and the next day, as chairman of the committee to look after the repairs of the church, he learns that the Portuguese sexton has died, and selects a Canadian in his place. The following day a Spaniard washes his office windows, and a Jew wishes him a merry Christmas. In an early train, he counts twenty-eight passengers in the car. Four are reading German papers, twelve Jewish, six Italian. and he concludes that the only American-born man in the car besides himself is a Negro!

If the churches in such a city, and if the churches in all the land, can Christianize the various national groups, the Kingdom of God will extend its rule in many other countries dominated by interpretations of the Christian faith at variance with the simplicity of the Gospel of Christ. If America can be made thoroughly Christian, its influence will carry more weight than hitherto among

the non-Christian nations and will counteract the evil tendencies of militarism, autocracy and social degeneracy in so-called Christian nations.

INTERNATIONAL EXCHANGE

Into America very many of the blessings of democracy and of Christianity have come and here numerous dreams of freedom have been realized. It may be the arena of the greatest spiritual conflict between Christianity and paganism which the world has ever seen. America is the caldron into which the silver and gold of many nationalities is being melted, to run into the molds of God's purposes. The most important international exchange is the exchange of foreigners fresh from the old world for earlier men and women who came to America, and in it have had their lives fused, purified and saved. America is the land where the largest plans of God for the people of the earth, seem to be ripening.

The Japanese current striking the western shores of North America suggests the spiritual influence which Asia, when Christianized, may yet exert upon the new world. The Gulf Stream illustrates the hundred currents that flow from America to temper the harsh climate in northwestern Europe. If the Gulf Stream should cease to flow eastward, what would happen? If spiritual influences from America should no longer pour toward Europe, Asia, and Africa, especially in these days of national testings, how many spiritual harvests would never ripen? Dr. L. C. Barnes has interestingly said in his book, "Elemental Forces in Home Missions," that America is Messianic. To Christianize certain nations and all the national groups of the earth living in this land is to make the country the Messiah to all the darkened peoples of the world.

America has enjoyed a providential preparation for exerting a Christian, world-wide, gentle, but predominating influence. Its inheritance and environment have attracted many of the world's best people of achievement and ambition. America had a new start in life amid surroundings calculated to develop strength. Its driving power has been Christian optimism. In it the ideal man of world-wide sympathy is to be developed. Its experiment of life in the open air of freedom has attracted many millions of men wearied of national oppression and of religious despotism.

If the churches do well their task, the cutting edge of America will be that of a Christian nation whose democracy is the foe of despotism, and whose freedom of life and of faith will become increasingly attractive to those in other lands now oppressed by religious systems. After the great war now devastating the nations, America's influence must be larger than ever. The churches,

therefore, and the missionary organizations uniting to make the nations Christian must be strongly supported and generously maintained in these days, when a civilization that appeared to be Christian has been almost shattered. America reaches out to bless the peoples of the world, daily brought nearer together by science and invention. The evangelical churches of the United States and Canada have the greatest opportunities ever entrusted to groups of Christian believers to extend a knowledge of the Gospel, not only to the incoming millions from other lands, to all in the Latin-American republics of North and South America, but also to the backward and non-Christian of all the nations of the earth.

America has imported through Ellis Island and similar places raw material from all the nations. Some of this raw material of human life is passed through the American picking machine, carder, spinning-frame, and in the loom the design of freedom and purpose appears in the finished fabric. In this achievement the public school and the churches have worked hand in hand.

Some of the unpromising imports are diamonds in the rough. They are uneven and require much cutting and polishing by skilful hands on the stones of education and religion. But when this is done they flash forth the hidden light and find their proper setting in the social and industrial orders. Other imports are so plastic and weak that they need to be mixed with faith and love before they can be safely set in the permanent forms of American Christian life. All of this new human material in the finished state as little resembles its first condition as the bronze statue reminds one of the ores from which it was made.

America's greatest exports are not her grain and manufactures, but her finished spiritual products—men and women transformed by education and freedom, and transfigured by the Gospel of Christ. These redeemed souls will carry America's business methods, liberty, equality, fraternity, neighborliness, community spirit, initiative, brotherhood, evangelistic methods, and the passion for Christian service into all the nations of the world. East, west, north and south, American men and women trained by the Christian churches will be scattered as the living seed of the Kingdom of God, and as residents, merchants, travelers and missionaries will give the world their best.

THE CRISIS THAT FACES THE CHURCHES

When we think of the possible Christian conquests of tomorrow there is general agreement that the churches of today are facing a genuine crisis. America is a place where the forces of evil are doubtless massing to make their attempt to destroy the present economic order. Enemies are at work insidiously spreading destructive ideas and are carrying on their propaganda in various languages by most skilful methods. Their aim is to undermine the faith of foreign groups of people in the present industrial order. The appeal is directed to the prejudices of those who have the new and fascinating temptations which come with large wages and isolation in a crowd. These apostles of iconoclasm, as skilful emissaries of evil, openly speak to the workmen by their side, and cautiously to strangers, knowing that evil as well as good is a leaven that by an invisible process changes the whole of the lump.

These agitators see that the present social and industrial unrest that follows the war furnish a fortunate time to scatter the seeds of class hatred over a world whose horizons are dimmed by the clouds of enmity. Evil is always militant. Hitherto the saloons have been the meeting places of these agitators. Hereafter the industrial clubs and quiet retreats will shelter their hidden activities. They are not relying, however, upon the weapons of iron, brass and steel, but are experienced in the manufacture and use of high explosives. Their leaders are often the educated rascals of Europe and the discontented foreigners who have slipped into America.

The mass movements in Asia are toward Christianity. The mass movements of Europe and America are, we fear, away from Christianity. The great majority of those who are discontented with the present conditions in America are in the industrial groups. Most of those appealed to by present agitators believe in law and They concede that the adjustments needed between labor and capital should be brought about by constant and fraternal conferences between those whose interests seem to clash, but which are in reality the same. The churches of America are largecomposed of the laboring people, who at lieve that arbitration is the only way in which the industrial unrest of today can lead to the industrial faith of tomorrow. Those who have enjoyed the benefits of American institutions, and whose daily life and livelihood are bound up in the struggles of the present time, should stand firmly for a careful examination of all the facts that explain social and industrial conditions, insisting that they be settled by arbitration. The message of the churches and their members who are in labor organizations should be a note of warning against following leaders who favor an industrial war. that will bring suffering to all parties and lead to no sure and sane results.

The home mission societies in America, always active in building churches, have a large share through the appeal to the individual and family in solidifying labor organizations which henceforth will play a great part in those human betterments, and which the world is anxious to possess. No other group in America, in rural and

urban centers, will touch so many lives and is in a position to be so helpful to those whose difficulties can be overcome, if a common meeting ground can be found. Why should not the church buildings of America be used as gathering places of all types of organizations that stand for brotherhood and mutual helpfulness? The touch of Christ alone can settle the industrial unrest in our land. Surely the churches stand for human brotherhood and the worship of a God of unfailing love and justice, and are the centers from which should emanate a new understanding that shall be the oil on the waters in the present seething sea of unrest.

Several denominations, through their national missionary societies, are establishing departments of social service to study conditions and create contacts for all types of people. Buildings devoted to Christian social service are also rising in many places. The American Baptist Home Mission Societies already have established such buildings for the Japanese women of Seattle, the Chinese of San Francisco, the foreign groups in East Hammond and Indiana Harbor in Indiana, the Morgan House the Negroes in Pittsburgh, Pennsylvania, the Hungarian Home in New York City, the Dietz Memorial in Brooklyn, New York, and the Judson Memorial in New York City. In many other centers these and other societies are planning to do a similar work. Rural social service buildings are to be provided at the cross roads to enable country churches to become community centers. Such buildings interpret the spirit of the Saviour of the world, and assist men and women of different races and classes to feel the healing and unifying power of the Gospel.

The first Protestants to arrive in America succeeded not so much because of what they brought with them as because of what they were. They reached the strange shores equipped with axe and saw, gun and Bible, a clean conscience and high thoughts. They established simple homes, necessary schools and plain, commodious churches. Thus these small groups of pioneers have grown into a nation of a million souls. The regions west of the Mississippi, also, were developed by those who did not leave their religion behind them. The results already seen could not have been brought about if the home mission societies had not furnished spiritual leaders in the new communities.

Christ's plan is to complete the tasks of the earlier workmen by the toil of the Christians of today. We are to build the superstructures on a foundation laid by hands now quiet. We must dig for gold in the mines opened in the earlier days. We are to macadamize the roads already cut through the wilderness. We must cultivate and harvest what others have planted. Christ alone can make our later work bear fruit made possible by the earlier planting.

BEST METHODS

EDITED BY MRS. E. C. CRONK, 224 FOURTH AVE., NEW YORK

BEST METHODS FOR COLLEGES

If the world is to be brought to the knowledge of Jesus Christ, the work must be done in large part by students. The supreme need is not money, but life. Our colleges must become our recruiting stations and our training camps. One-tenth of one year's student body from American Colleges would furnish the entire number of missionaries needed for the whole world.

THE FIRST STUDENT VOLUNTEER DECLARATION

The first foreign missionaries of modern times were two students. There was no great convention to arouse enthusiasm and to inspire the drawing up or the signing of this first student volunteer declaration. No stirring addresses, no inspiring music, no impassioned appeals from the furloughed missionaries to challenge them to a following of heroic leader-Few volumes of missionary heroism save the Acts of the Apostles were on their table. Instead of the stimulating thrill of comrades all about them whose hearts were stirred by the same great purpose, these first two student volunteers were surrounded by a Church indifferent to the great non-Christian world, and by a faculty and student body who counted them fanatics. Thus met Bartholomew Ziegenbalg and Henry Plutchau, the first volunteer band of Protestant missionaries.

With the burden of the great unsaved world on their hearts, these two students met together and prayed and covenanted "Never to seek anything but the glory of God, the spread of His Kingdom, and the salvation of mankind, and constantly to strive after personal holiness no matter where we may be or what crosses we have to bear." When pious King Frederick IV of Denmark became concerned about sending the Gospel to the people of India, he searched all Denmark for a young man who would go. His

search revealed among Denmark's students and young ministers none who glimpsed the privilege of being the first Protestant missionary to the non-Christian world. Then he heard of these two German university students who had pledged themselves to go anywhere God would send them to carry the Gospel. He sought them out and eagerly they accepted the call.

So it came to pass that to a royal layman on Denmark's throne was given the privilege of sending out and supporting the first modern missionaries, and to two students came the opportunity of being the first Protestant missionaries to the non-Christian world. On November 29th, 1705, they sailed on the ship "Sophia Hedwig" for Tranquebar, preceding the English pioneer Carey by eighty-eight years. They laid the foundation upon which Carey gratefully testified that he largely builded his work, and on which all missionaries to India since that day have also builded.

STUDENTS ARE PIONEERS IN AMERICA ALSO

The oft told story of the beginning of American Foreign Missions needs to be repeated to students of each successive year.

On a hot August afternoon, in the year 1806, five young college students met in a beautiful maple grove near Williams College, Williamstown, Mass., to talk and pray about the great need of India for Christ. At

that time there was not a foreign missionary society in the United States and no missionary had ever sailed from America to a non-Christian land.

As the students talked together their leader, Samuel J. Mills, plead with them that it was possible for the Christian people of the world to give the Gospel not to India only, but to all the world. It was then that Mills faced his classmates with the words of consecrated determination that have since become world famous-"We can do it if we will." As they talked, clouds gathered and thunder and lightning foretold a coming shower. The five students hastily sought the shelter of a nearby haystack and continued their discussion and their prayer. They dedicated themselves to God for the work of spreading the Gospel throughout the heathen world. As they arose from their knees they saw a beautiful rainbow in the East which seemed to them a renewal of the promise of God's presence and blessing.

Their plea to be sent to the foreign field finally resulted in the organization of the first Foreign Mission Society in America, and a monument marks the exact spot on which the haystack stood. The monument bears the names of Samuel J. Mills, James Richards, Francis L. Robbins, Harvey Loomis and Bryan Green, the five students who were the first Americans to dedicate their lives to the spreading of the Gospel in the great non-Christian world.

COLLEGES AS RECRUITING STATIONS AND TRAINING CAMPS

Missionary Education Plans of the Student Volunteer Movement J. LOVELL MURRAY

With the colleges and universities settling back into normal conditions, with missionary programs of the churches being greatly expanded, with a new international interest spreading among students, with the missionary fields sending across their messages of upheaval and need and

opportunity, the Student Volunteer Movement is planning for a vigorous year of missionary education. Its progress is to be promoted, as usual, in close cooperation with the Student Young Men's and Young Women's Christian Associations and with the missionary boards of the various churches. This progress, which embraces not only foreign missionary questions, but North American problems as well, involves a variety of methods.

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1. First and easily foremost is the Mission Study Class, or World Fellowship group. Experience shown that this method, though it is the most difficult, far out distances all others in effectiveness. Of the courses of study that will come in for first emphasis three are in line with the general theme that has been chosen for Mission Study in the churches: "The Conservation of Human Resources," namely, "Medical Missions" (Lambuth), "A Crusade of Compassion" (Allen & Mason), Life Currents in (Gamewell). Other Courses which interest will be centered are "World Facts and America's Responsibility" (Patton), "The Call of a World Task" (Murray), "Marks of a World Christian" (Fleming), "A Better World" (Dennett), "The Riddle of Nearer Asia" (Mathews) and "The Goal of India" (Holland). Books on North American problems such as "Christian Americanization" (Brooks) and "Christianizing Community Life" (Ward and Edwards) will also be featured.

2. The World Problems Forum is a method that is gaining in popularity. As its name implies, its sessions consist of an address lasting through about half of the hour, and open discussion from the floor. The attendance is of course much larger than in the Mission Study class. The themes are connected and are based on a text book or a printed syllabus. Reference material is provided in which the members can browse in preparation for the discussion of the

assigned topics. The themes treated usually relate to the broader aspects of modern missions. The value of this method lies in its ability to reach a larger constituency than is possible through discussion groups and to popularize and rightly interpret the true meaning and processes of missions.

- 3. Lecture courses on Home and Foreign Missions will be offered in many institutions. These will be given by missionaries on furlough, mission board secretaries, returned world travelers, interested professors or others who can speak with special knowledge of certain aspects of the modern problems of applied Christianity.
- 4. Larger attention than formerly will be given to the organizing of individual missionary reading. The Committee will secure some of the newer missionary books—travel, biography, history, fiction, religion, world affairs—strong, modern, finely written books, and sign up students to read one or more of them. A schedule is drawn up and some one is responsible for each book, keeping it moving from one reader to the next.
- 5. Missions are now finding a larger part in the curricula not only of theological seminaries but also of other institutions of higher learning. This is due partly to a growing recognition of the true nature of Christian Missions, their significance for human progress and their interrelation with other branches of learning, and partly to their recent development as a science. Committees will encourage students to elect such courses and in some cases they may initiate a request from the student body for classroom instruction in missions.
- 6. The missionary meeting will continue to be stressed in the regular religious meetings of the college. These meetings are often the most popular gatherings held on the campus. In one state institution they were attended in a recent year by an

- average of over 800 men. Some of the meetings consist of programs given by students, while at others an address is given by a professor or outside speaker. Plays and pageants are sometimes given.
- 7. A wider use will probably be made than in previous years of the college paper. Committees will be assisted in supplying the editors of these papers with a few well selected facts of current importance, crisp comments to enlist the public interest, items relating to student life in non-Christian lands, short interviews with visiting missionaries or missionary boards, secretaries, carefully chosen quotations setting forth the relation of Christian missions to the great world problems of the day, brief views of notable books on world themes, extracts from letters written by missionary alumni, and other "copy" which wide-awake editors will be eager to accept.
- 8. A similar use will be made of bulletin boards. The same sort of material, only on a homeopathic scale, is suitable for display on these boards. An alert sub-committee should have this interest in charge and should see that the material is attractively displayed, very little at a time, and that it is changed at least twice a week.
- 9. Less use has been made of pictorial material than its effectiveness warrants. Stress will be laid on the value of photographs, posters and cartoons, as well as graphs, to set forth missionary information in appealing and challenging fashion. Imported posters, including the Student Volunteer Movement's set of thirty, dealing with "Christianity and World Reconstruction," will be displayed in a large number of institutions. Yet wider attention will be given, it is hoped, to the production of posters by local talent. Stereopticon lectures such as the one prepared by the Volunteer Movement on "Christianity and World Democracy" will be given in many colleges and universities.

10. Large attention will be directed also to the interest of missionary literature, apart from the text books referred to above. Some of this literature will be reference volumes and some will consist of popular books for general reading. Not only books will be circularized but some of the best pamphlets as well, including the Movement's "World Reconstruction Papers." Committees will be urged to see that some of the leading missionary periodicals are made available either in the library or in the reading room of the Association.

These methods on the one hand do not exhaust the means which the energy and ingenuity of local committees will devise, nor on the other hand will all of them be employed in any one institution. But they are all methods that are proving fruitful and all of them enter into the full program of missionary education for the coming college year.

HOSTS TO FOREIGN STUDENTS

How Some Americans are Meeting the Opportunity

CHARLES D. HURREY

Hanover College, Hanover, Indiana, has offered a scholarship for Christian Oriental students which will provide tuition, room and board.

A young woman student from

A young woman student from Chile, member of the Catholic Church, was recently entertained in a Christian home near New York City; she was much impressed with the morning devotions conducted by the head of the house and after he had gone to take his train for New York, she remarked, "How grateful you women in America should be that your husbands are interested in religion; most of the men in my country are totally indifferent to the religious life and practices.

The secretary of the Young Men's Christian Association in Lehigh University frequently takes a group of foreign students in his automobile out in the country for a picnic; recently

a group of Chinese students were thus introduced to Pennsylvania farm life and greatly enjoyed the experience.

Chambers of Commerce in America are awaking to the importance of extending hospitality to foreign students in their communities. A few days ago the Chamber of Commerce in Columbus, Ohio, entertained at luncheon one hundred and twenty-five Chinese students who were meeting in the city in convention; the addresses on this occasion did very much to strengthen the ties of friendship between the two nations.

Certain industrial leaders in America are inviting foreign students to inspect their manufacturing plants and are taking special pride in explaining the welfare activities connected with such institutions; a group of Latin Americans recently visited such a plant in New England and were deeply impressed by the comfortable rest room and other facilities provided by the industrial concern for the young women in their employ.

THE YALE '98 BAND

In the class of 1898 at Yale College, there was a group of very earnest student volunteers, among whom were five young men who decided that they would devote their first year after graduation to an effort to share their own missionary vision with the young people of the country. There was the problem not only of taking out a year from the period of preparation for their life work, but also of financing their program. However, they were so earnest in their devotion to the cause and in their conviction that they should do this work, that they went forward in faith that the money would be provided without making a charge on the people whom they intended to They had dedicated themselves to this service, and after consultation with some wise advisors, like Dr. Robt. E. Speer, they began their work. Several times they were without enough money to purchase railroad tickets from one city to the next, yet never were they unable to meet expenses on the whole itinerary, which led them from Boston to Chicago and back.

They were insistent that every day the five of them should begin with a season of prayer and Bible study, and that they should have one day in seven for rest. When Sundays and the other five days a week were filled with meetings, Mondays were steadfastly held as days of rest. One of the five young men was Lawrence Thurston, of Whitinsville, Mass., who became the promoter and pioneer of the Yale Mission in China. Another member of the "Yale '98 Band" was Brownwell Gage, who became Dean of Arts of the Yale Mission in Changsha, China. Another was C. V. Vickrey, who has been the organizer of the Young People's Missionary Movement which extended later into the Missionary Education Movement. Mr. Vickrey also has been Organizing Director of the Armenian and Syrian Relief Committee which has raised and sent out some \$20,000,000, an amount which is larger than the budget of most of the denominational Foreign Mission Boards. The fourth young man, Enoch F. Bell, for many years was a missionary in Japan and now is one of the secretaries of the American Board of Commissioners Foreign Missions. The fifth member was D. Brewer Eddy, another secretary of the American Board. The experience of "Yale '98 Band" was a remarkable instance of the achievements of college men when enthusiastic for misshows the wonderful sions, and things accomplished for the Kingdom of God.

ROBERT E. HUME.

SMITH CENTERS ON GINLING

Some of the American colleges are becoming splendid big sisters to the struggling young universities and colleges in Eastern lands. Miss Betty M. Cairns tells of the way Smith girls in America have been working for Ginling girls in China.

"We have found that we are more successful if we exert our efforts in behalf of one definite thing. fore, we have taken Ginling College as our center of interest. The girls are much more ready to help if they know just what they are helping. Missionary appeals are oftentimes far too indefinite. This year we had slides of Ginling and we always have speaker who knows something about it. Attractive little booklets. on Chinese style, containing interesting information about the college, as our center of interest. The girls After such a meeting as I have just mentioned we have a drive,-much like other drives with a definite quota, etc. This is one of Smith's ways of serving and it has proved successful. Another thing which I think helped a great deal was that we had the foreign students speak at a Christian Association meeting. and this brought them into closer touch with the other girls.

"Of course we have a publicity committee who keep attractive posters well within the sight of all. Other missionary work is done through a mission cabinet which cooperates with the Christian Associa-

CHURCH WORK CAMPAIGN AT MOUNT HOLYOKE

By VIRGINIA M. BLISS

Why are not more college girls definitely interested in church work? If they are, do they know the various kinds of church work into which they can go? To answer these questions, Mount Holyoke students with the assistance of the faculty and particularly of Miss Wild of the Bible Department, undertook a church work campaign. Leaflets of the following type were prepared:

1. Religious Education A. Voluntary Service

Teacher in church school.
 Leader of teachers' training class.

3. Director of religious education in small church.

4. Supervisor curriculum οf church school.

Supervisor of supplementary lit-

6. Librarian in church school.

 7. Chairman of committee for presentation of Bible plays.
 8. Writer of modern constructive literature.

B. Paid Service

1 Director of religious education large church.

2. Teacher Daily Vacation in Bible School

2. Home and Foreign Missions

A. Voluntary Service

Teacher of mission study classes.
 Leader of mission bands.

3. Director of mission study. 4. Speaker at informal missionary

gatherings. 5. Field secretary.

6. Director of missionary pageants and exhibitions.

B. Paid Service

1. Home missionary. 2. Foreign missionary.

3. Secretary of a mission board. 3. Special Activities within the Church.

A. Voluntary Service

1. Chairman of publicity commit-

2. Director of church music.

3. Supervisor of church school equipment.

4. Chairman of special committee. B. Paid Service

1. Pastor's secretary or assistant.

2. Parish visitor. 4. Church Social Service

A. Voluntary

1. Leader of Americanization classes.

2. Leader of organized school class. church

Leader of clubs.

4. Leader of young peoples' society.5. Research worker for surveys

and statistics.

These leaflets were distributed in college and each girl was expected to fill out a blank stating the work which she would prefer to do.

In the fall, the campaign was begun with meetings on general subjects as, "The Church of the Future," by Dr. Tippey, "The College Girl's Place in the Home Church," by President Woolley, and "Achieve-ments by College Women in Church Service," by Mrs. Helen Barrett Montgomery.

In the winter, the campaign was

continued and was brought particularly to the attention of the girls through the college weekly, posters, and notices in chapel and at meals. This time special lines of work were taken up and the following topics were on the program:

Sunday-school work, rural church work, Biblical geography, dramatization of Bible stories, church music and a summary of church work open

to college girls.

The campaign was felt to be worth We feel that at college, girls should be preparing for definite service, and so should have church work brought before them in a form so interesting that they will adopt it as their line of service.

SECURING AN AUDIENCE FOR A MISSIONARY AT VASSAR

By MARGARET S. HOLLEY

We are all agreed that it pays to advertise, but the method is worth considering. Are your meetings What sort of pubwell attended? licity committee have you? Here is a system that has proved most successful during the past year. Its organization may be seen from the following diagram:

MISSIONARY COMMITTEE Chairman

Vice-chairman Entertainment Corresponding Sec. Committee Publicity

Committee Hall Chairman

Hall Divisions or groups.

All the work of preparation for meetings is attended to by the Meetings Committee. The chairman is responsible for the work of three vice-chairmen who attend respectively to engaging the speakers, providing for their entertainments: and giving proper publicity to their meetings. Under the vice-chairman heading the publicity division are nine girls, one at the head of each dorniitory, and each of these has, in turn, about ten girls serving on her hall division of the committee.

Members of the hall divisions are appointed to look up material about

speakers. "Notes on the Noted" are then published in the issues of our Miscellany News preceding the meetings. On the bulletin boards in the halls there are transparent envelopes labeled Meetings Committee, in which advance information is put regarding speakers. The hall-divisions read the notices, are primed with facts even before the Miscellany comes out; and when someone says at the dinner table, "Who is this man, anyway, that's going to talk at Christians' tonight?" some member of the committee is handy to tell Who's Who.

And then attractive posters have a place in the psychology of advertising. One or two are put in the Post Office where everyone must see them when waiting for mail. And one is posted outside each dining room door where people can't miss them as they're coming out from

meals.

Then the committee of one hundred that's been working up a meeting goes to see what it's like; and the rest of the college wants to find out if the speaker is what he is

cracked up to be.

The publicity for all the activities of the Association, with the exception of the meetings, is under the direction of a separate Publicity Committee, one member of which is responsible for the Bulletin Board, where pictures and notices of the various activities are kept posted, another for the Association shelves in the College Library, another for the reports in the Miscellany News and so on. This is the central committee which is the real publicity department.

HOW SOME OTHER COLLEGES WORK

Miss May A. Fleming, Traveling Secretary of the Student Volunteer Movement, who sails for Japan this month, has done much to help colleges to better missionary methods. She reports no difficulty in getting plans put into successful operation where there is even one student who

believes in God and in His commission and is willing to keep constantly at the work of enlisting others. Miss Fleming mentions some of the things she has seen successfully done:

POSTERS. There has been a great demand for these in colleges. One has put them in the postoffice. One has them in the different halls, changing them about once a week so

they attract more attention.

TIME DIFFICULTY. Other THE colleges may find suggestion in the way in which Hastings College, Nebraska, met the time difficulty in making their program. In this college there is a daily chapel period. The faculty consented to give this period on Friday morning to the students for their World Fellowship groups, extending the time ten minutes. The whole college was subdivided into Mission Study Groups so that all students attended the classes. The work was in charge of the students and the usual methods were used.

OPEN MEETINGS. One of the most inspiring open student volunteer meetings was one in which each volunteer presented the needs of the country to which she was going.

Using the Review. Some colleges are making splendid use of the Missionary Review of the World. The Signs of the Times, Editorials and News make excellent material for minute-men speeches in current The articles furnish the best material for keeping Mission Study classes up-to-the-minute in happenings. The Best Methods Department is a mine for the missionary committee. One girl I know cuts it out each month and binds the parts together as a book to hand down to the next committee. Often there are items or quotations that are especially good for the bulletin board.

EXPRESSIONAL, PROGRAM. Many colleges give especial attention to expressional programs at the close of the course, including a debate between classes and a play or pageant.

The Woman's Home Mission Bulletin

EDITED BY MISS FLORENCE E. QUINLAN, NEW YORK, EXECUTIVE SECRETARY, COUNCIL OF WOMEN FOR HOME MISSIONS

HOME MISSION WEEK

By M. KATHERINE BENNETT

President of the Council of Women for Home Missions

"HOME Mission Week is an attempt to impress upon every man and woman of every church of every evangelical denomination in this country the supreme importance of saving America for the Kingdom of God, and to convince them that they have a distinct personal responsibility in the performance of this stupendous task."

No less a challenge to the churches than this was made by the Home Missions Council and the Council of Women for Home Missions when they originated and developed plans a special interdenominational Home Mission Week in 1912. The two Councils were at the time less than four years old, but they were vigorous and progressive and they had already come to the realization of all that they had in common and that their service could be most effective when cooperative. It was, therefore, together that they sought for some method by which there might be a new awakenment of the churches in the interest of Home Missions.

It was recognized that a simultaneous presentation throughout the country would challenge attention. But trained speakers to cover the whole territory were not available. These must be prepared for the task, that when the week of concentrated effort should come, leaders and speakers should be ready in every town and village. "Home Mission Week," said the first pamphlets, "will be the culmination of a campaign of publicity and education covering a period of three months." In the plans as they were finally developed there was a foreshadowing of the

methods that have been both popular and successful in the great wartime drives.

The time chosen to be designated as "Home Mission Week" was in November, the week immediately preceding Thanksgiving, when the nation is called to give thanks for the mercies of the year. It seemed a fitting time in which to turn the thoughts of Christian people to the need of their land; to ask them to translate their gratitude in terms of service for it. The three months' educational campaign was conducted by Mr. Charles L. Stelzle, whose fine publicity work developed large quantities of specially prepared literature and of programs adapted to the use of larger and smaller churches alike, to the rural as well as to the city church, and to the various organizations within the churches. This material was circulated throughout the United States through the Home Mission Boards whose cooperation assured the success of the week.

When the period arrived preparations had been well made; and so splendid was the response that from many directions came insistent demand that the two Councils continue their service in furthering an annual Home Mission Week. From 1912 through 1918, with the exception of 1915, this November week has called the people of the churches together for prayer and thought in behalf of this land. It has not been necessary in the succeeding years to map out the elaborate plans and to prepare literature of such variety as were needed for the launching of the new endeavor; now the people know of and wait for the simple programs that are issued by the Councils.

Of late years a special Home Mission topic has usually been chosen as the subject for presentation and, when possible, this topic has been

affiliated with that chosen for the Home Mission study of the year. This has made available the literature prepared by the educational departments of the boards and has had the added advantage of concentrating attention on one phase of America's need. For the last two years the annual Day of Prayer observed by the Women's Missionary Societies, and for which the Council of Women publishes a special service, has been held during Home Mission Week.

Thus the third week of November has come to be looked upon in many churches of many denominations as a rallying time, when national problems and national evils are prayerfully faced by the Christian Church, and when she sets herself anew to the winning of the land for Christ.

SUGGESTIONS ON THE NEW TEXT-BOOK

"Christian Americanization, A Task for the Churches"

By Mrs. HALLIE LINN HILL

Chapter III

This entire chapter may well be given over to a study of citizenship, and the material analyzed as follows:

 The foreign language press, schools, societies, and churches; their effect upon citizenship.

Laws regarding citizenship.

Duties of citizenship.

The fact that there are in the United States 1575 publications in 38 tongues with a combined circulation of 10,982,000 is of supreme importance only when we consider that the readers of these publications are either citizens or prospective citizens in a Republic, in which the vote of one man has the same value as the vote of any other man.

Study of the laws regarding citizenship is omitted from the chapter in the text-book. This study should

include:

Our naturalization laws.
 The possibility and practice of secur-

ing fraudulent naturalization papers.
3. The laws of states that permit men who are not citizens to vote, even for the President of the United States. 4. The Delbrück Law passed by Germany in 1912, whereby a citizen of Germany could retain his citizenship in Germany after taking out naturalization pa-pers in the United States.

5. The laws of states that permitted

citizens of a country with which we were

at war to vote in those states.

6. The provisions of the Flood Bill presented at the last Congress which proposed to deal with this question.

7. The law excluding Chinese from

citizenship.

8. The law under which Japanese are excluded from citizenship.

9. The laws regarding citizenship of

women.

10. The exact provisions of the bill prepared by the National Committee for Constructive Immigration Legislation.

11. The exact provision of the so-called Literary Test Bill.

12. Present bills before Congress dealing with Immigration.

The Duties of Citizenship should include:

- 1. An understanding of our language.
- 2. An understanding of our laws.
- 3. An understanding of our history. 4. An understanding of our institutions.
 5. A desire to uphold law and order
- under our government.

Chapter IV

Assimilation is arrested

- 1. On the part of the foreigner by:
 - (a) Inability to speak English.(b) Persistence of Old World ideas.
 - (c) Persistence of Old World hab-
 - (d) Self interest of their own lead-
- 2. On the part of Americans by:
 - (a) Lack of a National policy.(b) Lack of a Community policy.
 - (c) Greed for gain on the part of
 - some business enterprises. (d) Exploitation on the part of politicians.

An open discussion may be stimulating on the statement on page 93: "The slums of our great cities are not created by foreigners, the foreigners are forced there by circumstances." The slums of many cities were once fashionable streets where dwelt the leading families. tion: "What would be the condition of your street within six months if foreigners fresh from the Old World moved into one-half the homes." Why? Contrast Old World ideas of life with American ideas.

A Community policy should include:

1. A comprehensive housing plan to make slums impossible.

2. Effort to make use of what the foreigner can contribute to enrich the community life.

A National policy should include:

1. Protection of the immigrant—our future citizen-on his or her journey.

Protection at destination.

3. Protection from sharks of their own race.

4. Protection from fake employment agents.

5. Protection at work.

6. Protection by education.

7. Protection in courts.

8. Protection from politicians.

Salient points on many of these themes can be brought out in a debate on: "Resolved," that un-Americonditions are produced Americans." This may be arranged as an evening meeting, thus interest-ing the whole church. There are decidedly two sides to the question, and the negative should make a study of the business enterprises employing sweat shop labor. These are the most oppressive of all and it will be found that these businesses are in the hands of foreigners who systematically oppose all legislation which American organizations undertake to remedy the evils. Study the foreigner who has become foreman in an industrial plant and his attitude toward the men under him. Study conditions in various cities, tracing the sorrow and suffering caused by failures of private banks, run by their own people, through which the poor, trusting immigrant has been systematically robbed.

National and community policies comprehensive enough to remedy most of the existing evils should be evolved by Americans who love their country. Give out the assignment to some of the men and women of the church to outline their ideals of such policies. Arouse public opinion and discussion.

WHAT YOU CAN DO FOR THE FOREIGN-BORN WOMAN

As a Society

1. Appoint an Americanization Committee to find out what is being done in your city and to formulate plans by which your society can cooperate with ex-

isting agencies.
2. Through educational authorities conduct classes in language, cooking, sewing, etc., if necessary having the mothers bring their little ones to be cared for by those of your members who will volunteer for this phase of the work.

3. Urge and bring about-through your own society, if necessary—the appointment of home teachers who will visit the homes, lead interest toward school and sympathetically and patiently try to correct un-American home standards.

4. Establish through community action civic reforms that will work for the betterment of living conditions, congestion,

housing, sanitation.

5. Reach foreign-born women in industry through fair employers and the Chamber of Commerce, demanding for them fair treatment and proper facilities for comfort and efficiency.

6. Conduct educational campaigns, establishing information bureaus in immi-grant sections on Naturalization, Voting, Home Economics and Child Welfare.

7. Reconstruct some part of the program of your missionary meetings in order to interest the foreign-born woman, and thus bring her in touch with the activities of the church.

8. In short, make your church and your woman's work a center of Americanization, and thus show that the union of many nations into one nation has for its basis Christian brotherhood.

As Individuals

1. Be neighborly—encourage her come to your home to see how you cook, care for your children and your house.

Help her through your kindness, fair-ness and sincerity to understand American life and customs-our homes, our schools and our institutions.

3. Through your appreciation of her, help others to appreciate the true worth of these women from across the sea and the fine things of the countries from which they come.

4. Teach a class in the English language to a group of immigrant women, getting your introduction through the schools, the

settlements, or your own church.
5. Help her in as many other ways as possible to keep pace with her husband and American-born children.

6. See that the sanitary conditions of the stores, houses, streets and vacant lots in the section in which she lives receive

The article by Mrs. Goodchild in the September issue of the Bulletin contained suggestions on chapters I and II: chapters V and VI will be considered by Mrs. Waid in the January issue.

the same attention from authorities as

they do in your neighborhood.

7. Adopt a special family, and "be a big sister to it through sunshine and shadow and joy and torment and work and play and make it your contribution to American unity.

8. In all that you do, interpret America to the foreign-born woman and her family in terms of Christian love so that their Americanization may be a Christian Americanization.

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

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

"We can reach women in their homes less by organization than by personal service, less by system than by sympathy; less by crowds than by quiet talks over the babies.

"America will become Americanized just in proportion as American life finds its

place at the fireside."

"The immigrant came to us in a spirit of adventure with romance in her heart and with something of the spirit of the crusader-otherwise the little home could not have been broken up and the perils of the big ship and the terms of a new land

"The welding of a nation is a big adventure and those who take a hand in it must welcome the dangers and the risks and the unknown and unforeseen perils with joy and enthusiasm and imagination and courage, never doubting the outcome always willing to pay, and always ready for the new day's work."

From "Americanization of the Foreign-Born Woman" a leaflet published by Woman's Board of Home Missions, Presbyterian, U. S. A.

THE STUDY BOOKS

CHRISTIAN AMERICANIZATION. A TASK FOR THE CHURCHES, by Charles A. Brooks, presents a wealth of material on national unity, national morale and idealism, foreign language problems, assimilation, evidences and motives of arrested assimilation, the process and progress, agencies and promotion of Americanization and the responsibility and task of the Church.

CALLED TO THE COLORS by Martha Van Marter, for Junior readers, stimulates in young people the comrade spirit; the spirit of service to

others, the spirit of the obedient soldier of the Lord Jesus Christ, the Commander.

A Pageant of Democracy (15) cents) published jointly by the Council and the Missionary Education Movement, is closely linked to the theme of the year. Careful directions as to costumes, which, by the way, are very simple, are appended.

THE TEXT-BOOK SUPPLEMENT (10 cents) by Mrs. Waid, for use with "Christian Americanization," is most stimulating. For each chapter there is an introductory thought, analysis, questions, program based on the textbook, program with references from many sources, and a list of suggested themes for study. The books mentioned as references make a valuable addition to the bibliography in There are also nuthe text-book. merous general suggestions, original ideas for special meetings, material for programs, suitable poems, and a serviceable list of pamphlets and bulletins on Americanization, including leaflets published by the various mission Boards.

Margaret T. Applegarth in the LEADER'S MANUAL (10 cents), to accompany Called to the Colors, has based the program for each chapter upon the acrostic RECRUITS, and there are suggested drawings, handwork, a word рi, blindfold games, a star hunt, a poster party and other delightful exercises. "Take Home Envelope" (10 cents) contains six cards to be colored.

This literature, published by the Council, may all be obtained from the women's constituent denominational boards and societies.

"Bring thy best, for He is kingly Bring thy offering full and free Thou canst never match His bounty For He gave His life for thee. Oh, to give with glad thanksgiving, Freely, freely, we receive, Counting this our crowning blessing-That He gives us power to give, -Selected.

NORTH AMERICA Bolshevist Sunday Schools

A CCORDING to Mr. W. C. Pearce, director of the New York State Sunday-school Campaign for funds, the American Sundayschools, during the war, suffered a loss in membership of about 1,000,-000, and careful surveys show that the delinquency of youths has rapidly increased. Mr. Pearce points out the fact that in one of our large cities announcement has been made of plans for inaugurating 300 Bolshevist Sunday-schools, and that a catechism has been printed which is evidently for distribution throughout America, and is especially designed to reach the children of our foreign-speaking population. necessity for extending religious educational work needs no elaborating.

Efficiency in Home Missions

A PLAN for re-grouping vacant churches has been put into effect by the Southern Presbyterian Church, and after two years' trial in Tuscaloosa Presbytery has proven very effective. A few years ago, some forty churches in this Presbytery were receiving aid and all were vacant. Rev. A. G. Irons was appointed field secretary to survey the field, recommend re-grouping churches and make every-member A number of groups consisting of four or five churches were asked to accept for one year as supply some one chosen by the Committee. At the end of that time the supply might either be removed or a definite call extended.

The result has been that at present only one group of four churches is without a pastor, and this group will shortly be supplied. Salaries have been put at a minimum of \$1200 and parsonage. Furthermore, much of the former rivalry and dissension has been eliminated.

Bureau for Christian Americanization

THE General Board of Missions of the Episcopal Church has inaugurated a branch of activity to be called the "Bureau for Christian Americanization," and has outlined a program under the three divisions of Preliminary, General and Particular.

The preliminary work of the Bureau will be to obtain information as to the Church's previous and present work among immigrants and its further needs; to consult those already at work on the problem; to conduct a publicity campaign; and to make available all publications on the general subject. The general work will be to act as a center to coordinate and invigorate existing and to suggest new work; to arouse the Church to personal responsibility and aggressive action: to become known as a clearing house of experience, advice and encouragement, and a center of supply. Among particular enterprises, it is the intention to publish instructive pamphlets, bilingual tracts and hymn books; to provide adequate training for workers and cooperate with port chaplains.

The Living Church.

Welsh Presbyterians Vote for Union

WHEN the Triennial General Assembly of the Welsh Presbyterian Church met recently at Racine, Wisconsin, it took a vote of individual congregations on the question of organic union with the Presbyterian Church, U. S. A., and found a vote overwhelmingly in favor of union. A Committee was appointed to complete the plans for the merger, and a report will be presented in May, 1920.

The Continent.

Home Mission Institute

NE thousand, one hundred and sixty persons registered for attendance at the Home Missions Institute, held at Chautauqua, New York, August 16-22, at which the general theme "Americanization" naturally resolved itself into the more missionary one of "Christian Americanization." Missionaries present described their work among Indians, Negroes, Porto Ricans, Mormons and foreign-speaking peoples. Miss Ishahara San of Tokyo, a student of Columbia University, spoke from the point of view of a foreign sojourner in America, and emphasized the great need of Christian Americanization.

Practical Mission Study Class

THE Neighborhood Church of Pasadena, California, ventured the experiment of a Mission Study Class on Wednesday evenings, and at the first meeting a local fireman who happened to be present was so impressed with a reference to Harry F. Ward's book, "The Gospel for a Working World" that he remarked that the boys in the fire department would be interested in that. From this tentative suggestion, well attended meetings at the Fire Company's headquarters have resulted. Several chauffeurs have joined the firemen.

The men have led, various persons being called in for discussion of specific topics. For example, an attorney, a manufacturer and a Chairman of the local Americanization Committee were among those who participated and brought fact from their several experiences which bore upon the topic in hand. One tangible result, at least partially due to these sessions, has been the guarantee of the Sunday rest for firemen, a measure which became operative July 1.

Altogether, the eight weeks' service in the Fire House has quickened a new spirit of friendliness and understanding between people of different interests and has proven eminently worth while.

The Congregationalist.

Need of the Man in Prison

FORM of Christian service which ⚠ has been too largely neglected is that for the inmates of penitentiaries and prisons. Only the combined and determined effort of Christian agencies can cope with a situation which is truly a menace to American life.

Various investigators estimate that from 1,000,000 to 1,750,000 persons are committed to jails and workhouses each year. From these ranks come those who are finally sent to prison. The most conservative estimate gives the number of men released from prison annually as 200,-000—probably it is nearer 500,000.

A comparison of figures is interesting. The United States Bureau of Education reports a total of 244,-005 men being trained in our various institutions of higher education in 1916 and 765,652 in preparatory and high schools. During the same year, reform schools contained 61,095 inmates, prisons about 500,000, while jails, workhouses and other penal institutions enrolled perhaps 1,500,000 more. Thus, our prison-trained men outnumber our college-trained men more than two to one.

Prisoners' Aid Societies are doing much to assist the prison men in securing employment, but are very rarely able to win for them a place in the church life of the community. It is not enough to find such men a job. Apart from the dynamic of Christ's Gospel, there is no force which can transform these men as they come out of prison into honored and trusted citizens. Corrupt politicians and organizations like the I. W. W. are ready to welcome them, and soon they are found again within the circle of crime. At a time when all the turbulent forces of the world seem to be unleashed, the problem of the prison inmate cannot be ignored.

The Baptist Board of Promotion

T the Northern Baptist Conven-A tion, which met in Denver last May, a General Board of Promotion was appointed, composed of representatives from every state affiliated with the Convention and from every department of the denominational work. At the beginning of each year this board will present a combined budget which, when adopted by the annual convention, will be apportioned among the State organizations and by them among the individual churches.

At Denver, a \$6,000,000 fund was completed and a \$2,000,000 gift was received from Mr. John D. Rockefeller. Emulating the Southern Baptist Convention, the Northern Baptists adopted a proposal to raise \$100,000,000 in the next five years for benevolences and church work at home and abroad. The goal was also set for sending out in the next five years 228 new missionary families and 225 single women into the foreign fields. Other advance steps included the increase of missionary salaries, better provision for missionaries' children and seventy-five missionary automobiles. A resolution was also passed providing for the publication of a national Baptist newspaper.

In response to an offer from the Southern Baptists a joint commission will henceforth direct cooperation in the education of the negroes. Christian centers are also to be established in districts where foreign languages are spoken and in industrial centers.

American Tract Society

AT the ninety-fourth anniversary of the American Tract Society, held in New York last May, great stress was laid upon the reports of the campaign for evangelizing the foreign-speaking element in the United States.

During the year the Society's missionary colporteurs have made 143,-553 family visits and distributed 72,-374 volumes of Christian literature and conducted 5,028 religious meetings. Since the Society began this line of service its missionary colporteurs have made 19,102,415 fami-

ly visits, distributed 17,560,124 volumes and held 607,831 meetings.

The Tract Society, moreover, has a keen appreciation of the needs of our own country and of the world in the great work of reconstruction made imperative by after-war conditions. It realizes the perils of the baneful teachings and practices that are obtaining too largely in our own land, and more especially in foreign countries, and is fully conscious that only through the printed page carrying the saving truths of the Gospel can the dire effects of evil literature be counteracted.

New Rockefeller Gift

MR. John D. Rockefeller has contributed \$2,000,000 to the Ministers' and Missionary Board of the Northern Baptist Convention. No restrictions were made as to the use of the principal and income, which will be spent in caring for indigent Baptist ministers of the Northern States.

This gift increases by half the \$4,000,000 Endowment Fund, the income from which is now being used to support "not the veterans of the battle, but the wounded and those who have fallen by the wayside"

Freedmen's Mission in Alabama

WILCOX County, Alabama, is perhaps one of the darliesa spots in the whole South. One may possibly get some idea of the character of this darkness, and of its density, from the fact that although there are more than ten thousand Negro children of school age in the county, the appropriation for their education was considerably less than four mousand dollars; that the schr is for colored children are open ab ut three months during the whole year, and the teachers are paid from twenty to twenty-five dollars per month.

The United Presbyterian Church has five stations located in this county, employing more than fifty workers, and is spending more than six times as much money for Negro education in this one county as is the whole State of Alabama. Through these, nearly fifteen hundred students are being reached and through these students many of whom become teachers, hundreds of homes are being made better.

Mission to Mormons

THE Utah Gospel Mission, founded in 1900, was the outcome of a study made by pastors in and a consultation Christian workers in all the outlying regions as to the most effective means of reaching Mormons. western work is threefold: first, to visit every home and spend at least a half hour in personal, religious conversaton; second, to supply every home with a copy of the Bible, and third, to hold one or more meetings in every settlement, at which the fundamentals of religious truth are presented and decisions urged. Several churches have resulted from this work. Other Sabbath School work gives promise of developing into a church later.

As proof that the Mission is stimulating the Mormons in the use of the Bible, and making them feel the need of defending their position, the fact is cited that three new books on the Bible have been issued by Mormons within three years, and are widely used in their Sunday-schools. Although missing no chance to give a Mormon turn to everything possible, it is encouraging to find them using the Bible even imperfectly.

Indians Good Church Attendants

THERE is less Sabbath desecration, proportionately, among the Indians than among white people. Indians are also more given to church attendance. Portland, Oregon, recently boasted that on a given Sunday one out of every seven of her population attended church. But the test was made on a fair day, and the city dwellers had churches at

their door. The average attendance at the Simnasho, Oregon, Indian Mission for a year was one out of seven, and some of the members live eighteen miles from church. Some who came most faithfully live ten miles away.

New Jersey Pine Belt

IN the Pine Belt of New Jersey, where during Revolutionary days, Tory and Hessian hunted and fought, a recent investigation shows that thousands of men, women and children are living there, who are cut off from all that makes life worth while. Though they are surrounded by a highly developed civilization, these five thousand people are living without proper schools, without churches, or even the Bible, without books or periodicals. without ideals. They might well be called "The Without People."

A Christian missionary reports that they have an intense desire for better things and as a result the churches have awakened to this missionary opportunity, so long ignored. There is now a clamor among these people for good roads, rural delivery, better schools, for the missionary and the Bible.

The superintendent of Synodical Missions of the Presbyterian Church visits the "Piney" people, preaching and teaching and visiting the sick. A woman helper goes from settlement to settlement as nurse, teacher and friend. Plans for better methods of farming are under way, and assistance is forthcoming for better means of communication with the great world, for whatever helps the people to help themselves is real and practical Christianity.

Mexican Ministers Make Plans

DISCUSSIONS of the problem of Americanization at a joint conference of Presbyterian and Methodist Mexican ministers in the Southwest, held at Albuquerque, N. M., in August, revealed an appreciation of the immense task of making American Christian. With a new spirit of consecration the ministers pledged to go back to their work with a new enthusiasm for the cause of Christ. They adopted a definite educational program along financial lines, and pledged themselves to win during the current church year 1,000 new souls for Christ. Last year 382 were added to the rolls of Mexican churches.

The Continent.

Tooker Memorial—For Chinese Children N the outskirts of Oakland, California, is a School for Chinese children. Under direction of Miss Cameron, it has outgrown its old frame building and has overflowed into an annex. On a fiveacre lot given by Captain Robert Dollar, the new \$150,000 Tooker Memorial is to be erected, through the generosity of Miss Mary R. Tooker, to accommodate at least one children. The hundred buildings will include a main school building, a nursery, an infirmary and several cottages.

Chinese Church Adopts New Era

THE Chinese Presbyterian Church has taken up the New Era Movement. Twenty-six persons were received into membership at the last communion service, one of whom was a leper. The Chinese pastor, with two of his elders, went to the county hospital, baptized and received him into membership.

Italians in Toronto

TORONTO has about 6,000 Italians, most of whom come from Southern Italy, where oppression and misrule have hindered industrial development. There are some barbers, tailors, musicians, etc., among the Toronto Italians, but the great majority belong to the pick and shovel stratum of society, and although illiterate they are not unintelligent. Those who are not wholly indifferent to religion are atheistic or violently opposed to religion under any name.

The Methodist Church of Canada is carrying on a three-fold work for these people in Toronto—social, edu cational and evangelistic—adapted to suit immigrant life and conditions. Gratifying growth along all lines is reported. The Sunday-schools have had an enrollment this year of more than 200, and about 120 children are registered at the day schools.

LATIN AMERICA

Restoration of Guatemala Mission

THE Presbyterian Board of Foreign Missions is arranging for the reconstruction of the buildings in Guatemala destroyed by earthquake in December, 1917. The Woman's Board has raised over \$8,000 to replace the hospital, and has appropriated \$10,000 to maintain the work.

Prices have increased in Guatemala even more than in the United States, and workingmen's wages have gone up from 100 to 400 per cent, so that the work will not be without its difficulties. There was never so bright an outlook as now for missionary work in Guatemala.

Tract Distribution Brings Results

THE value of systematic tract distribution is strikingly evidenced in an interesting report given by Mr. E. Grey, of Buenos Aires, who left England in 1905, and has since been carrying on an evangelistic work in the country. He says: "We early appreciated the efficacy of systematic tract distribution in the increased attendance at the various meetings. Several young men always took out a large number of tracts for distribution, and as they took each morning a different route to business, many thousands were distributed. The effect on the attendance was electrical. From fifty or sixty the hearers increased to two hundred and even more, and this number was sustained even when meetings were held nightly. Many were converted and can be seen in the assemblies to this day.

The customs of the country furnish opportunities which the workers are quick to seize. In all countries where Roman Catholicism is the State religion it is customary to visit the cemeteries on All Saints' Day (Nov. 1), and from the grave of the departed to declaim to the onlookers his or her virtues. From the graves, therefore, of those of the evangelical faith occasion is made not only of preaching the Gospel, but also for the distribution of thousands of tracts."

EUROPE

How Many Bible Readers?

BRITISH writer in the London - Daily Chronicle, who is described as "an authority on religious teaching," makes the startling statement that less than two thousand of the forty-five million people in Great Britain read the Bible. Conclusion is arrived at by a method of division, starting with the number who hear parts of the Bible read on Sunday. These he puts at five million, exclusive of children. This number is divided by ten to exclude those who pay no attention to what they hear; and another division by ten, to rule out "scrappy readers," brings the number down to 50,000. This is further subjected to shrinkage to include only those who have an intelligent conception of "the setting of the Bible," and the last and severest test involves the question as to what the Bible is, and its relation to ethics and humanity.

How would these tests apply to American readers?

Bibles Wanted in France

THE French Bible Society of France has asked the American Bible Society for twenty thousand French New Testaments to shipped immediately. The explanation is that the curiosity and interest of the French people were awakened by seeing that almost every American soldier had a copy of the New Testament. The American Society has taken steps to raise funds to meet this urgent need. This is doubtless but the beginning of a larger movement of this kind.

Religious Toleration in Spain

FIVE hundred delegates from all parts of Spain and from many foreign countries gathered in Madrid May 7th to celebrate the reaction from religious intolerance toward freedom of worship. This was the first large interdenominational assembly to be held in Spain, and the meetings were essentially inspirational. North Africa, France, England, Ireland, Scotland, Mexico, and the Argentine Republic were represented by speakers who took part in the meetings. At the close of the final meeting a set of resolutions was passed, directed to the government, and asking for complete religious liberty, with especial reference to civil marriages, to the secularization of cemeteries, to the removal of requirements upon soldiers and sailors to attend certain masses, and to the removal of the requirement of examinations on Catholic doctrine before entering government schools.

Religious Freedom in Germany

TNDER the new Constitution of Germany which has become effective, all citizens of the country are to have freedom of belief and conscience, and there is to be no State Church. Freedom in education is guaranteed to every citizen, and all men are to have fundamentally the same rights and duties in the State. Rank is abolished, so also are titles of nobility.

Why No Love for America

DOLAND is sorely stricken and needs help from American Christians. The sentiment of some of the people also needs to be changed. The following illuminating dialogue took place between a student and a Polish native a few years ago in a village of Poland where many of the workmen had been in America:

"How do you like America?"
"I hate your country."

"Hate it? And why?"

"All they want of us in America is our muscle. I hate it."

"Ours is a great country. We have the finest school system in the world."

"That may be. I was never in one of your schools."

"My country, too, is a land of religion, of churches."

"I was never in a church in America."

"Why not?"

"No one asked me to go. I was there six years."

"Well, what do you think of American homes?"

"I was never in an American home. I slept in a bunk house, ate at an eating house, and worked all the time—seven days a week, twelve hours a day. I went to America a strong man. I came back broken down in health. All your country wants of us is our muscle. I hate it!"

The Expositor.

MOSLEM LANDS

New Use for Missionary Map

A SMALL girl clothed in a missionary map of the world made an unusual spectacle among the war refugees in Persia. Dr. E. T. Allen, who has recently returned from his work in connection with the refugee camp at Baqubah describes her as follows:

"Her mother had picked up somewhere a big square of cotton cloth—probably on the premises of the American Mission at Urumia, where many thousands of refugees were sheltered during the massacres, and, not knowing what it was, made out of it a dress for her child. The result was that one morning the relief workers at Baqubah were startled by the appearance before them of a tiny form labeled in huge black letters, 'Missionary Map of the World.'"

New Y. M. C. A. Secretary for Cairo

THE University of Chicago has raised funds for the support of a Young Men's Christian Association secretary for Cairo, Egypt. This is regarded as the best available center open for work among the Moslems. It is a strategic point as well as the educational center of the whole Mohammedan world. This is a part of the National Student Movement for funds aggregating five hundred thousand dollars this year for work in foreign lands. Yale, Princeton, Smith and the University of Wisconsin already have their representatives in China. McGill University has a representa-tive in Ceylon and Wellesley in Japan. The women of the University of Chicago are assisting in the support of a worker in Madras.

United Presbyterian.

The Jews in Egypt

SINCE the time of Abraham, Egypt has been a place of refuge for the Jews. There are now, according to the last census, 60,000 Jews in Egypt, and their influence is far in advance of their numbers. Jewish children attend many of the mission schools, especially in lower Egypt.

In Cairo, a mission to the Jews is being carried on under the direction of Rev. Paul Nyland. Friends of the Nile Mission Press will be interested to know that, in addition to its many other activities, it is assisting in work for the Jews, and furnishes a center where converts and inquirers meet, and classes are conducted. Educational work for Jews is also maintained in Alexandria. The majority of the Jews in Egypt are poor, but, as in other countries, their industry and patience are remarkable.

INDIA

New Commission on India

A COMMISSION from the churches of Great Britain and America has gone to India to study the aims and methods of missionary

education in the villages of the country, and to formulate proposals for more adequate and united effort on the part of the Christian Church to meet the existing need. The census of 1911 showed that about eighty-three per cent of the Indian Christian population was illiterate, and every week some 2,000 illiterate people, the Bishop of Madras esti-mates, are being "swept into the churches." The commission, with the Rev. A. G. Fraser of the Church Missionary Society as its leader, Dr. D. J. Fleming, Mr. Mason Olcott and other members, are studying successful educational methods among village communities in those countries in America, Japan and the Philippines before going to India.

C. M. S. Review.

Modern Miracles

DR. G. Sherwood Eddy considers the work founded ten years ago at Dornakal and still conducted by Bishop Azariah, the most noteworthy example of Christian foresight in all India. Dornakal was chosen as the center for this work because of its apparent hopelessness. Even in comparison with India's universally depressed condi-tion, Dornakal's degradation and misery seemed complete. It was into this weltering distress that Bishop Azariah, first native of India to be admitted to the episcopacy of the Church of England, brought the transforming Gospel. No foreign missionary works there, no foreign contributions go into the treasury, but here are some of the results.

The children of these late illiterates are now receiving thorough primary education in schools which the parents themselves are maintaining. The economic condition of the Christian community shares the improvement so noteworthy in morality and intelligence. Weaving, carpentry and agriculture are the occupations mainly open to the people, and each of these is taught by modern methods in the bishop's in-

dustrial boarding schools. New style looms bought by the church and sold to families on payments treble the income of many households and lift them quite out of the slough of want. And it goes without saying that this advancement of the Christian populace disseminates a powerful influence of amelioration over all the life of their district.

The Continent.

Indian Students in Sympathy with Christianity

THE newspapers of India are performing a noteworthy part in shaping student opinion in India, and student opinion has an important bearing on the political situation. The English press, edited by Indians, is read by a very small proportion, even of the illiterate, of India's population; and there are only 300,000 of India's 300,000,000 who can read and write English. This includes the entire student population.

There seems to be great sympathy with Christian teaching, especially among the educated classes. Such opposition to the Christian Church as has existed has been chiefly to it as a foreign organization. The idea that the exclusive claims of Christ conflict with the things that are fine and good in their own Indian civilization is one which seems to have gotten a severe hold on the educated Indian. It is necessary to emphasize the fact that Christ is an international figure.

Personal Evangelism in India

DR. George Sherwood Eddy and the Rev. William J. Hutchins have recently been on an evangelistic tour in India, with the special purpose of seeking, with God's help, to vitalize and organize the Indian Christian Church and so to awaken it for a great forward movement that it will help to win India more speedily for Christ. Each day meetings were held among Christians and non-Christian students. In

Lucknow, 600 Indian Christians were gathered in one union meeting. In the evening there were lectures to non-Christians-Hindus, Moslems and Sikhs-who listened with deep attention.

In Lahore, meetings were held in Forman Christian College and several non-Christian students decided to follow Christ. Similar results followed in Allahabad and other

centers.

Important Work in Burma

MORE than 15,000 converts have been baptized on the Kentung field in Burma and across the border in China during the past four-teen years. The story of Ainan, a Buddhist priest, typifies the influence that an individual life may exert. This priest was an opium victim and later joined a robber band, engaging in many raids across the border. At the time of the Lahu movement in Kengtung, when an entire village was transformed by the Gospel, he came to the mission, broke away from the opium habit after a ten days' struggle, and became a sincere Christian. As a Gospel preacher he has shown remarkable power, having won at least 500 souls for Christ in his evangelistic work. He speaks fluently the four most important languages on the Kengtung field. church over which he has been pastor for nine years has a membership of 175, and is most efficient along all lines of Christian activities.

In one of these districts, a visiting missionary was welcomed with the words: "If we have any custom not in harmony with Christian teaching, point it out and we will discard it.

Celebrating Peace in China

A MISSIONARY in Western China describes in The Life of Faith, how the end of the war was celebrated in his province. After being assured in advance that there would

be nothing idolatrous in the proceedings, the missionary and the resident French priest consented to have a part in the affair, which took place in the temple to the god of

The entrance was draped with French, American, English and Chinese flags, and the whole assembly was required to make three

bows to the flags.

"Then came the strange part," says the missionary, "I was asked, in the name of the whole assembly. to offer prayer with thanksgiving to God for the termination of the war and the prospect of peace. And there, in that great heathen temple I stood, with the officials and soldiers and influential men of the country, and our backs to the idols. under the clear, open sky, and prayed to God of Heaven, and gave Him thanks for His great mercy to us and all the nations—and there was a great silence during the prayer."

Chinese Laborers Home Again

THEN the Chinese laborers return from France, they are greeted by friends and strangers with a perfect volley of questions. A Y. M. C. A. secretary reports a conversation with a group of these men as follows:

I asked how their health was, as is polite, then asked if they had a Y "Over There." They replied almost in unison, "Yu," meaning "have," or, in this case, "Yes."
"What did they do in the Y. M. C. A."? I asked. "Oh, bing gar" (biscuits), "yen giang" (lectures), "yang hsi" (phonograph), "kan shu" (reading classes), "cha ging" Bible study.) "How was it?" I asked. "Hen hao" (excellent), they replied.

Recognizing the importance of crystallizing the efforts put forth for these men in France, the Y. M. C. A. are working along four lines: first, studying the villages and counties from which the men have gone to France; second, employing a sufficient staff to accompany the men to

their home towns; third, establishing recreation and lecture centers along the railroad and fourth, planning for church oversight of the men as soon as they reach their homes.

Foreign Mail.

Christian Integrity in China

TWO men in South China stand out as notable examples of Y. M. C. A. accomplishment in developing Christian character. One is the ex-civil governor, Chu Ching Lang, who officiated at the opening of the Y. M. C. A. building. He was offered a bribe of \$500,000 if he would give his consent to a harmful movement, but absolutely refused to touch a penny of the money and sternly opposed with all his influence those who were promoting the scheme. The other was Mr. Tse Kei Uen, a Congregational minister, who since the revolution has been the president of the provincial assembly. He used all his power to prevent the passage of the bill creating the gambling monopoly. When it was passed in spite of him he immediately resigned his office, stating to the assembly that he refused to act any longer as chairman of a body of men who would be guilty of such a crime.

Keeping Tally with Conscience

THE story is told of a Confucian in Honan who was accustomed to check up his conscience thus:

He had three bags in a row,—the right one with black beans in it, the left with yellow beans and the other empty. When he did something his conscience rebuked him for he put a black bean in the empty bag and a yellow one when he did some specially good act. At the end of each month he counted the beans in the center bag and if the black predominated he set about doing acts of merit such as buying live fish and setting them free until he felt he had evened things up. Then he went on again with the tally. This was before he became a Christian.

Record of Christian Work.

A Missienery Invited to Lhasa

TR. Stephen J. Corey, of the Mis-M. Stephen J. Co. S., E. Sheristian Disciples, tells a remarkable story of a missionary physician, Dr. A. L. Shelton, who has been working for many years in Batang, in the western confines of China, near Tibet. He has used every opportunity to gain favor with the Tibetans who came into his region, treating their wounds and illnesses at his hospital in Batang. His chance came after a battle between Tibetans and Chinese. He went with helpers out on the battleground, took care of the wounded. stayed by them and dressed their wounds, and, best of all, intervened or acted as mediator and brought peace between the fighting factions. The Tibetan general reported his acts when he returned to Lhasa, and presently Dr. Shelton received an invitation to come and practice medicine in Lhasa. He has accepted, and started the work which will probably open all Tibet to the missionary.

The Christian Express.

JAPAN-CHOSEN

A Call to Three Religions

MR. Tokonami, Japanese Minister of Home Affairs, has revived the project of uniting Shintoists, Buddhists and Christians in a national scheme. His recommendations to the governors of prefectures are briefly: (1) To nourish a healthy spirit of nationality; (2) to develop public spirit and a spirit of self-sacrifice; (3) to encourage the nation to educate itself that it may be renewed in accordance with the general tendency of the world; (4) to cause people to live in harmony and cooperation; (5) to foster habits of diligence and thrift.

Such movements show that many people are realizing that the one great power to meet the problems of the present day is religion. It is for the ambassadors of Christ to show Japan that not only spiritual problems, but matters of practical politics

find their solution in allegiance to Christ.

C. M. S. Review.

Opium Ordinance for Korea

THE recent Opium Ordinance for Korea amounts to a Japanese government monopoly. It is estimated that Japan does not use more than 30,000 or 40,000 ounces of opium a year, yet official trade returns show that in 1915 she imported 358,543 ounces, in 1916, 558,812 ounces and in 1917, 600,229 ounces. The Edinburgh Anti-Opium Society published the statement that in one year Japan furnished 18 tons of this pernicious drug to the Chinese people, and the statement has not been challenged. It is now claimed that the importation has greatly decreased, but on the other hand, cultivation of the poppy has increased. Hundreds of poppy fields are seen in Korea.

In the new ordinance for Korea, Art. IV provides that if the opium brought in by farmers does not contain the standard amount of morphia, it shall be destroyed without payment. Many of the new regulations are put into the hands of the drug men and the police, the chief offenders in the past.

AFRICA

Evangelistic Tour in North Africa

IN February and March, Mr. P. Nicolle of the North Africa Mission, and Mr. Rolland of the French Evangelistic Mission made an evangelistic tour of over 1400 miles to southern Algeria. More than six months were spent in preparation for the trip, and it was only with the greatest difficulty that a stock of Gospel "munitions" large enough for the need could be procured. Many towns and villages visited were without a single witness for the Gospel of Christ.

This colportage trip was full of encouraging incident. A young priest who had come in contact with Protestantism while serving in the Eastern Campaign said to Mr. Rolland:

"You do well to spread the Gospel, the Catholic printing presses only produce miserable little pamphlets about this or that saint, and only propagate stupidities and superstitions."

Jewish families bought copies of the Pentateuch and Psalms, but refused the Books of the Prophets. Some Moslem fanatics were encountered; one was not content with merely tearing the copy of the Bible he had received, but burned it in the presence of the missionaries. But in spite of all opposition, all the books were sold, and more could have been disposed of. The trip occupied two months, covered a distance of over 2,300 kilometers and resulted in the sale of 3,000 copies of the Scriptures.

President-Elect of Liberia

THE newly elected President of Liberia, Mr. C. B. D. King and his wife, have been in America as the guest of the United States Government. Mr. King will be inaugurated on the first of January next. He was educated in the College of Liberia, and was elected President while in Paris as Commissioner from Liberia to the Peace Conference. His father was a native African.

The policy of the United States toward Liberia, and the appreciative attitude of that country concerning this policy, signify great things for the future. It is believed that the determination to establish a Negro Republic modeled in miniature after the United States will be assured. The churches of the United States which have missions in Liberia are to be important factors in the new day.

Southwestern Christian Advocate.

Giving Out of Poverty

"THE African native is poor beyond words to describe," writes Methodist missionary John R. Gates, of Umtali, Rhodesia. "No house but a mud hut. No furniture but a reed mat. No dishes but clay pots. No

clothing but a goat's hide. No food but cornmeal porridge. No machines. No implements. Yet he gives to the work of the Master. At the outstation he builds the church, the school house, the pastor-teacher's house and kitchen, and a house for the missionary to live in when he visits the place. He gives of what money he can earn. He gives grain or anything else he may possess. In a recent offering one native brought a good helmet that he had bought with his hard-earned money, and which was the pride of his life."

Missionary Conference for South Africa

A MEETING of the Sub-Committee of the Executive of the General Missionary Conference of South Africa was held in St. Andrew's Hall, King William's Town, on July 11th, 1919. A General Missionary Conference for South Africa was recommended to be held in 1921.

It was resolved to ask the Transvaal Missionary Association, Transkei Missionary Association, and the Natal Missionary Association each to appoint a Commission to prepare a report for the General Missionary Conference on Social, Economic and Legislative questions affecting the progress of Christianity and civilization among the natives within their bounds. Each of these Commissions is to be advised to confer with native ministers or other natives versed in the subjects under discussion.

The Christian Express.

ISLAND OF THE PACIFIC Modern Methods in Hawaii

THE Hawaiian Evangelical Association is doing successful mission work among the Hawaiians, Filipinos, Chinese and Japanese in the islands. It is responsible for scores of Sunday-schools and churches and the efficiency of the organization is worthy of emulation by all similar agencies. Modern methods of office administration, a beauti-

ful office building known as the "Mission Memorial," a Ford car for each field secretary, substantial churches and Sunday-schools financed by Christian business men—these are some features of the work. The descendants of the early missionaries, who date back to 1820, have formed an association which now numbers nearly a thousand—most of whom are greatly interested in missionary work.

The Western Pacific

THE conference of the Australian Board of Missions, together with the quarterly meeting of the board, which has recently been held in Sydney, is likely to rank as one of the most important in the history of the Australian Board of Missions. Board of Missions has now definitely planned to increase its missionary activities amongst the islands of the Western Pacific. Efforts will be made to secure cooperation between the Church in Australia and the Church in New Zealand in the task of evangelizing the native races of the Western Pacific.

Among the many resolutions passed by the Board of Missions the following will be of general interest:

"That the New Hebrides should be under British control, and that the appeal made by the Presbyterian Assembly towards this end should be reenforced.

"That the dioceses in the Church of England in the Western Pacific should be immediately increased, and with the cooperation of New Zealand, steps should be taken to this end.

"That the Australian Board of Missions appeals for a thank-offering of £30,000 to be used primarily to help the Church in Australia to rise to its increasing and pressing responsibilities in the Western Pacific at this momentous and critical time."

Australian Christian World.

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For complete details of the plan address:

George M. Fowles, Treasurer of the Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York city, or W. J. Elliott, Treasurer of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

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Third is the Southern Mountaineer. For a century he has been shut off from the march of progress. Now the great War has opened up the World to him. All that he needs is opportunity and leadership.

Fourth is the Mexican. He does not love us and we do not love him. But he is here. If he remains what will we do with him? And if he returns what lessons will he take back with him?

Fifth is the American Indian. Thousands of his people have not yet heard our Gospel. Is it our will that the First American should be the Last Christian?

Sixth is the Latin-American. He is our friendly neighbor, bound to us by many ties. We have taught him the value of the free church and school, and through them ideals of Democracy. He still needs our leadership, our help, and our Gospel.

Seventh is the Alaskan. There is an empire in the making. Our missionaries first brought him the message of Christianity. There is yet much land here to be possessed.

Eighth is the Lumber Jack. In the vast forests he is at work, shut in to a hard lonely life, shut out from the comforts and safety of home. Only our missionaries have come to him with the Word of Life.

Ninth is the Pioneer. Wherever the frontier is, there is he, on the edge of the unexplored, his face to the West. Into the vast, imperial stretches of the hinter-land he presses on, planting his home and blazing the trail for the civilization that will follow. Where he goes, our missionary must go that the new land may be truly the Promised Land of the Kingdom.

To win all these to Christ and thus to make America Christian for the friendly service of the world is the task of Home Missions.

Presbyterian Board of Home Missions

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World Facts and America's Responsibility. By Rev. C. H. Patton, D. D. 12mo. 236 pp. \$1.00. Association Press. New York, 1919

Americans are joyously anticipating new opportunities for trade; the nation is seriously considering the new international relationships that result from the war; the Church and the State are studying the remedy for industrial and social evils at home—will American Christians see and accept their responsibility for giving the Message of Christ to all the world?

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"The World's Social Evil." By William Burgess, \$1.00 net. The Illinois Vigilance Association, 5 North La Salle St. Chicago, 1919.

This unpleasant subject is one with which it is absolutely necessary for Christian workers both at home and abroad to deal with candor and with courage. When vice is ignored it thrives and multiplies in a ruinous way. The time has come when Christians must fight this evil with all their might. This

Continued on page xv

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Continued from page xiv

book is written by a high minded Christian, a master of the Gospel, and the Director of the Illinois Vigilance Association, who has devoted years of painstaking labor and study to the subject. It gives an invaluable historic review and study of related problems, the efforts that are being made in various lands to combat the evil, and the steps that should be taken to win the victory. Dr. Graham Taylor of the Chicago Theological Seminary says in the Foreword that "the total effect of the cumulative facts and force of this to dignify the war e as worthy of the volume is against vice as worthy world's united effort, and as a each chivalric appeal to knight errantry."

Japan at First Hand. By Joseph I. C. Clark. Illustrated. 8vo. 482 pp. \$2.50 net. Dodd, Mead & Co. 1919.

There is a large amount of material in this profusely illustrated book of facts and impressions. Mr. Clark is not an authority on Japan and the Japanese, but a traveler who visited the east and writes with much self-confidence on what he saw and thought he saw. The book has literary merit and touches on all sorts of subjects—farming, fishing, silk and tea culture, education, sports, horticulture, religion, theaters, fine arts, journalism, politics, business, antiques and war. If he does not know more of these subjects than he does of Christian missions, his ignorance is extensive, and yet he writes with great assurance concerning both geishas and mission-To the former he devotes a aries. chapter, to the latter a few lines, and his estimate of the geisha's character is much more flattering than his reference to the missionary. He knows neither of them.

Mr. Clark saw Japan under Japanese guidance and naturally saw things from a Japanese viewpoint. Korea he considers a "model of

Continued on page xvi

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Continued from page xv

colonial uplift." His observations may be "first hand," but his facts are second hand and his one or two statements in regard to Christian missions show a lack of sympathy and a lack of information. "Christianity," he says, "has made little progress." For reliable first hand information on the many subjects the author essays to treat we must look elsewhere.

The Little Daughter of Jerusalem. By Myriam Harry. 8vo. 289 pp. \$1.90 E. P. Dutton & Co. New York, 1919.

Myriam Harry, an unusual girl, born in Jerusalem, has told her story in the form of a novel. She was the daughter of a converted Jew and an ex-deaconess, and depicts her life and thoughts with vividness and power, but without definite purpose.

Morocco After Twenty-five Years. By Robert Kerr. 8vo. 364 pp. 10s. 6d. Murray and Evenden. London, 1912. The very captivating and illuminating story of the late Dr. Kerr's medical missionary work in Morocco. He knew and loved the Moors and was loved and honored by them.

Unfoldings in Romans—A Simple Exposition of Chapters 1-8. By Robert Thompson. 138 pp. Morgan and Scott London, 1919.

This practical study of the epistle does not seek to displace more erudite and bulky commentaries, but is designed to furnish the lay Bible class teacher and Gospel worker with a better understand. . ing of the apostle's message. Instead of referring constantly to the opinions of scholars, the epistle is interpreted by parallel passages, and thus the Bible is made to throw light on itself. Frequent outlines and summaries of the argument help to make the exposition pointed, and more easily remembered. One leaves these unfoldings with the wish that the author had finished the epistle.

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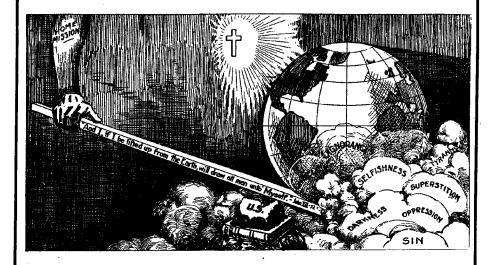
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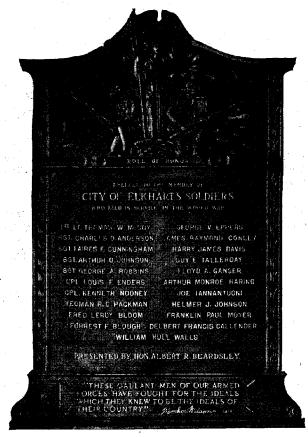
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CHURCH UNION IN INDIA
THE JAPANESE IN SHANTUNG

CHINESE HOME MISSIONS A MESSAGE FROM SYRIA

RECONSTRUCTION AND THE CHURCH CHARLES R. ERDMAN

THE PROBLEM OF ASIATICS N AMERICA
CHARLES D. HURREY

A WOMAN DOCTOR IN INDIA

ELIZABETH G. LEWIS

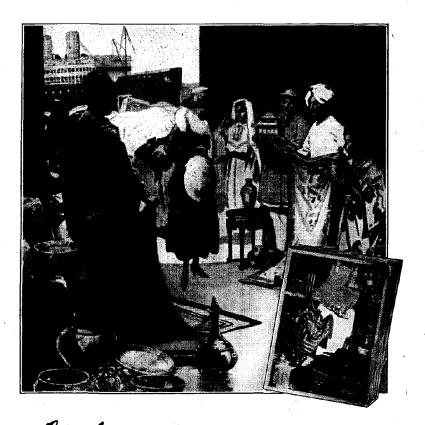
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Review of the World

DELAVAN L. PIERSON, Editor.

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MISSIONARY PERSONALS

DR. G. SHERWOOD EDDY, who has made an eleven months' tour of Japan, China, India and the Near East, arrived in New York in October. Dr. Eddy expects soon to issue a new book "Everybody's World," reviewing political and religious conditions in the countries visited.

REV. JAMES L. BARTON, D. D., of the American Board of Foreign Missions, has returned to Boston from his mission of mercy to the peoples of Turkey. Dr. Barton organized, relief work with headquarters in Constantinople, and personally visited much of the region between the Black Sea and Egypt. He is convinced that America should assume a mandatory for Armenia.

MR. K. T. PAUL, a leading member of the South India United Church, is in America after spending some weeks in England.

REV. WILLIAM FETLER, Director of the Russian Missionary and Educational Institute and formerly an evangelist in Petrograd, expects to return to Russia early in 1920, with the first group of missionaries to be sent from the Institute.

Mr. WILLIAM SLOANE COFFIN, a brother of Dr. Henry Sloane Coffin, the pastor of Madison Avenue Presbyterian Church, New York, has been elected to the presidency of the New York City Mission Society, to succeed the late Dr. A. F. Schauffler.

REV. E. C. LOBENSTINE, Secretary of the China Continuation Committee, who has been spending a year in New York City, returned to Shanghai in September.

Dr. John R. Mort has been cited by Secretary of War Baker for "especially meritorious and conspicuous service."

EVANCELINE BOOTH, Commander of the Salvation Army in the United States, has been awarded the Distinguished Service medal in recognition of her service during the war.

Mr. J. Goforth, missionary to China of the Canadian Presbyterian Church, has decided to give up his local, denominational work, in order to respond to calls from all parts of China.

Hon. John Wanamaker has been chosen chairman of the Executive Committee of the World Sunday School Association, to take the place so long occupied by H. J. Heinz.

REV. H. L. HELLYER, one of the workers connected with the Home Mission Board of the Presbyterian Church, was elected President of the Hebrew Christian Alliance. REV. S. B. ROHOLD was made Secretary-Treasurer.

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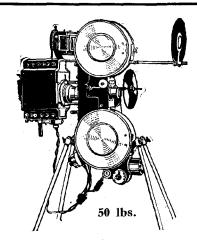
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From a Photograph by Dr. Elizabeth G. Lewis. (See Article on Page 924.)

WAITING TO SEE THE DOCTOR SAHIBA IN INDIA

THE MISSIONARY ORLD

Vol XLII DECEMBER, 1919

Number Twelve

CHURCH UNION IN INDIA

NE of the most significant developments of church union on the mission field is taking place in South India, writes Dr. Sherwood Eddy, who has just returned from an evangelistic four in Asia. The Anglican and the South India Churches have taken steps looking to the formation of a United Church of India. The South India United Church already embraces in one organization all the Indian Christians formerly connected with the Congregationalists, the Dutch Reformed, the Free Church of Scotland, the Established Church of Scotland, and the Basel Missions of South India. The present movement is another step toward the ideal object of missionary work which is to establish in every non-Christian nation one united Church of Christ.

A conference of India ministers was called last May at Tranquebar to consider the question of church union. Indian ministers of the four principal denominations working in South India were present, the Lutherans, Wesleyans, the Church of England and the South India United Church. After two days of prayer and conference a desire for organic union was manifested among the delegates of the two largest churches present, the Anglican and the South India United Church. They felt that they should now come together as followers of one Lord, united in the common task of winning India in this critical period of reconstruction. They came finally to unanimous agreement as to union, not on a basis of compromise but of comprehension. These men included High Churchmen and Protestant Evangelicals, extreme Congregationalists, Presbyterians and former members of Reformed Churches. Above their own denominations, they placed Christ and His Kingdom, and unanimously desired to form one United Church for India.

The plan recommended for the Church of the future in India includes three elements, the Congregational, utilizing the rights and

power of the laity and recognizing the universal priesthood of all believers, the Presbyterian or organized element, enabling the whole Church to come together in Synods, Councils and a General Assembly, and the executive, or Episcopal element, to strengthen the unity. continuity and efficiency of the united Church. In the early Apostolic Church there were these elements and nearly three-quarters of the Christians of the world are in Episcopal Churches (Anglican, Protestant Episcopal, Roman, Greek, Lutheran Episcopal, Methodist Episcopal, etc.) and the remaining one-quarter are divided into hundreds of different divisions, no one of which had the power of uniting the others. The hope of ultimate union on the mission field seems to be to return to a simple primitive basis, where the bishops shall be chosen by the Church and their powers limited and defined by it. A subsequent meeting of the foreign missionaries of the South India United Church voted by twenty-nine votes to one to leave the decision of the question of union to the Indian Church and approved of the general basis adopted by the Indian ministers.

The statement agreed upon by the ministers in conference manifests a noble Christian spirit and purpose. It is in part as follows:

"We believe that union is the will of God, even as our Lord prayed that we might all be one that the world might believe. We believe that union is the teaching of Scripture, that 'There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.'

"We believe that the challenge of the present hour in the period of reconstruction after the War, in the gathering together of the nations, and the present critical situation in India itself, call us to mourn our past divisions and turn to our Lord Jesus Christ to seek in Him the unity of the body expressed in one visible Church. We face together the gigantic task of the winning of India for Christ—one-fifth of the human race. Yet confronted by such an overwhelming responsibility we find ourselves rendered weak and relatively impotent by our unhappy divisions—divisions for which we were not responsible and which have been, as it were, imposed upon us from without, divisions which we did not create, and which we do not desire to perpetuate.

"In seeking union, the Anglican members present stand for the one ultimate principle of the historic Episcopate * * * The members of the South India United Church also make one condition of union, namely, the recognition of spiritual equality, of the universal priesthood of all believers, and of the rights of the laity to their full expression in the Church.

"Upon this common ground of the historic Episcopate and of spiritual equality of all members of the two Churches, we propose union on the following basis (1) The Holy Scripture of the Old and New Testaments, as containing all things necessary to salvation. (2) The Apostles' Creed and Nicene Creed. (3) The two Sacraments ordained by Christ Himself—Baptism and the Lord's Supper. (4) The Historic Episcopate, locally adapted. This does not involve the acceptance of any theory of the origin of episcopacy nor any doctrinal interpretation of the fact. It is further agreed that the terms of union should involve no Christian community in the necessity of disowning its past, and we find it no part of our duty to call in question the validity of each others' orders."

The plan proposed includes the consecration of bishops from the South India United Church, but not the reconsecration of other clergy by the bishops. Some means will be devised to permit ministers of either body to celebrate the communion in the churches of the

other body.

A conference of missionaries of the South India United Church, held at Kodaikanal May 13th, adopted a resolution unofficially approving of "a constitutional episcopacy for the Church of India, provided it is desired by the Indian Church and provided that the resultant Church be autonomous and an independent entity, and remain in communion with other evangelical Churches of Christendom."

Further promise of progress towards union is seen in the cordial reception of an invitation to the Reformed Syrian Church of South India to join in the movement. The tradition is that this Church was founded by the Apostle Thomas in A. D. 52. For centuries this Church has maintained its existence in spite of persecution, and during the last century has been thoroughly reformed and has returned to its apostolic simplicity. It has a married priesthood, an open Bible, a simple evangelical faith, and is maintaining active and efficient missionary work in other parts of India. No Church has a more devout and spiritual leadership.

The coming together of these three Churches upon the mission field would unite in one body the converts of the mission work of England, of Scotland and of America. The Anglican would contribute the strength and world-wide communion of the Western Church, the Syrians would bring their loyalty to primitive and apostolic simplicity, while the South India United Church would bring its evangelistic fervor, its development of the laity and the evident seal of God's blessing upon its ministry in its abundant life and service.

THE CHINESE HOME MISSIONARY MOVEMENT

R OR some time there has been a growing missionary spirit among Chinese Christians. This has led to the formation of Chinese Home Missionary Societies. One of these in Nanking is not only entirely a Chinese organization, but is inter-

denominational and aims to evangelize distant and unoccupied parts of China. Its officers and members are prominent Chinese Christians, and it is entirely supported by the native churches.

They have sent out the following appeal:

"Christ's instructions are, 'Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned.' These are not words to be idly repeated, but call for action. Nor are we to limit ourselves to any one corner and take comfort therein. When we think of the multitudes to whom life is but a drunken sleep and death a fateful dream, whose is the responsibility if not that of the 300,000 Christians of China? Day and night this thought presses on one with increasing agony. Jesus is the world's Saviour and His disciples must share His task. His word abides as a sacred commission for us and glad tidings for mankind. Besides, Christianity stands for progress. * * *

"The idea of a Mission to Yunnan has gripped the hearts of many of us, including Dr. Mary Stone of Kiukiang, Drs. C. Y. Chen, W. P. Chen and Mr. David Yui, who have organized the movement. There are now seventeen foreign advisers. * *

"Of the 12,000,000 people in Yunnan, there are only 7,413 Christians, with some 150 chapels, 120 male and 5 female evangelists, and 75 elementary school teachers. Foreign missionaries are proportionately few, and there is not one ordained Chinese preacher nor western-trained doctor.

"Christians of China! Does not such a pitiful situation quicken your benevolent instincts? Or will you continue to 'sweep the snow from your own front door while neglecting the frost on your neighbors tiles?' If the latter, then what advantage is there in your being one of the 300,000 Christians in the country? When we think of the 11,992,587 unbelievers in Yunnan and the sins by which they are threatened, it strikes us with horror. We cannot all go to Yunnan, but each can help. To you this may mean a small self-denial, but for those reached it will mean soul-salvation. Jesus said, 'It is better to give than to receive.'"

This Home Missionary movement is manned and sustained by the united Chinese churches, with a group of the strongest Christian leaders forming the committee which guarantees the maintenance of the work for one year. At the end of this time, it is hoped that sufficient momentum will have been acquired to carry the work forward. Six trained and tested Chinese Christian men and women were consecrated for the work on Sunday, March 16th, at Martyr's Memorial Hall in Shanghai, when a crowd of deeply interested friends gathered. Chinese of the old school, with black satin skull-caps, sat side by side with young students in foreign dress. Elderly Chinese women with "lily feet," were in contrast with rosy, basket-

ball, young Chinese girls from the mission schools.

Behind the platform, on which sat the new missionaries, was a large picture of a Gospel bell, the chosen emblem for this home missionary movement. The deputation consisted of Pastor and Mrs. Ding Li-Mei, Misses Chen and Lee and Pastors Sang and Lee, and Mrs. F. D. Gamewell, who was especially asked to accompany the party. Mr. David Yui, national secretary for the Y. M. C. A. in China, presided, while representatives of different denominations and mission boards took part in the service. The Commission report was read, in which subscriptions and prayer was appealed for. One-half of the \$6,000 asked for had been received.

Pastor Ding is an evangelist and a man of prayer, who, for twenty-three years, has longed to carry the Gospel to unevangelized portions of China. Mrs. Ding has been a kindergartner and expected to teach the Yunnanese children. Miss Chen has been a secretary of the Chinese temperance movement. Pastor Sang is a man of vigorous strength, which fits him to meet hard, primitive conditions in country places.

The charge to the missionaries was given by Dr. Cheng Ching-yi, secretary of the China Continuation Committee, also secretary of the committee financing the Movement.

The party looks for difficulties, hardships, perhaps even persecution, "to be driven from place to place." But they expect to work and fight for God, as God fights and works for them, in their new sphere of service. The year will be spent in surveying the field, in conducting evangelistic services and in strengthening and enlisting the cooperation of Chinese Christians. On their return, the Commission will report to the entire Chinese Christian Church, and make arrangements for the establishment and maintainence of a permanent mission.

THE JAPANESE AND MISSIONS IN SHANTUNG

NY who think that the activity of the devil is diminishing in his opposition to Christian missionary work should read the story of the antagonism to Christianity shown by the Japanese military authorities in Shantung. We can quote only a few of the items reported by a special correspondent living in the territory occupied by the Japanese. His account gives another reason why Japanese control of Shantung should be terminated as speedily as possible. Our correspondent writes:

"Shantung is the pivotal province between North and South China; whoever controls it has also entrance to the vast coal deposits to the west. Since coming into Shantung Japan has consistently carried out a program of dispossessing the Chinese from their property and business, and of making things so uncomfort-

able for Americans and Europeans that they would leave Tsingtao and its environment. The Japanese authorities have also apparently systematically sought to break down the morality and strength of the Chinese and to break up Christian mission work. When the Chinese labor battalions returned from France and when allotment money was paid by the British authorities to families of the laborers, the Japanese rushed in large numbers of prostitutes to entice the Chinese and obtain their money at the expense of their morals.

"The Japanese also interfered with the work of the public hospital in Tsingtao by so taxing the institution as to compel a large reduction of the staff of doctors and nurses. Nuisances were established near the hospital that made it impossible for nurses and patients to sleep. These nuisances included a large house of prostitution which made the nights hideous. At the same time the Japanese silenced the bell of the Christian Church on the ground that it disturbed the patients in the Japanese hospital.

"Hostility to the American Presbyterian Mission, founded in Shantung in 1863 by Dr. Hunter Corbett, was manifested by the establishment by the Japanese of a large "red-light district" in Tsingtao across the road from the mission compound. The missionaries protested politely and strongly, but to no purpose. The entire Japanese population, including officials in uniform, attended the three days' opening of this "hell-on-earth," including Sunday.

"Another evidence of Japanese desire to get rid of the American missionaries has been their insults to the ladies of the Mission on the streets; the unexpected intrusion of Japanese gendarmes in the Mission buildings; interference with Chinese servants employed in the Mission; unfounded accusations of seditious activity against Chinese teachers, followed by banishment; and the closing of the Mission School. Missionaries returning from the interior have been prevented from going to the Mission Compound. The self-supporting native church at Tsingtao has been broken up and its leading members have been driven away. The Mission will probably be compelled to sell its property for a nominal sum and move elsewhere. The Mission high school for girls, though outside the bounds of former German territory, has been visited several times by Japanese soldiers who have annoyed and threatened the teachers and pupils.

"The Japanese have also imported Chinese ruffians into the district apparently for the express purpose of creating a false revolution to give a basis for new demands on China. Robber bands have also been very active and there has been much murdering, torture and blackmail in connection with riots and robberies.

"Especial antagonism to Christianity is shown by the Japan-

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ese effort to break the spirit of Chinese Christians. Fines are imposed on Christian villages; schools are entered and threatened; letters are opened and used for terrorization; travelers are searched for tracts and Bibles; and evangelists are seized and imprisoned.

"The Japanese are carrying on an active anti-American propaganda, accusing the missionaries of trading in opium, charging sedition, attacking the Shantung Christian University at Tsinanfu, and inculcating suspicion of Americans."

The storm of protest and indignation is rising among foreigners in China. Merchants, professional men, diplomats and missionaries are united in their condemnation of these Japanese policies and methods in Shantung. While it is not in the province of missionaries to put down wrong by political and military measures, Christians may unite in protest to the authorities and in prayer to God in behalf of China and the Chinese Christians.

A MESSAGE FROM SYRIA

REPRESENTATIVES of thirteen British and American Missionary Societies gathered for conference in Suk-el-Gharb, Mt. Lebanon, last summer (July 16 to 18) and carefully discussed the present conditions and outlook. They made recommendations and plans that should be brought to the notice of others interested in the Christian development of Syria and Palestine.

First: attention of American Peace delegates in Paris was called to the fact that while missionary societies are ready to accept governmental regulations and standards, still, in harmony with guarantees of religious freedom, private organizations should be guaranteed the right to give religious education and in the language best fitted to make the work effective.

Second: attention of Mission Boards and societies at home is called to large districts in Syria and Palestine that are inadequately occupied or unworked fields. These include Kasrawan (Lebanon), Damascus, Aleppo (with 240,000 inhabitants), the Nusariyeh Mountains, East of the Jordan and North Arabia. In these districts are large numbers of Moslems, Jews and backward Christian sects.

Third: favorable opportunities for Christian work have resulted from the expulsion of the Turkish Government. Travel is facilitated and the people are eager for education and advancement. The relief work has opened many hearts to Christianity.

Fourth: in order to promote unity and harmony in mission work among native churches, the Conference recommends such a union or federation of churches on the field as shall obviate existing difficulties.

Fifth: a permanent organization of the conference of mission-

aries was effected and to the Continuation Committee were entrusted arrangements for future meetings, the incorporation of the Educational Union of Syria and Palestine, the arrangements for occupying new territory, the union training of missionary workers, the promotion of united publication interests, the development of Sunday-school work and the adjustment of financial questions of common interest to all missions.

Syria and Palestine have suffered unspeakably from the destructive blight of the war, massacre, famine and pestilence, and the Christian Church in America cannot be urged too earnestly to come to the rescue. Over 600,000 people in Syria and Armenia were killed, and another 400,000 perished from hunger, exposure, disease and abuse. Thousands have not enough rags to cover them. The sick are without doctors or medicine and there are 200,000 orphans to be fed, clothed, sheltered and educated. Some of the noblest leaders of today are the orphans who were saved from the massacres of 1896 and trained for service. Relief work helps break down bigotry and to open human hearts to God's message. New liberty may be expected in education and for the printed page—already books and Bibles are in great demand. The great question is what will be the policy of the new government toward If French influence is paramount in Syria will they be solicitous lest the "religious susceptibilities of Moslems" be injured or will the new government stand boldly for truth, justice, mercy and progress in all matters relating to the physical, social, intellectual and religious life of the people?

THE OPPORTUNITY IN FRANCE

NE of the fields that calls for Christian evangelism today is France. Any one who has been there during the last year, who has talked with the outstanding Protestant leaders, or has studied the situation, must have come to this conclusion. Either France will continue to be a country in which organized Christianity is a nominal factor in the life of the people, or it will move forward to a far larger recognition of the power of Christ.

At present it is said that only about one in three of the thirty-eight million inhabitants of France has even a formal relationship to the Roman Catholic Church, and about one in sixty a similar relationship to the Protestant Church. There are about 12,000,000 Roman Catholics attached to their Church and about 600,000 confessed Protestants, to whom may now be added 300,000 more who live in Alsace and Lorraine. There is in addition to these a mass of over 25,000,000 people upon whom neither church has any compelling hold. They are, nevertheless, more open-minded toward a simple, vital Gospel than ever before since the age of the Huguenots. The government, which for a long period has been anti-

clerical, is not anti-Christian. As never before the country needs the moral undergirding of a simple, vital religion.

With two million men killed and wounded and as many more widows and orphans; with factories and mines destroyed, with farms and orchards and cities laid waste in the northeastern territory; with taxes oppressive and prices for necessities of life out of reach, the plight of France is sad indeed. With God's help, however, she may rise on the stepping stone of her dead self to higher things. France has suffered not only in material and human loss, but in the retarding of many forms of Christian activity. The Protestant churches, the McAll Mission and many other Christian agencies have lost largely in workers and supporters. They are impoverished, at least in material resources, and need help.

Chaplain Daniel Couve, a Huguenot by descent, assistant director of the French Evangelical Missionary Society, a member of the Continuation Committee of the Edinburgh Missionary Conference, and one of the leaders of Christian thought and activity in France, is optimistic about the spiritual future of France. believes that there is now an unusual opportunity to reach men and women with the Gospel. There is no reason to expect that Protestants and Romanists will come into closer fellowship, nor is it desirable until the Roman Catholic hierarchy is radically changed. There is much less sympathy between the leaders of these two churches in France than there is in the United States. but the rank and file of the memberships are coming to understand each other more fully. The Roman Catholics have been broadened and liberalized by their contact with Protestants and the French Evangelicals have come out of the war with new vitality and earnestness. They are educated and are destined to exert an increasing influence in France and in the French Colonies.

A new France is in the process of construction and American Christian leaders have offered the help of American churches. The Methodist Episcopal Church and the Methodist Church, South, the American Lutherans, the Northern Baptists and others have sent representatives to France to strengthen their work in different parts of the country and to offer help in other directions. the Baptist, Methodist and Lutheran churches constitute only a minor representation of the Protestant forces in France. The two branches of "L'Eglise Reformée" represent the bulk of the Protestant believers. These churches have suffered the loss of at least \$3,000,000 worth of property in the war. In the work of reconstruction they should receive substantial help, and all evangelical forces should come into close cooperation to avoid overlapping and competition. France, in the years just before us, may furnish an example of complete subordination of denominational plans to Christian ends.



THE COST OF PRAYER

AILY, almost hourly, come new requests for prayer. The Week of Prayer for Colleges has recently passed; a day of prayer is set for Bible distribution, another for Moslems, another for American Indians, and others for various objects. The "Universal Week of Prayer" will inaugurate the new year, (January 4th to 11th). Nearly 600,000 people are reported as enrolled in the "Fellowship of Intercession" connected with the Joint Centenary of the Methodist Episcopal Church; and the Interchurch World Movement plans to enroll millions of intercessors in its campaign. The "Great Commission Prayer League" of Chicago has enlisted a multitude of men and women to pray for spiritual awakening among Christians, and for a world-wide revival and the conversion of men to Christ.

How much does all this prayer mean to God and to the petitioner? How much does it really benefit the world? Real prayer costs in the offering, in the answering and in the enjoyment of the results of the answer. If it was right for David to say that he would not "offer unto the Lord that which cost him nothing," it is equally true that no man or woman today has a right to expect fruit from prayer which costs nothing, even when there is a certain degree of faith in God. It is easy to ask for prayer and easy to promise to pray but how much does this mean?

First, real prayer means holy living. "The fervent prayer of a righteous man availeth much in its working." The petitioner must either be living in communion with God, or he must be so earnest in his desire to come into that fellowship that he will permit nothing to stand in the way. Known sin must be abandoned, if we would pray.

Second, true prayer costs time. If our Lord spent whole nights in prayer alone with the Father, can we expect answer to petitions, uttered hurriedly because we are more interested in other things? There is no merit in much speaking, and a brief petition may be most effective, but time is a large factor in communion with God.

Third, true prayer costs spiritual energy. Some prayers are uttered as casually as if we were asking a servant for a glass of water. Christ, in prayer, sweat as it were great drops of blood in the agony of His Spirit; and the Christian's earnestness will be indicated by the whole-heartedness with which he devotes himself to prayer. There is labor in such intercession.

Fourth, true prayer costs cooperation. How can a man pray for food if he will not work; how can he pray for the needy if he will not give; how can he pray for the conversion of men if he will not witness; how can he pray for the coming of the Kingdom of God if he is not doing all in his power to help hasten that Kingdom?

Fifth, true prayer means study of world conditions. A man cannot know how to pray as he ought if he is ignorant of the needs of mankind. Carey prayed with a map of the world before him; a book or a magazine presenting facts is an excellent prayer-book. We must visualize the condition and the possibilities of multitudes before we can truly have Christlike compassion on them,

Sixth, true prayer means knowledge of God. The knowledge of His program and ideals, familiarity with His promises, and sympathy with Him are essentials.

Seventh, true prayer means identification with Christ. "Whatsoever ye ask in my Name, that will I do." (John 14:13) The indorsement of the Son of God means the certain granting of the petition, but such indorsement means that the petitioner is identified with Christ in desires, in life and in service.

More of such prayer is needed—individual prayer and group prayer, in private and in public, for personal needs, for national welfare, and for world-wide revivals. If men are really ready to pray, there is no doubt about God being ready to answer.

MISSIONARY DIPLOMACY

OW far should we depend on human strategy and diplomacy for success in Christian work? Without doubt, much may be learned from every sphere of human experience that will be valuable in spiritual service, but is there not grave danger lest a desire to avoid conflict and to secure popular approval may lead to compromise, secrecy and a lowering of God's standards?

In some religious and missionary movements, the desire to develop a great organization overshadows the purpose to have the work marked by spiritual vitality. The effort to obtain the help of "big men," who are not spiritually-minded, leads to over emphasis on human resources and ideals. Christian workers have learned much from secular financial drives, but it is questionable whether God's cause has been helped by soliciting money from those who have no real sympathy with spiritual aims. The use of diplomacy in Christian work may prevent a fearless testimony, and lead to a secrecy which prevents large cooperation in prayer, in giving and in service. Tact is a valuable asset in Christian work, but when diplomacy obscures the truth, or takes the place of candor it becomes a liability. We cannot afford to hide our light under a bushel because of fear lest others may dislike the

glare. At times camouflage has been used to avoid giving offense to opponents of mission work, but any subterfuge resorted to must bring discredit on the work of Christ.

It is well for us repeatedly to check up our methods and ideals with those of Christ and His apostles in order that we may not be led astray in the adoption of unworthy tactics in Christian work. The early apostles, and those who have accomplished most for God in all ages, have depended on the power of God, the vitality of His truth, and the guidance of His Spirit to produce results. Jesus Christ did not place His hope for success on the size of His organization, on financial strength, or the worldly standing of His disciples. His apostles went fearlessly among His enemies and bore witness to the life, death and resurrection of the Son of God. They testified to His power to transform and save men from sin, and declared that nothing short of full surrender to Christ would bring salvation.

It would be strange indeed if we read in the early chapters of the Book of Acts that, when the chief priests and Sadducees objected to the preaching of the Gospel, the disciples had replied: "We are not seeking to proselyte, to win converts from Judaism to Christ, but we wish to improve the social conditions of Jerusalem, and would like to have your cooperation as Hebrew leaders." What would be our impression if, after the disciples were threatened for preaching in the temple, they had gone to their own company (Acts 4:23) and had prayed for tact and diplomacy in order that they might quiet the opposition of the Jews?

No, what we need today, in the face of all the opposition to the Gospel of Christ outside the Church, and the tendency to self-indulgence and compromise in the Church, is more Spirit-filled Christian witnesses whose strategy is that "they speak the Word of God with all boldness," and whose diplomacy is born of self-sacrificing love to Christ and to mankind.

It is Almighty God, the Maker of heaven and earth, Who is the chief factor in the work of winning men to Christ, and we may depend on Him to do His part. The nation may rage and the people imagine vain things; kings and rulers may gather together against the Lord, but God can disdain their plots, for they can do only whatsoever His hand and His counsel determine. How often has God "chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty; and the things that are despised, yes, the things that are not to bring to nought the things that are,—that no flesh should glory in His Presence. . . . But of Him are we in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption; that, as it is written, He that glorieth let him glory in the Lord." (1 Cor. 1:17-31)

Reconstruction and the Church

BY REV. CHARLES R. ERDMAN, D.D., PRINCETON, N. J.

→ INCE the outbreak of the great World War the Christian Church has been the object of renewed criticisms as severe and bitter as, for the most part, they have been unmerited and unjust. The Church was held responsible for allowing the war to begin; the Church was blamed for not assuming more definite leadership during the conflict; and some are now asserting that the Church lies supine and helpless before the great tasks of reconstruction. On the contrary, the part played by the Church has been heroic; she has not appeared always as a distinct society, nor operated under denominational names, but great Christian organizations have furnished millions of dollars to support and strengthen the armies in the field and to keep alive the starving nations of Europe, while countless men during these years of testing have received strength and inspiration for achievement and sacrifice through faith in the living Christ. Even before peace has been assured the Church has been formulating far-reaching plans for the future, and has subscribed funds for Christian work at home and abroad on a scale unprecedented in any other age of the world. Among other illustrations may be suggested the "Inter-Church World Movement," the "New Era Movement" of the Presbyterians, or the centenary campaign of the Methodist Episcopal Church in which they secured pledges amounting to one hundred and fifteen millions of dollars (payable in five years), twentysix million dollars of which are appropriated to a nation-wide effort to meet immediate requirements for various forms of social service.

No one claims, however, that the Church has been faultless, nor that its members have attained the Christian ideal, nor that its leaders possess the wisdom to solve the tangled industrial and social and political problems of the time. What must be insisted upon is that the Church has been and is faced in the right direction: she regards her supreme and unique function as spiritual and religious; whatever may be her subordinate social or benevolent activities, she refuses to be diverted either by criticism or by praise from her task of making Jesus Christ real and regnant in the lives of men and of nations.

Other methods of bringing in a better age have been attempted. Education, science, philosophy, efficient political organization, all have failed; not because they are not in themselves valuable, but because human nature is selfish and sinful. War has been a hideous demonstration of the instability of a civilization which

was not based upon Christian principles and was not instinct with Christian faith. The incomparable need of the world is the knowledge of Jesus Christ as Divine Saviour and Lord. A recent editorial in the *Manufacturers Record* has been quoted widely and with deserved approbation:

"Above all else this country needs a nation-wide revival of old fashioned prayer-meeting religion—a religion that makes men realize that if there is a heaven there must also of necessity be a hell—a religion that makes a man realize that every act is recorded on his own conscience and that although it may slumber, it can never die—a religion that makes an employer understand that if he is unfair to his employees and pays them less than fair wages, measured by his ability and their efficiency and zeal, he is a robber. * * * In short, we need a revival of religion which will make every man and woman strive in every act of life to do that which on the great judgment day they will wish they had done as with soul uncovered they stand before the judgment seat of the eternal."

Another similar editorial also quoted from a secular journal makes the same contention:

"The need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere—from the halls of Congress to the factories, mines and forests. It is one thing to talk about plans and policies, but a plan and policy without a religious motive is like a watch without a spring, or a body without the breath of life."

This is like the message given by Colonel Watterson:

"Surely the future looks black enough, yet it holds a hope, a single hope. One, and one power only, can arrest the descent and save us. That is the Christian religion. Democracy is but a side issue. The paramount issue, underlying the issue of Democracy, is the religion of Christ and Him crucified; the bedrock of civilization; the source and resource of all that is worth having in the world that is, that gives promise in the world to come."

If then the Church is the divine agency for giving religion to the world, she must be kept true to her task in this period of reconstruction, and must concern herself chiefly with the problems which relate to the efficient and complete accomplishment of this task.

THE RETURNED SOLDIERS

Among these problems which confront the Church of Christ in America, the one which has been most frequently mentioned has been the return to civil life of the two or three million men who were enlisted in our armies at home and abroad. During the war numerous and sensational predictions were made as to what the returning soldiers would demand of the Church with reference to its faith and order. Most of these predictions were made by men who had never enjoyed contact with soldiers, and who merely phrased their pet theories or veiled their criticisms in the form of sage prophecies. Even in one of the largest

camps in France the writer heard a preacher declare with an air of oracular solemnity: "I tell you sirs, these soldiers will re-write all our theologies." In reality, exactly the last thing that soldiers desire to do is to write theology, and, in spite of all the books which have been written to the contrary, the religion of the average soldier is surprisingly nebulous; and the prophets of what he would demand of the Church are proving to be like certain newspaper men who were credited with giving "intelligent and accurate predictions of events that never happened."

As to the men who experienced actual service at the front and who passed through the baptism of fire, it is undoubtedly true that many were brought into a new experience of faith; many others, however, are conscious of no spiritual change. The words of a chaplain are probably true: "Battle is to a man what developing solution is to a photographic plate. It brings out what is already in him. It gives him nothing new."

Of course, countless soldiers have had their convictions deepened by these years of stress and strain. Many have "found God in the trenches," others have suffered an entire eclipse of faith, and yet to vast numbers religion is a matter of no concern whatsoever. All of which is to say that our returning soldiers cannot be dealt with in the mass, but must be treated as individual souls, each needing a personal and vital relation to Jesus Christ. The first great task of the Church, in this era of reconstruction, is to make better men; and it does not matter much whether a man has been a soldier or a civilian, his need of the transforming power of Christ is quite the same. One great danger at the present time is the tendency to forget that while many things have been changed by the war, human nature is the same in its great possibilities and also in its selfishness, its weakness and its sin. The one remedy is in the Gospel of divine grace. Thus the first duty of the Church in the present crisis is to perform her unique prophetic function of sounding forth the truths of that supernatural revelation which has been given as a sacred trust.

This prophetic function, however, must be exercised with a view to the needs of the time and to the actual conditions and daily problems of men. Soldiers, and civilians as well, have been justly dissatisfied with the remoteness and the unreality of many messages which have come to them in the name of the Church; they are rightly demanding a religion of reality. Thus the social, industrial and political application of the Gospel must be emphasized as never before. Men must see that religion relates not only to quiet hours of worship, but to every sphere and experience of life. The nation seems to be on the eve of a great conflict in the world

^{*}The quotation is from a recent number of the Atlantic Monthly in which B. T. Bell reminds us that our problem in America is after all not so much with our returning soldiers as with the civilian young men.—C. R. E.

of industry; the only possible escape lies in the application of the teachings and principles of Christ to the vexed questions involved in the relations of capital and labor. So too in the sphere of politics, safety and security depend wholly upon Christianity. An adviser of President Wilson in France remarked: "We must attempt to train a generation of men who, in international politics, will act as Christians." The present peril is in placing undue confidence in treaties and leagues between nations whose individual citizens do not submit to the will of Christ. The world is weary of war and impatient of autocracy; but a czar or a kaiser is to be preferred to the tyranny of a Christless mob. Democracy, of all forms of government, most depends upon citizens who are dominated by the Spirit of Christ, and who are being continually taught the principles which Christ has given to govern men in all spheres of human life and endeavor.

For the exercise of her prophetic function, and to thus apply the Gospel to the political and social problems of the day, and further for the development of efficient methods of service, the Church must have strong leadership. It is no reflection upon the great numbers of able and consecrated ministers, who have kept the Church true to her great tasks in these days of trial to say that there is now a pressing need of a large number of men of unusual ability to direct the great work of the Christian Church at home and abroad. More serious still, possibly the essential element in this problem, is the imperative necessity of a more adequate support for the Christian ministry. Does the Church of Christ in America realize that it is paying its trained leaders salaries which average less than the wages of unskilled laborers? Does it realize that the present attitude of indifference to this condition in the individual congregation spells disaster for the whole Church? The present problem of the Christian Church is not the gross budget for its work, so much as the individual salaries of its officers.

To solve this problem of leadership demands also a new emphasis upon Christian education. To the home, to the Sabbath School and to the institutions of higher learning, the Church is now looking for those influences which will produce strong leaders, both among laymen and in the ordained ministry. Homes where there is no family altar, no religious guidance, Sabbath Schools which at best provide instruction for only a half hour of each week; colleges and universities which have no place for the Bible and are devoted wholly to secular education, can never meet the pressing needs of the Church in these days of reconstruction. Here is a problem which must be faced calmly, courageously and with intense seriousness. If the returning soldiers constitute a problem for the Church, it is quite as true from another aspect that they

offer the Church a great opportunity. Other things being equal, they are to be the men of greatest influence, in this present generation, in their various spheres of activity. From among them should be found leaders worthy of the great task committed to the Church. Every effort should be made, and that speedily, to enlist them in active and definite Christian service.

The demand for church union is another pressing problem of the hour. The "returning soldiers" have not voiced this desire so loudly as was predicted, yet criticism is still justified and dissatisfaction is widespread in view of many unnecessary divisions among the followers of Christ.

Nor is the Church indifferent to the need, or content with her present division. Plans for a "World Conference on Faith and Order," delayed by the war, are now maturing; and meanwhile, in the immediate future, a National Council is to meet to effect if possible the organic union of the evangelical churches of America. The term "organic union" should be intelligently interpreted. It is not intended to imply the necessity of an absolute merging of denominations: the "organic union" may be "federal" or "confederate." No one can predict the exact form which may issue; but no one can deny the longing to closer fellowship which is felt throughout the Church, and no one should fail to further every wise endeavor to secure such a relation as will bear to the world a corporate witness to the spiritual unity which already exists among all the followers of Christ.

Among many other problems which are familiar should be mentioned that of keeping clear in the consciousness of the American Church its duty and privilege in the task of world evangelization. In some carefully limited sense it is true that "America won the war;" the same could be said of England or Belgium or France; it was a united victory; yet it is correct to say that, when the armies of the Allies were in dire need, it was given to America to hurl against the enemy her fresh, brave forces, and to turn the tide of conflict. Much more is it true that, while our sister churches in Protestant lands are depleted of men and of money, it is given to the American Church, with her unbounded resources, now to move forward with triumphant confidence, to unite the followers of Christ and to achieve the evangelization of the world.



ORIENTAL STUDENT CONVENTION, TROY, N. Y.

The Problem of Asiatics in America

BY CHARLES DUBOIS HURREY, NEW YORK

General Secretary of the Committee on Friendly Relations Among Foreign Students

HE eyes of Asia are upon America. One hundred and fifty new students from China have recently landed in San Francisco; two hundred and fifty Filipino students are en route to this land that opened the doors of opportunity for them; each ship from Japan is bringing a delegation of her student sons, increasing the student representation of the Japanese Empire in the United States by at least three hundred this year,—a significant fact due to the recent additional appropriation of 40,000,000 yen for education. Eagerness for study in America is widespread in India, Ceylon and Siam. Truly the eyes of Asia are upon us,—eyes of disappointed and grieved Chinese; of jealous and suspecting Japanese; of suffering and appealing Koreans; of admiring and wondering Hindus; of grateful and longing Filipinos.

There is no concealing the deep hurt and bitter disappointment experienced by the Chinese. They feel that their best friend has forsaken them; that their contribution to the cause of the Allies has been in vain because the principle that "might makes right" has been vindicated and that, therefore, the only reasonable thing for China to do is to begin at once the creation of a mighty military machine with which to defend her rights. Here are quotations from some of the ablest Christian Chinese students assembled in national conventions in September at Columbus, Ohio, and Troy, New York:



ORIENTAL STUDENT CONVENTION, TROY, N. Y.

"American Christianity is superficial and feeble; the Christian religion is being exploited for selfish ends; American preachers, with apparently untroubled conscience, stand in their pulpits decorated with the flags of autocratic monarchies and preach sermons on democracy. Our Christianity must be higher than the American. Russian Bolshevism has shown the world a higher type of Christianity than the complacent nominal American Christian has exhibited. China has been too polite in the past and unpatriotic. Crippled by internal strife and threatened by an external enemy China has done the best she could for the cause of the Allies. When we entered the war we were told that it was to right the wrongs of Europe and in defense of weaker nations,—why, then, is this great wrong done to our country?"

In discussing relations between China and Japan from the

Christian viewpoint, these students declare:

"That Japan is trying to keep China weak and divided;

"Japan wants to be boss;

"China does not resent the Japanese developing our industries, but we do resent her dominating them;

"Japanese militarists are promising the mass of their people great relief if the province of Shantung can be occupied.

"Christ taught that we should love our neighbor and our enemy,-

but he also taught that we should not oppress nor exploit.

"We should try to understand Japan's problems; she needs territory; America has closed the door to her people and she can only expand in our direction.

"We should pray more for Japan than we do for China.

"We are much to blame for our present sad condition because we

have allowed our own corrupt officials to sell out our best interests."

Many Japanese students frankly express the feelings of jealousy and suspicion regarding America which are widespread

among their people. They say:

"America does not understand our problems; according to a 'Gentlemen's agreement" the doors of the United States are barred to Japanese immigration. American interests are eager to develop the resources and industries of China, but at the same time they would restrain Japan from gaining larger influence in Chinese territory. By sending out missionaries you profess to be desirous of helping us meet the unusual spiritual needs of the hour, but your government not only legislates against our interests abroad but fails utterly to help us readjust ourselves to the new demands of democracy. Our people are alert and progressive; there is overcrowding and thousands are looking for a place to live; our manufacturers are searching for a market for their products and in their hearts they are saying to America,—If you cannot help us then do not hinder us."

Taught by missionaries to believe in justice and fair play between nations, the Korcan people are turning their appealing eyes toward the Christian leaders of America. There can be no doubt that they are suffering greatly under the oppression of a stern, military power; their integrity as a nation has been destroyed; freedom of speech and of the press and of travel are denied them; students must abandon the study and use of their own language and are denied the privilege of study in the United States. It is only natural that their representatives should cry out to Christian America,—"You, who profess to represent the Saviour of Mankind, why do you not help us now?"

Students from India admire our democratic institutions and the wonderful opportunities for success which all enjoy, but they too are wondering whether by our rush and drive and preoccupation with material development we are really advancing civilization as much as the deep-thinking meditative men of India are doing. They are asking,—"Do you people really know what prayer is? Can you find and maintain peace by organization and military training? Do you really believe that the white race is superior to colored races in soul quality?"

Over five hundred Filipino students in the United States are loudly praising the efforts of America on behalf of their people, but they make no attempt to conceal their deep longing for complete political independence. We hear them say,—"Your money and genius have given the Philippines more advancement and prosperity in twenty years than they had gained and enjoyed in all their past history, but now let the crowning achievement of your administration be the granting us full rights of self-government."

The presence of the Asiatic in America is not in itself a menace, but the congregating among us of any considerable number of those who are physically diseased, morally corrupt or mentally deficient might easily become a curse. Happily the danger of such a calamity is very remote, and by our attitude as Christian people we can see that the men and women of Asia who live among us shall enrich our economic, intellectual and spiritual life.

The Christianization of Chinatown in San Francisco or New York will help spread Christian truth throughout China, and our efforts to live the Christian message in colonies of Japanese and Hindus in America will deeply influence the reception of Christ's teaching in their native lands.

In facing the challenge presented by students and others from Asia now resident within our borders let us freely acknowledge our mistakes. We admit that we have generally been more zealous to promote denominationalism than to present Christ in our approach to Chinese and Japanese colonies; we are genuinely sorry for the waste and confusion which have resulted; further, we recognize that our preaching is often vitiated by the unchristian treatment of Asiatics within a stone's throw of our churches. We confess in shame that too often we have assumed an attitude of superiority in our condescending missionary work among the "heathen."

For these sins let us ask forgiveness and now resolve that henceforth we will:

- 1. Seek the acquaintance of our friends from Asia in a brotherly fashion.
- 2. Endeavor to win to Christ some doubting Oriental student.
- 3. Open our homes to these promising student leaders, now so far away from their own home circles.
- 4. Battle consistently against race prejudice and discrimination on the part of American Christians.
- 5. Invite Oriental students to assist us by giving talks and entertainments in our churches, Sunday-schools and missionary societies.
- 6. Enlist educated Orientals in practical service among their own people in the teaching of English and elementary subjects, health talks, thrift campaigns, leadership of boys' clubs, etc.
- 7. Offer employment to help those students who must earn part of their own support.
- 8. Interpret the meaning of Christmas and Easter by arranging social and religious gatherings for Oriental people in our churches and homes.
- 9. Endeavor to win for Christian life work some of the most promising Oriental student leaders.
- 10. Present a book or pamphlet to some discouraged or aspiring youth which may introduce him to the riches of the Scrip-

In the past, America has been regarded by the Orient as a land of freedom, opportunity and Christian democracy. Let us hope that leaders in the Church will not permit the forfeiting of this high degree of confidence through any neglect or hypocrisy in our dealing with Orientals.

A Woman Doctor's Opportunity in India

BY DR. ELIZABETH G. LEWIS, AMBALA CITY, INDIA

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

F you stood by the shore of a great pool of water in which a thousand children were struggling and gasping for life and you were able to save only one, would you call it an opportunity or a tragedy? Oh! women physicians of America, come over and help us make an opportunity out of this great suffering tragedy in India!

It is a June day in the Panjab with a wind blowing so hot, so dusty, so life-taking that the street-dogs refuse to be driven from the shelter of the compound. They fear our sticks less than they fear the scorching heat. The women who have come miles with babies who wail and fret and refuse to lift their faces to the light are restless and impatient to get back to their mud huts. I wish you could see them as they push and crowd and again and again are driven back by the woman who guards the gate.

"Sit down. Give the Miss Sahiba air. Can't you see she

can only give medicine to one at a time?"

So they come—Jannat who can scarcely lift her dark chaddar away from her poor eyes, so sensitive is she to the light—Fatima who crawls and hobbles to your feet—Pajábí whose one desire in life is to have a child.

(There are so many Pajábís. They will undergo any kind of treatment, operative or otherwise if you will but promise a son!)

Nasibau has a long tale to tell. She has begun perhaps a dozen times, leaning far over the railing to get in front of the other women, interrupting each time she is able to get her face a little nearer than the patient you are treating. She wants to tell you all about herself and her ancestors and, standing quietly at your elbow is Sakima, a baby hidden in her "chaddar." You suddenly realize that Sakima has been waiting a long time. You turn and reach for her dispensary slip. Quickly she slips the chaddar off the baby's face.

"Ankh nále kán," she says laconically.

"Eyes and ears" and one glance shows you pus running from

ears and eyes swollen and red.

Little Sardar Begam presents a bottle that could not possibly hold more than a teasponful with the request for lotion to bathe six pairs of eyes, while Radia demands a quart of medicine worth rupees ten to the ounce.

Azzizan has come twenty miles in an ox cart and she begs you on her knees, clinging to your feet to take a knife and remove from

her abdomen a tumor which in size rivals a Kansas squash and allow her to return to her "tiny, tiny, children" that very night. When you tell her she must stay in hospital for three weeks she unties a corner of her torn and dirty chaddar and carefully extracts a four-anna bit hoping to bribe you into consenting to do this little thing for her.

Azziz Begam, clear of skin, beautiful to look upon, stands by, catching up her gauzy, iridescent draperies with a tinkle of silver bracelets. She wants you to remove a wart from her finger but you must not cut her nor put on any medicine that hurts. After much coaxing, explaining and making of promises the tiny wart is touched with caustic and Azziz Begam makes place for a shy, young thing who whispers to you that a "two months' hope" has vanished away leaving her very miserable and full of pain.

Make way for a stretcher case! They have been traveling all night. Take her at once to the operating room. In fifteen minutes the thing is done but another little life is gone that need not

have gone had there been any help near by.

Who does the medical and surgical work in India? A few names are famous. There are certain centers where in season people flock in thousands for cataract and other special operations. The British Government has done wonders in placing hospitals for both men and women. The various missions have hospitals in many places and I have been astonished to see how far from overcrowded many of these hospitals are. We read of medical missions in India and picture women's hospitals too full to shut the doors, of women begging for operations, women begging to have their children treated.

The need is greater and more fundamental than an over-crowded hospital. It is too often the doctor Miss Sahiba who is doing the begging. She is begging women to accept health at her hands. She is entreating men to let their wives stay in hospital until they are cured. She is pleading with mothers to come into hospital and let the babies' lives be saved. I have known a missionary doctor to walk the streets of the village trying to coax the sick to take her medicine when no one came to her dispensary. That same doctor, Miss Sahiba has a full hospital today.

Some hospitals pay the women for coming in for their confinements.

Medical women in India must be both physicians and surgeons and if, as is often the case, they are alone in a hospital they have to specialize in every branch, especially eye and gynecology.

As a rule chronic cases come to hospital rather than acute ones. Hence an epidemic of plague, cholera, small-pox or influenza may mean empty hospitals and patients dying in their homes. Gynecological cases are in the majority and these poor women will

undergo any length of treatment, medical or surgical. Hence the opportunity for pelvic surgery is almost unlimited. The women are learning rapidly how much benefit can come from operative treatment and strange to say they have little fear of taking chloroform. So opportunities for surgical work are multiplying by leaps and bounds and when one contemplates the size of the field and the limited number of workers it may well make any surgically ambitious American woman seize a scalpel and book her baggage for India.

In my judgment the largest field and perhaps the most discouraging is that of obstetrics. Here we try to put our finger on the most vital and sensitive point in an Indian woman's life. She lives for three things—to bear children, to eat, and to sleep, and it is not chance that makes me place the childbearing first. She herself is willing to sacrifice everything for that. She is full of weird ideas and customs, and places her faith not on any new fangled Doctor Miss Sahiba, but on the omnipotent and omnipresent dhai or midwife. Go where you will you will always find the drai preceding you, leaving a trail of fever and inflammation. The dispensary patients begin their complaints with "The dhai told me this and that," etc.

Called to the home no dhai is to be seen but they tell you that since the dhais have been unable to help them they have called

you.

The dhais may be indigenous, meaning professional dhais born to their position just as dhobis and saises and khansaumans are all laundry men, grooms and cooks,—because their fathers are. These dhaais may be trained or untrained. Government, especially in the Panjab, is trying with money and with patience to train all dhais away from the barbarous customs of their forebears.

But it is slow work! They do not wish to learn and the prospective mothers do not care whether they learn or not. Hence, an untrained *dhai* is often called in preference to a trained one, because her fee will be smaller.

What part does a woman physician play in this sad drama? She may be called "the last resort." She takes over a small percentage of abnormal cases. The rest die. But the future has work in store, an enormous task. These dhais simply must be trained and trained well and it means years and years of determined effort.

The time will come when Indian dhais can take their place among the world's professional women, but it will only come by the self-sacrifice and perseverance of women physicians and trained nurses. At present they are an illiterate group of dirty, superstitious old women, often blind and sick, and the only Indian women today capable of handling properly a normal, midwifery case,

are the non-indigenous, usually Christian women, who have taken the regular course of training in medicine and surgery, midwifery and nursing in one of the established hospitals, and these women are too few even to fill the vacancies in our hospitals and dispensaries, let alone touching the great mass of humanity in their homes.

Speaking of training of *dhais*, makes me think of the need of sub-assistant surgeons and nurses. It is pressing. Who is going to help train them?

Gray's Anatomy is with us in India. Come on over and help

us learn it!

The rule in India is one medical woman to a hospital and that means "she runs the whole show." She is hospital superintendent, matron, head-nurse, undertaker, preacher and the entire board of directors in one. It is a very poor rule and will be changed.

A few women are in private practice, not connected with a hospital, mostly in the large cities, Bombay or Calcutta. Their practice is largely consultatory. They are called in by men physicians to see and examine parda nishins whom the men cannot see. They are expected to state their findings and are not asked to prescribe nor to follow up the case. The time is of course coming, when fuller confidence will be placed upon them and normal medical practice can be established.

The need for medical women in India is much more than an opportunity. It is a triple necessity. First, we must convince the women that they need help. It is simply appalling how they sit in filth and ignorance and in disease, and never dream that any thing could be different.

Second, we must be ready to give the help when they come for it, and oh, the hours in the dispensary, and the fast flying hours in the operating room where the good old U.S.A. smell of ether is usually only chloroform!

And third—wait, don't be in a hurry for third! It is such a sad third, this great army of incurables! Cancer, tuberculosis, deformities! They cling to your feet. They throng the hospital. They offer you bribes from a pice to a thousand rupees!

God grant clearness of vision to every doctor Miss Sahiba in India to see beyond the "Gate," and courage of heart to hold these poor unfortunates lovingly by the hand until they have passed through.

Do not come for money or for fame, but if you can come for love of Christ and humanity, come quickly. There are so many waiting for you!

Moral and Religious Conditions in Japan

BY REV. C. J. L. BATES, TOKYO, JAPAN

N 1910 Marquis Okuma wrote in his "Fifty Years of New Japan," "The old religions and old morals are steadily losing their hold, and nothing has yet arisen to take their places."

President Ibuka of the Meiji Gakuin, one of the leading Christian educators in Japan, wrote in 1922, "With the influx of western thought, not only have the ethical maxims that ruled the life of old Japan to a great extent lost their former power of command, but the foundations of the old systems have been shaken and new foundations have not yet been securely laid."

A student of the Higher Normal School of Hiroshima, who called on me at my home in Kobe, brought a bundle of English books, among which were Carlyle's French Revolution, a volume of George Bernard Shaw, a volume of Maeterlinck, and two or three other modern works of literature. He was a very intelligent fellow, and before long, we were discussing the deepest problems of morals and religion. Suddenly he said, "Sir, I think that morality is not necessary. It is only a prison house to bind us. All we need to do is to live from our sincere heart."

Thus, in rather quaint English, this young man gave expression to the characteristic mood of the Japanese student classes of today. It is the result of a reaction against the severe restraints of the old Japanese systems, and of the influx of European naturalistic and materialistic art and literature.

The religious and moral life of the old Japan was expressed in the four systems known as Shinto, Buddhism, Confucianism and Bushido, the former two being more largely religious, and the latter two more purely ethical. In fact, in these four we find the religious element in decreasing, and the moral element in increasing ratio.

Shinto is the systematization of certain naïve old Japanese religious ideas and practices, under the influence of Chinese philosophy and literature, which entered Japan in the early centuries of the Christian era. It is a purely national religion found only in Japan, and is based upon nature worship centered in the Sun, which in Japanese tradition was personified as a female deity, and was recognized as the progenitor of the Imperial family. To this nature worship was added a worship of heroes and ancestors.

Shinto emphasizes cleanliness of body and soul, and inculcates patriotism and loyalty, but it has no code of morals. This was regarded by the great Shinto scholar of the eighteenth century, Motoori, as a mark of its superiority. "Systems of morals," he said, "were invented by the Chinese, because the Chinese are a people without morals. But in Japan there is no necessity for a system of morals; for every Japanese will do right, if only he consults his own heart."

This naïve conceit must not be regarded as the deliberate judgment of the Japanese at large, for they accepted Chinese ethics, and, for centuries, made them the basis of their moral culture.

Shinto is highly polytheistic, and teaches that the gods of heaven and earth watch the conduct of men, rewarding the good and punishing the evil. It also inculcates a belief in the reality of the soul and of its existence beyond the grave.

Buddhism has to a far greater extent ministered to the religious life of Japan than Shinto. It entered Japan in the sixth century, coming first from Korea and later from China. Japanese Buddhism belongs to the northern school, the so-called "Mahayana," or Greater Vehicle. In Japan, it is popularly considered as of two kinds, "jirki" and "tariki," meaning "self-power" Buddhism, and "other power" Buddhism, referring to the method by which salvation is secured. The former is salvation through one's own power by means of meditation, which is taught and practiced by the Zen sects. The latter is salvation by means of faith in "Amida" Buddha, and is taught and practiced in the great Hongwanji sects, whose magnificent temples in Kyoto challenge the admiration of visitors from all over the world.

The former type is truer to original Buddhism. It reveres the historical founder, Gautama, but is without any definite thought of God. The latter is so different that it would seem more appropriate to call it Amidaism. It not only reveres but elevates to a position of supreme deity Amitabha Buddha, who, according to tradition in the remote past, when about to enter into his rest, made the great vow that he would not enter into the full bliss of Buddhahood until he had made provision for the salvation of all who would call upon his name. He remained true to his vow and, after many incarnations of self-sacrificing lives, he finally succeeded in heaping up so much merit that he became the great Amitabha Buddha of Eternal Life and Light, who offers to every man birth into his pure land of bliss.

In this highly developed doctrine of salvation by faith in "Amida," Japanese Buddhism has traveled a long way from the atheistic religion of self-salvation, preached by the Indian saint Siddhartha. This later type of Buddhism, which holds the allegiance of the vast majority of Japanese Buddhists, approximates so remarkably to Christianity that some are convinced that there must have been some historic connection. It makes room for the

God idea and teaches salvation by faith into a future life where the individual retains his identity, and is not merely absolved into Nirvana. It is indeed a schoolmaster to lead the nation to Christ.

As a leading Japanese Christian scholar said to the writer some years ago, "Buddhism reveals the needs of the human heart, but Christianity alone is able to meet those needs."

Buddhism has a strong hold upon the ungducated and ignorant classes because of its emphasis upon salvation as a way of escape from this evil world, which it likens to "a house on fire," but it has little to offer as a system of morals for the life that now is, and hence has not greatly influenced the moral life of the educated classes.

Confucianism is regarded, not as a religion, but as ethical culture. During the feudal period Buddhism was established in Japan as the authorized religion, and the Chu Hsi School of Confucianism as the authorized system of moral culture. The great exponent of this school in Japan was Fujiwara Seika, who was born in 1561. He renounced Buddhism and gave himself whole-heartedly to the study and exposition of the Chu Hsi Commentaries on Confucianism. He recognized Heaven as supreme and emphasized virtue, the central idea being loyalty to one's rulers. Doubtless because of his emphasis on loyalty and conformity to regulations, his type of Confucianism was accepted and authorized by the rulers.

A century later a very different type of Confucianism arose, which was founded on the teaching of the Chinese philosopher, Wang Yang Ming. The great Japanese exponent of this school was Nakae Toju, the Sage of Omi. Nakae believed in God, sometimes calling Him "Heaven" and sometimes "the Supreme Ruler," describing God as transcendental, yet dwelling in the soul of man. He made a religious view of the universe foundational to his ethical teaching, in which conscience was central, and filial piety the supreme virtue.

Confucius has had a great day in Japan and has left a great legacy. It is recognized, even today, as having made the greatest contribution to Japanese ethics. The Imperial Rescript on Education, which forms the basis of moral teaching in the schools, was founded on Confucian lines.

Nevertheless, Confucius' day has passed. A few years ago Professor T. Inoue, the foremost philosophical critic in Japan, wrote an article on the Renaissance of Confucianism, which was in vogue some ten years ago. In it he defined the strong points of Confucianism as: (1) Being without superstition and without belief in miracles, (2) Teaching moderation as based on common sense, and (3) Being concerned with this world; and its weak points as: (1) Obscurity of the sense of individuality, (2) Lack

of teaching as to the rights of man, (3) Lack of philosophical ideas, (4) Lack of scientific knowledge, (5) Reverence for the past without desire for development in the future, and (6) Imperfection as to public virtue.

Despite the weakness of Confucianism, it was Dr. Inoue's opinion that the this-worldly form of morality, which was characteristic of Confucianism, would be the future form of morality. In this we have not only a commentary on Confucianism but a revelation of the attitude of one of the leaders of thought and most influential educators in modern Japan.

JAPAN AND THE WEST

With the opening of Japan to foreign intercourse in 1853, streams of influence rushed in from western lands as a veritable flood. Intercourse with foreign countries was not only permitted but encouraged, and, in accordance with the coronation oath of the Emperor in 1868, Japan proceeded to seek for wisdom and knowledge throughout the whole world.

The democratizing of the armies and the schools, by the establishment of universal military service and education, laid the foundations for the marvelous change and progress which we have witnessed in the past half century. The masses of the people have been emancipated; but at the same time the high standards of the ruling classes that characterized the "Samurai" have suffered.

Japan is being commercialized through her contact with the West. The "Narikin," the parvenu of Japanese business, is the ideal of the youth of Japan today. "How to get rich" is the all-absorbing ambition of the great majority of Japanese young men.

Contact with the West has also led to the deterioration of Japanese artistic and literary standards. Quantity rather than quality is the watchword of production, and continental naturalism has been the most potent influence. Contact with Russian officers and soldiers during the Russo-Japanese war opened the way to a flood of Russian, French and German naturalistic literature that has been the bane of the students of Japan for the past decade. At the same time reaction from the severe social restraints of the past, which kept good women in the background and excluded them from the society of men, is bringing movements which are alarming not only to the more conservative, but also to the most liberal.

Japanese women must be more completely emancipated, and be given larger freedom in the social and even political life of the country, as well as large freedom in the selection or rejection of candidates for their hearts. But with the present chaotic condition in the realm of moral and relgious ideas, liberty too often is license.

One of the most alarming tendencies of the times in Japan is the decline in the spirit of reverence which was once so characteristic. Reverence for parents, for teachers, and for rulers was formerly the prevailing spirit. With the growth of individualism and commercialism, self is looming larger on the horizon of Japan.

Fortunately for the political life, Japan in these days of transition, has had a worthy center of loyalty in the person of the Emperor. In her moral and religious life she needs just such a center of loyalty and authority.

The greatest need of Japan today is a permanent unchanging moral and religious standard. The appalling fact is that ninety per cent of the graduates of the universities and colleges in Japan today are avowedly without religious faith. The makers of the Japan of the past fifty years believed in "Heaven" or "the Supreme Ruler." The coming makers of Japan are to an alarming extent without belief of any kind in God. What kind of a Japan will these men make?

In her Constitution, granted by the Emperor in 1889, it is written, "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief."

Shinto and Buddhism will not meet the needs of the new day in Japan. They strengthened the community and family life in Japan, and in their teaching of loyalty and filial piety have left an invaluable legacy. But there is needed today a religion that will recreate the individual heart, that will present an adequate standard of life.

Shortly after the Russo-Japanese war, Professor T. Inoue delivered an address on, "Religion after the War," in which he said that the religion of the future must be universal, moral and rational. These criteria represent the demand of the student mind in Japan today. Shinto and Buddhism cannot meet them. We must prove that Christianity can.

The universal intoxicating beverage in Japan is $sak\ell$, as the universal non-intoxicating drink is tea. $Sak\ell$ is a clear yellow liquid, made from rice. It is sometimes called rice-beer, sometimes rice-brandy. It is a fairly strong liquor, but is free from drugs and adulterations, and, therefore, only moderately harmful in its effects on the system. In Japan everyone takes $sak\ell$, at least nearly everyone who has gotten past childhood. The tax on $sak\ell$ produces an annual revenue of about Yen 100,000,000 (\$50,000,000). In 1915 $sak\ell$ was manufactured to the amount of Yen 460,000,000 (\$23,000,000) using rice to the value of Yen 48,000,000 (\$24,000,000). It must be remembered that a dollar in Japan means as much in wages and in living expenses as five dollars in America. The ordinary laboring man is estimated to spend three yen a month on $sak\ell$, or about one-sixth of his wages.



SCHOOL AT DANIEL'S HOME-BUILT BY THE PEOPLE IN CENTRAL AFRICA

An African Autobiography

A FRAGMENT BY DANIEL UHLANE, A CHRISTIAN CONVERT
Presented by Rev. Donald Fraser, Nyasaland

Chapter III-War

After these alarms the elders of the village called me home to join a war party that was about to set out. So I left the mission house, and marched with the army.

This expedition had been called out by a man who had a quarrel with his fellow villagers, and had come to the Ngoni to ask them to work out his revenge. He offered his services as a guide.

We made for Karonga, and spent ten days on the way, for it was our strategy to take a round about way so that the enemy might not hear of our coming. One day when we were building our sleeping sheds a cobra appeared in one of them. A witch-doctor was called, and he interpreted the omen in this way.

"Stop, this is good luck. You will also find an elephant in a game-pit on the path that leads to the lake. These are Chipatula and his son who go along with you."

Then we rejoiced to know that our father was with us. And

indeed in the morning we did find an elephant in a game-pit, and took its tusks with us. After we had passed Nkata, and knew that we were getting near Karonga, we traveled only by night. Arriving before the village we were to attack, we found that no one suspected our approach. As the dawn broke we saw the village headman lifting up the stakes that had been placed in the path, lest his own people should receive a hurt from them. Then he entered the village, and returned with a pot of beer, and placed it outside the stockade. (This is a shameful story. But in these days people lay in wait for their fellows as if they were wild game of the bush.) So he opened the village gate, and left it standing-open.

In that stockade many were slain. The chief, Karonga, fled to a neighboring hill. Girls, boys, and men were blotted out, but some were saved alive to be slaves, and were marched forth in the midst of the regiments. When we came to our booths, the slaves were divided out among the claimants, but the village was burned to ashes. Some of the people had fled to another stockade near Mbwana, further south, and there remained two days only, for the Ekwendeni regiments followed, and the refugees found there was

no salvation for them.

We now returned home, and while we were still on the road, messengers were sent ahead to the chief to tell him that the army was approaching. They only told the chief's head wife and induna, and then returned to the army. As the fighters approached the chief's village, each one who had killed a man plastered his body and face with white clay, and those who had only wounded, plastered the right arm and one side of the face.

On my return I entered school again. But the school did not flourish in those days, for we were too occupied with war—war

that slays men made in the image of God.

We had only been back a short time when again we heard the herald's call, "Uyezwana?", and then the summons to gather, and

prepare food for the journey.

This time we assembled at Solola hill, and there having built our sheds we waited the coming of the other regiments. When all had arrived, the great induna of the army, Msukuma Ndhlovu, sent out his heralds to proclaim:

"Uyezwana! Tomorrow we go forth."

Then all the regiments got their loads together, and the freeborn girls who were with us carried their calabashes of beer. Thus we marched across the Belele marsh. But here an angry quarrel broke out between the Moho regiments and those of Embangweni. The dispute was over the right of precedence in following the companies from the royal village. We claimed first place, and so did Embangweni, but the induna decided that we should follow the royal village, and then Embangweni, the Eutini, then Ekwendeni, and so on.

We marched across the Lundazi, where the Government station is now, and descended to Kazembe, but passed these villages for they paid tribute to the Ngoni. At last we came to Chipembere. On the way we saw many elephants. The general called up the witch-doctors to explain why these elephants had passed through the chief's army, for there were witch-doctors accompanying us. They gave this meaning to the omen.

"As great as has been the number of elephants which have passed through the army, so great will be the number of captives that you will take. But sacrifice first the goats you seized at Solola to the spirit of Zungwendaba [the reigning chief's father],

that he may lead to victory the army of his child."

That evening all the men gathered and worshipped.

Next morning the heralds proclaimed,

"Uyezwana! Cook now, for tomorrow the army will attack the stockade of Chipembere."

Then the air was filled with smoke, for the booths of the army stretched out in a line for about four miles. When we had eaten, we slept near a river Mangalozi, and when the cocks began to crow, the army flowed round the stockade like water.

Soon two men came from the village, going forth in the morning to hunt game. They passed right into the midst of the army suspecting nothing. For we had not begun to beat our shields, as the command had not been issued. They saw the general walking about among the regiments in hiding, and quickly it dawned on them that the Ngoni were there, and they cried out. Then the general shouted, "Catch them."

Immediately the army hearing the general's voice, believed that he had commanded to assault, and raising one yell together, and blowing their pipes, they rushed to the attack. The village was taken without much loss to us, only about ten men being killed. I had a narrow escape from being wounded, but the arrow that was aimed at me was caught on my shield.

Msukuma now ordered the army to withdraw, for there were still four stockades to assault, and the river before us was full of crocodiles. Besides we now heard the beating of drums in Chipembere's village, and the alarm cries of the women. So all the regiments were ordered to approach the chief's village.

We sat down surrounding the stockade. Above us great numbers of human heads were transfixed on the poles of the palisade. These were the heads of the Ngoni army of Mpezeni, who had attacked this stockade and had been defeated. I counted thirty heads on the stakes above me.

When Msukuma saw this ghastly sight, he ordered us to re-

tire a little, lest our courage should melt away when we saw these heads. So we waited till about nine o'clock. Then the warriors murmured, saying,

"Why have you left us under these slaves? What are we waiting for? Why are we sitting staring at one another? Let us fight

at once."

Soon after ten o'clock the general ordered us all to stand up with our shields in our hands. Then he passed through the regiments giving them their places, while they shouted their defiant war-cries, "Mosi! Mo!", "Mwana mwana Kwichi!", "Nkabi! Nkabi! Nkabi!".

At last he cried:

"Charge as one man."

With a shout the regiments rushed forward. But out from the stockade burst a volley of gun-fire. The bullets pierced the shields, and the bodies of the Ngoni.

This was bad for us Ngoni. Our fellows fell around us. Many were killed. We did not even touch with our hands that

stockade of Chipembere.

The general now ordered us to retire, and while we rested a little he worshipped, and then ordered another assault, but with a like deadly result. A third time we charged, but only to see our men killed. Thirty of them were now lying dead.

Again the general worshipped the ancestral spirits, and then

said to all the regiments,

"Are you afraid?"

They answered, "We fear nothing. We don't wish the heads of our men to be transfixed on poles. Let us charge again, and if any one wishes to run away, he is no man of Mombera."

So we rushed with one mind right into the heart of the village. Down had come the stockade, and in a moment we were within. Now the danger increased, and I was almost killed. A bullet from a gun smashed my spear, and passed through my left arm. But my life was saved for the bullet had spent its force on my spear. Had it not hit my spear, I should have been killed.

A huge number of men and women were slain in Chipembere's, for the army had completely surrounded the stockade. The captives raised a great cry for the dead, and the army retained their

wailing as a song which they chanted on their return.

When the chief heard the news of the army, and all that had been done by the way, he smeared himself with black and white medicines, and came forth to see his soldiers. Then they reported to him the names of those of each regiment who had been the first to enter the stockade. The first was presented with an ox. The second with the hind leg of an ox, the third with the fore leg. I received the ox. Then the chief derided the elder warriors, because

they had allowed a mere child to go before them. When I rose and danced before him, he gave me further presents.

Chapter IV—An Awakening Mind

Now I must cease to speak of war. I said that I was in danger when the bullet struck me, but I had met a greater danger, in that I had given up school for war, and I was leading many lads astray. For it was a shameful thing not to be a reputed fighter, and the girls did not love a coward.

"If we marry a coward," they said, "who will help us with our work, our grinding, and our cooking? The fighter gets slaves, and these will be our helpers."

So girls came to our village to be my wives. But my heart had no desire for them. I sent other girl messengers to them, to say that I did not wish to marry yet. I wanted to be a warrior, and feared if I married my power would vanish. This I did ten times.

Some of the elders then began to hate me, because I refused to have their daughters as my wives. But as for the lads, their sole desire was to be fighters, so they would have nothing to do with school. They said,

"See Mtusu, [Daniel's early name] he has great reputation with the chief. Don't let us be silly by going to school."

Alas! I destroyed many souls that God would have drawn to Himself.

But a great thing happened to Daniel Mtusu.

One day I was sitting in the boys' house alone when I remembered my Testament. I opened the basket in which it was kept, and taking the book, began to read in the Gospel of Mark. When I came to Chapter 1 verse 15, I heard these words, "The time is fulfilled, and the Kingdom of God is at hand. Repent ye and believe in the Gospel."

I only understood a little these words, "The time is fulfilled," What was the meaning of "is fulfilled"? I began to think, "Is this why the white man is saying that God desires our hearts that we may know Him?"

It was Saturday when I thought of these words. But all this time I hated going to church to worship on the Sabbath. Next morning I saw the white flag that told us that the day was Sabbath, so I rose and went to worship in the church. That day Dr. Elmslie was preaching from John 10:9, "I am the door, by me if any man enter in he shall be saved." These words entered my heart, and I was startled. I said:

"Here is a great thing, greater than everything else, I must try to find out what this big thing is."

On Monday I went to the Europeans and said, "I want to teach in school."

"All right," they answered, "Teach in the school at your own

place Chinyera."

So on that day I entered on the work of teaching. But I wanted far more to be taught than to teach, so that I might understand those words of Mark 1:10, and John 10:9. They stuck to me, and I wanted to find out what this big thing was.

One day we had a great dispute about the things that had been taught on Sabbath. We were speaking about the death of Jesus Christ. Some said, "This man Jesus whom the Europeans

talk about as dying, died for the white man."

I answered, "You lie; that is not how it is. Jesus is the Son of God. God sent His Son into the world to die for the white men. They came to tell us the words they have received from God. Then when the late Mtusane died, he died for us Ngoni that we might worship our Mtusane.

Mtusane will bring our message to Jesus, and Jesus will tell

them to God His Father."

The dispute grew hot, and at length we said, "Let us go to the white man, and ask him."

So we went to the mission house and asked there.

"You are all wrong," they said, "Mtusane was only a man, and he had not such authority. But Jesus is God and He died for us all, white and black alike."

When they had finished speaking, I remembered John 10:9,

and I said to myself.

"Does He ask that I should go to His door? He must be very gracious, if He thinks of black people. May I come to His door? How I wish I could see Him!"

Now I began to love being near the teachers, and I separated myself greatly from my fellows. Every day I returned very late to the boys' house, and all the villagers began to ask,

"Why is it that when there is so much fighting, we do not see

you? Have you become a slave of the white man?"

I could only sit silent with shame. Sometimes my spirit rose within me to start off again to the wars. But in the mornings I always found myself making my way back to the Europeans.

One day I took my gun and went to shoot guinea fowl. When I arrived at the Kasitu river I killed ten wild ducks, and then having cleaned my gun, returned, and passed through the village of Chivukutu Baloyi. Just as I got to the outskirts I heard Chivukutu's induna, crying from the top of an ant-hill:

"Muyezwana? Why are you sitting still. Maheyu has died at Moho." Then I saw the people moving out of the village with

their shields, and saying:

"Let us make for Chinyera, and kill the people there, together with the white men."

I threw away my birds, and ran home with all speed and told Matandane [the other Kaffir teacher]. He climbed on to the top of a food-shed, and saw a war party approaching. Seizing his box, he fled for the hill Chituntali, calling out.

"Wait a bit, and you'll see how I shall shoot when they come up." We were rather surprised at him, but our wonder was greater when we saw the whole of the warriors scattering, for no cause that we could see. Some were even throwing away their shields and spears. Afterwards we heard how as they approached the mission house the glass windows were shining brightly in the sun. The men had never seen glass, and they cried out,

"The house has turned into water. These people are wonder-makers." And in their awe the indunas came to make their peace with the Europeans.

But these marvels only isolated us Moho people from the rest of the tribe more than ever. No place was allowed for us in the common gatherings.

One day some Moho people crossed the Titimira stream to visit their friends. On their return a number of men lay in wait for them, and killed one of them, just because of our friendship with the European. Another day the same people killed yet another of our fellow villagers for the same reason. They accused us of having allowed the white men to settle in the country. They said, "you could have killed them, when you met them on the path at their coming. But now that they have settled among us they are constantly saying that we must give up raiding. They are bringing us all to poverty. Our wives are broken down with the hard work of drawing water and fetching firewood." So we Moho people became strangers to our own tribe, and the stigma is on us still. Now that the British Government has come into the land, we are accused of having invited them, and of having received money from them.

But we take comfort from the story of Jericho. For Rahab befriended the spies, and though she was a wicked woman, when the walls fell she was not forgotten. She alone was left in peace. The soldiers, perhaps did not know about her, but the captain Joshua had not forgotten her friendliness to his messengers.

To return to my story. After I had been teaching for a short time I was very glad when the Europeans called us to Njuyu to be taught there. At first I was the only one called, but afterwards another followed. Then we were each paid six yards of calico. We had no idea at that time of the values of money. On our way home carrying our calico my companion said,

"Let us sit down, and spread out our cloth that we may see it." This was done.

"See now," he said, "they have given us this calico, but we brought nothing to buy it. Let us show it to our elders that they may know that we are in disgrace with the Europeans because we are in possession of cloth that we did not buy. We shall be in difficulties if our elders refuse to pay up for our quarrel."

"If you know that this is how the matter lies," I said, "it would be better for us to go back now with the cloth, and return it to the Europeans. I don't want to be in disgrace because I have cloth which I did not buy. They gave it to us, we did not steal it."

"No, no," said my friend, "don't let us go back with the cloth. At Bandawe I saw a man going up to speak to the white man, and he set his dog on him to bite him." Just let us keep quiet. We won't tear up the cloth, only let our elders see it."

So home we went, and gave the cloth into the safe keeping of

our parents.

Next morning I sought out my teacher Mr. Scott, and I asked him, "Why did you give us the cloth? Do you wish to buy sheep or goats with it, and bring them to you?"

"When did I give it to you?" he asked. "Yesterday you gave us each six yards."

Then he roared with laughter.

"No, no, my child," he said, "It's yours. You have been helping us to teach the children in school. That is your pay."

Now I understood, and went and explained it all to my companion. Yet in spite of all this, we did not venture to divide that cloth for four months.

Another story of my ignorance. It was about that time that we began to build a brick school at Chinyera. I am ashamed to tell the tale of my treatment of my teacher who tried to open my eyes to see the Bright and Morning Star. Mr. Charles Stuart was building the school, and he had chosen me to be a foreman to go with a band of men to get bark for binding the scaffolding. Twice I went out with my men and brought back bark. But there was a great noise of beer-drinking in my village. So I entered the house where the beer was. In the morning I had not been there, and my friends had set aside some beer for me. I drank until I was intoxicated, and then I forgot all about my work. I took up my "gubu," and climbing to the top of an ant-hill, I sat down, and began to sing.

Now some people went to Mr. Stuart, and told him that Mtusu had left his work, and was sitting on an ant-hill, playing his "gu-bu" and singing. Mr. Stuart started off to see me, and cried out, "Come here."

I laid down my "gubu," and came to him.

"Why have you left your work, and why do you sit here idling?" he asked.

"I made two journeys, and am now drinking," I answered.

"I am sitting here because the beer is here."

"Clear out," said Mr. Stuart. "There is no more work for you." And he took me by the scruff of the neck and ran me off.

But my temper was up, and I got hold of an axe, and determined to cut at him with it. We had a fierce struggle, and I ran

away.

When sense came back to me after the effects of the beer had passed, I saw the evil thing I had done to my teacher. Filled with shame I went to Mombera, the chief, and stayed there for four days until my mother came to fetch me back. Then I went to Mr. Stuart's house, and said to him,

"Teacher, I have done you a great wrong. It was all because

I was drunk."

He quickly answered, "Yes, you did wrong. Get back to your work."

So I started work again. But I am still filled with shame when I remember these things. Black fear gets hold of me lest these passions grip me again. Beer was my great enemy. I fear to touch it lest it steals my sense, and my life, and sends me back to serve the devil as his soldier.

Chapter V—The Decision

Although I was a mission teacher, I was really a teacher of Satan. For in these days I was betrothed to five girls besides having the wife who is still with me. Here I am filled with wonder, for I was the most ignorant of men, yet God came to my ignorance using the simple ways for the ignorant. For though I taught I knew nothing.

Thus it was that one night in 1894, while I was asleep, these

words came to me,

"Daniel, how many wives have you?"

I answered, "I have five girls betrothed to me, and one wife who is with me."

Then the word said, "Stop."

A second time I heard the word, "Daniel, how many wives have you?"

"Five and the wife who is with me."

Six times that night I heard the message, and when I had

replied, the word said, "Stop."

In the morning I told my wife about these matters. Then she knew that I wanted to leave off these girls, because of the words that had come to me in the night. So she said to me.

"If you renounce these girls, I shall go back to my own home. I don't want to cook and sweep alone. I refuse to do it." I argued with her, but she only said, "No."

Now I was greatly troubled, and I wrote to Mawerera [the head teacher and the first Christian] asking him to try and instruct my wife, and I told him what had happened in the night. But although she was called by him, and taught by him, she refused to change her mind. She continued to say, "I will go back to my home, if Daniel gives up these girls."

This greatly depressed me, but I remembered the words of Matthew's gospel that a man's foes shall be those of his own household. Yet I could not get that word out of my mind, "Stop." I thought I should wait till I should see whether my wife would not change her intention. But the village elders confirmed her,

for they had no wish to see me with only one wife.

At this time we had one child, Aaron, who was still a little distressed lest he should die. I was reading about the works of Jesus Christ how He healed the sick, and raised the dead. I read baby. He became terribly ill, and my wife and I were greatly in the gospel of Luke, chapter 7, verses 1 to 10, but without much faith. I doubted and feared, yet wished with much wondering that He might hear my prayer. So one night, when we were broken down with the constant cries of the child, I said,

"The child will die, but let me try to pray."

To this my wife agreed, but she would not listen to my prayer. Indeed up to that night she had never prayed. I said,

"If Thou didst so to the child of the centurion, and if Thou art the Author of everything, as it is taught us, then save my child quickly. If Thou wilt save this child, I will be thine, and my wife will be thine and the child will be thine. And so my wife and I shall have one mind, and I will renounce those to whom I am betrothed. Amen."

We sat quietly, and then to my wonder, for it was not very seemly, we both slept. A long sweet sleep came to us, and to the child also. As the dawn drew near I seemed to dream, and then wakened suddenly. I remembered the child and his great sickness, and I rose weeping, for I thought that the child had died while we slept. When I looked at him, the mother was still sleeping, and the baby was in a heavy sweat, the perspiration running like water on to the mat. But the life of the child had returned.

I took him up, and did not wait to blow up the fire. Then the mother wakened, and cried,

"Is the child dead? Water has been pouring from him."

"Take the child," I replied, "He is alive. That water is his sweat." She wept, and asked me to blow up the fire. I did so,

and then we were able to look on our boy. We saw that he was well, and we gave him milk, which he drank nicely.

I sat quiet, looking at my wife. At length she said,

"I greatly erred about that dream of yours. And see the child has recovered because of your prayer. I shall stay with you, though you give up all the girls you have betrothed. Should my father and mother come to confirm me in my old refusal, I shall answer them nothing. Serve God along with me."

So I prayed again, and said,

"Now I know Thee, and I am Thine. I swear I will not leave Thee. Keep me till I rest in my grave. The child is Thine. Keep him till he grows to know Thee and to be Thy slave. Thou hast shown Thyself to me, the chief of sinners. I will be Thy slave forever."

That morning I went to Dr. Steele, and told him the whole story of my wife, and of the sickness of my child.

"Let us pray," he said. "Ah, no! you will pray."

So I prayed with a great peace in my heart, and then he prayed, and said, "Thou revealest Thyself by many ways. Thy paths we cannot measure. Be with him all the time, and with the child. Amen."

Now the marriages of these girls had been arranged by their parents, and they were about to be sent on to me, so I asked Dr. Steele to help me when I told the parents that I would not have them. But he was not at all sure about my duty, and spoke hesitatingly about polygamy.

"No! no!," I cried. "All night long I struggled with that

question, 'How many wives have you?' I cannot go back."

"Well," he said, "there is going to be a meeting of the missionaries at Ekwendeni. Dr. Laws, and Dr. Elmslie are coming. I shall speak with them, and if they agree that you should leave off these girls, I shall write you a letter at once. But if they agree with me you will also obey."

So I waited as my teacher had told me, and he went to Ekwendeni. On the fourth day he wrote to me to say that all the missionaries agreed that I ought to do as I had determined. I sent off messengers to the parents of the girls at once, to tell them that they were not to send their daughters to me, for I did not wish to marry them. When the girls heard this they came to me, asking me if it was true that I had sent such a message to their fathers, and I told them,

"Yes, it is true. Go away, and marry other husbands, but

you won't marry me."

Then they all wept. It came of their ignorance. But I was set free, and the parents raised no objection, for I had not yet sent the cattle for the dowry. In those days, you understand, it

was the women who chose their husbands, and men who had a great reputation were picked by many girls.

Chapter VI-Baptism

Now after some days had passed I asked for baptism, for at that time we had no catechumens' class. On the 5th of February, 1895, I was baptized. No others were received on that day but myself, and my child.

When the service was over I returned home with joy, and entering my house began to read in the Gospel of John. While I was still reading I saw a vision. I was not asleep, my eyes were open, and I saw a Person.

He said, "I am He in Whom you have believed. You need not ask. See, I am that Jesus Whom you have covenanted to serve and love." In the room there was a great light, and my heart was filled with a great joy. I began to sing the hymn, "Come to Jesus just now. Then I knew that I was with the living Jesus, and my heart cried out that He might not leave me. I began to read in my Bible and see there the excellency of Jesus. I called to my brothers to come to my house that I might tell them the wonderful things of this Gospel that filled my heart.

Three of my brothers began soon after this to teach in school, and one who was a polygamist, began to put away his wives. So the goodness of God, when one was clinging to Him just a little, began to cleanse everything about one. So in our village people began to follow Christ, and my three brothers applied for baptism. They were called to Mora, and there along with Jonathan Chirwa they were baptised. Oh the joy, when I saw my brothers entering on the good way!

But the old people of the village were not pleased, and they said that Daniel is leading many astray, and they counted me as a murderer, a real murderer. Yet we had nothing but peace, though people said many things against us. Our hearts drew near to the gate of the knowledge of the sweetness of the Gospel. And there is nothing in the world that beats the sweetness of it.

Now I taught every morning in the Chinyera school. At midday I went to Njuyu mission station to be taught there myself, and in the evening I taught in the Maumba school, and then returned home. This return journey in the evening was to prove a little dangerous to us. For one day when David and I were on our way home, a man met us on the path and warned us to be careful, for there were many who plotted to kill us, because we had taken up customs that were different from those of the country. "Beware," he said.

His words depressed us somewhat, for already others had been killed for this very reason. So I said to David,

"Come let us pray. God will deliver us so that no one will kill us. Let us sit down and have prayer."

So we spoke with God, and then I said,

"Come along. What does it matter though danger appear. God will protect us."*

As we passed through Chiwazo's village we found that Muzikobola Jere was there along with a number of young men, drinking beer in a house. We had just gone beyond the confines of the village when we heard some one shouting,

"Is it you who tell the people that they are not to become polygamists? You are ruining the chief's country," he said.

As soon as my friend heard these words, he bolted. . It was

getting dark now, and some cried, "Let us kill him."

But the others protested, saying, "No, no. Let us thrash him soundly." So they beat me, and forced open my mouth, and fed me with spittle. The villagers thought I was killed, and they sent off to Njuyu to spread the news. My friend, too, confirmed it, for he told how he had seen me caught and threatened.

The affair roused the indignation of my fellow villagers, and

they cried, "Come let us fight these people."

So they gathered in the night, and as they drew near they found me, and asked me all about my treatment, and I told them in detail. They then surrounded the village under the leadership of Mawelera. We agreed not to use our spears to hurt anyone unless we were attacked. We only wished to seize the cattle, and Mawelera warned us that in no case must any woman be hurt. We drove the cattle from the kraal, and though the villagers attacked us, none of us were wounded, for they seemed to aim at our bodies with their clubs, and not at our heads.

Next day they went off to Mperembe (the late chief's brother), and told him how the people of Moho had entered their village. Mperembe expressed great surprise at this, "for," he said. "all the children of Moho have given up beer. You must have started the quarrel. Wait till I send my men to enquire into this affair."

Presently his messengers came to us and asked us about the matter and when they had heard all we had to say, they told Chiwazo's people that they were clearly to blame, for they had begun the quarrel and now they should pay up to the village they had wronged.

So they brought a cow and a goat, as payment. The cow we returned, but we accepted the goat, and there the matter was ended.

^{*} Shortly before this the great chief had died, and no new one had been appointed. Consequently there was much lawlessness in the land, and it was often necessary for villagers to take strong measures themselves for the righting of their wrongs.

Jewish Evangelization in America

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FRIEND said years ago in a letter to the writer, "It seems to me that intercessors for Israel have always been men of tears." It is a striking thought. One recalls at once Moses, Samuel, Elijah, Jeremiah, Daniel, Jesus, Paul. Out of blood and tears has come every victory for God in Israel. Where much is put into the work, there is great gain. No victory can be expected without struggle; no fruit without tears and death. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Jesus Christ died for Israel. Other men, following in His train, have given strength and life for the Jews. The result is a great harvest. The Jewish mission field has been the most fruitful mission field of modern times. In proportion to the total number of Jews in the world, the converts to Christianity since the year 1800 have been much larger than the percentage of converts among heathen or Moslems. Here is the encouragement of actual victory. God's promises reveal that the Jewish mission will be the first to arrive at its goal in the actual conversion of the entire nation. After Israel's conversion the nations return to God. (See Romans xi; 12, 15.) The trumpet of divine providence calls for advance.

There are about fifteen millions of Jews in the world. Nearly 3,500,000 of these find their homes in America. They have spread all over the country, so that 161 cities and towns have at least 1,000 Jews each. Greater New York has over 1,600,000 and unless hindered by the government a new immigration will soon begin. In Poland alone 400,000 Jews are awaiting transportation to come to America. Five years of unrestricted immigration might mean a Jewish population here of five or even six millions.

Here are Jews now from all parts of the earth. They represent all conditions, all trades, all grades of intelligence from the most ignorant pedlar or fish-woman to the university professor. Nearly every form of philosophy ever taught has its Jewish students here. These millions are without Christ—"lost sheep." There is for them no salvation but by the Cross. As a believing Jewish friend said to the writer lately, "No people is so shepherdless, no race so dissatisfied with itself or so little fed by its leaders." God has brought these millions here that the Christians of America may give them the Gospel. Their leaders propose to dechristianize America. Are Christians ready to meet the issue?

Consider the difficulties of this great field. The first is the separateness of the Jews. They count themselves, and God counts them, exclusive. Seldom will they enter a church. They need the Gospel presented in different form from the Gentile nationalities. There must be separate mission work in behalf of Jews, as with Poles or Chinese, only with stronger reason. Difference of language requires this, also, while their scattered condition makes it difficult to maintain missions for them except in the larger towns. It is not easy for the few missionaries to reach out and touch the scattered units in ten thousand towns and villages.

Other difficulties grow out of the amazing Jewish ignorance of the Scriptures, their unbelief and atheism, self-righteousness and self-sufficiency, contempt for the Christian missionary whether Jew or Gentile, the new national spirit due to Zionism, and the awful prejudice against Christ and Christianity, because of centuries of persecution and ignorance of what true Christianity is. These hindrances, with others unmentioned, render the Jewish mission field, after the Mohammedan, the most difficult in the world. This array of difficulties should convince everyone that this field calls for master workers, men of ability and spiritual power, fitted by special training to lead such a people to Christ. At the same time there is room for all sorts of talent, but above all every worker must be upright in character and full of the love of Christ.

On the side of the churches there are hindrances due to ignorance of the Jew and of Israel's place in the plan of God. The unkind attitude of many so-called Christians toward the Jews greatly injures missionary effort. The indifference of pastors and of great churches holds multitudes of Christians aloof from all interest in efforts to evangelize the Jews. Sentimental overdoing of kindness to Jewish converts also helps to unsettle them, puffs up their pride and often leads to the wrecking of their Christian profession. All this greatly hurts the cause of Jewish missions.

In the face of all these discouraging aspects of the field there are reasons for great encouragement. God has given particular promises to the Jews and they stand in a special relation to His plan of blessing for the world. They often receive the Gospel message with great eagerness. The converts have peculiar zeal for Christ, and three times as many converts enter the Christian ministry as of believers from among the heathen.

Important work is being done for the Jews in America. Although totally inadequate to the need, yet nearly thirty missions are at work from sea to sea. They reach the Jews by preaching in mission halls and on the street, by visitation work and the scattering of Scriptures and other literature, and by medical work and

classes for women and children. The mails are also used to send tracts to many Jews all over the land.

These forms of work have had larger results than would be acknowledged by Jews or recognized by many Christians. The impossibility of gathering converts into separate congregations makes it difficult to "show" results. Besides, the influence of this sowing of the seed reaches far beyond the present reaping of converts. The Jewish mind and conscience are being sub-soiled with gospel truth in preparation for the future mass conversion of the nation. This is the most important consequence of gospel work among Jews. The bitter opposition of Jews, especially of the leaders, reveals what they fear from this work. This is eloquent testimony to the effectiveness of this gospel effort.

For true advance we need urgently more prayer, more trained workers, the spiritual upbuilding of converts and larger resources of money and equipment. Other needs are important, but these are first and imperative.

There should be more prayer in the churches, among the workers and by the converts. The deepening of spiritual life in the workers would mean far more power for the work. Such life would strengthen the converts and lead them to a firmer grip on God. When converts and laborers lead lives of victory the result will be far greater influence with the Jews who hear the Gospel. A higher standard of Christian living is demanded for missionaries and converts.

More workers are urgently needed. Men of heroic mold will find here a sphere for true sacrifice. Trained workers, able to undertake real work for Christ in close grips with bitter foes, are in great demand. Women filled with the tender love of Christ are needed to reach out to the suffering and needy. A training school is a great necessity to fit workers for their work. This is a matter for united effort by mission boards. A way must be found to train future laborers, or the Jewish work will go on only in a stumbling fashion.

Larger investments of money are sorely needed. The Christians of Great Britain have for many years expended far greater sums for work among the Jews than we in America have done. About ten times as much money is yearly invested in the Jewish field abroad as in this country. Their greater success is due in part to this fact. With better equipment and more laborers there could be an immediate large extension of the work all over our land.

The outlook is most hopeful. The Jews need the Gospel. Many of them are hungry for something better than they find in Jewry, and many are accepting Christ.



WARD IN AN AMERICAN MISSION HOSPITAL IN ARMENIA

A Red Crescent Nurse in Turkey*

The Effective Work of a Graduate of a Mission Training School BY ISABEL TROWBRIDGE MERRILL, AINTAB, TURKEY

A T the entrance of Turkey into the great war, our mission hospital at Aintab was requisitioned by the Red Cross for military purposes. Ever since then it has been constantly filled with soldiers, but it has not been the only military hospital in the city. As cases of disease increased in the army, our American hospital was set apart for surgical cases only, and all others were sent to the six or seven Red Crescent or government hospitals. The government had no competent nurses and as Miss Trowbridge, the superintendent of the American hospital, was already overworked they tried to find a native nurse.

A class of Armenian girls had just completed their course in our Nurses' Training School, but even before they received their diplomas, one member of the class, Annitsa by name, consented to accept the position of head nurse in the main Red Crescent building. She had had some years' experience in our hospital and training under American doctors and nurses.

The position which Annitsa undertook to fill was an unusually difficult one. The doctors, orderlies and most of the patients were

^{*}The Turks could not bring themselves to use the Christian term "Red Cross" so call their organization for the service of the sick and wounded soldiers the "Red Crescent." It has often cooperated with the American Red Cross and in some places has done efficient service.

Turks, while she was an Armenian, a Christian and "only a girl." There had been no supervision of the wards. Everything was in chaos. Moreover it was impossible to get anything done without an enormous amount of red tape, for the hospital was under the Fourth Army Corps with headquarters at Aleppo, the capital of

the province, sixty miles away.

The conditions in the hospital almost defy description. Most serious of all was the criminal disregard of the nature of the disease in the housing of the patients. She found the wards so crowded that five patients to three beds or three to two was the rule. In one building the dead were buried at night, supposedly in the yard, that outsiders might not know the fearful death rate. Typhus, cholera and other contagious cases were in bed with cases of pneumonia, malaria or other less serious fevers. Of course the lighter cases soon contracted the contagious diseases and died. There were no sheets on the beds in some buildings, making a change impossible without ripping, washing and making over a mattress, and this was seldom done. There were no bathing facilities beyond the pump in the yard and sick soldiers were driven to it stripped, while a convalescent pumped or splashed cold water over them. The clothing of contagious cases was thrown out on the hillside; the sewers of the hospital emptied on the surface of the ground just outside the hospital gates. The waste water from the washroom collected in fetid pools dug by the soldiers. some buildings there were no toilet arrangements, unless possibly for the able bodied patients. The common practice was to use the floor of the ward; and for many weak patients who could not leave their beds there was no provision. The stench in the wards and all about the place was unspeakable. Flies swarmed everywhere. An empty Y. M. C. A. room was being used in a feeble attempt to segregate the cholera cases, but this was in such a condition that, both because of the filth and also because of their horror of the disease, the doctors refused to enter the room. They would stand at the door, with their hands clapped over their noses, roaring out questions, orders and abuse at the ignorant orderlies. There was one thermometer for two hundred patients and Annitsa was expected to take all the temperatures herself. Had she done this morning and evening, it would have fully occupied her time.

The arrangements for feeding the poor wretches were utterly inadequate. There were very few utensils or dishes. Food was carried and even served in old kerosene cans cut in two. A weak patient would often be brought in and left twenty four hours without food, because, forsooth, the Ser Tabib (head doctor) had just been there and given his orders and would not come again till the next day, the rule being that no patient might have food until the

doctor had seen him. Often they were past all need of food or medicine when the doctor finally came.

There were storerooms in the hospital piled to the ceiling with copper dishes, clothing and silk and satin covered bedding, taken as loot from the wealthy Armenians who had been exiled, but owing to mismanagement and lack of coordination these stores lay untouched, while the patients had to be put to bed naked for lack of clean clothes, and to lie in beds which the indifferent orderlies would not or could not cleanse.

One of our students, whose father was one of the most important and wealthiest Beys in the city, came to see me one day. He had been working in our pharmacy in order to learn the profession and had recently been drafted and was working in the Turkish hospital. I asked him if he was in the drug room. "Oh, no," he replied, "I am a clerk. The rule is that the druggists not only make up but administer the medicine, and it is so dirty there that I cannot do that." Then he added with a smile, "It is not like our hospital."

This was the state of affairs that our young Armenian nurse had to face almost singlehanded. Her only assets were a fine climate, good weather and her own courage and capability. There were also several Armenian women who tried to help, though they were hardly more than scrubwomen.

Annitsa first told the head doctor that the contagious cases must be removed and segregated.

"But we have no room—no place to put them" was the objection.

"No matter, lay them out on the ground" was her instant reply, "that would be better than this."

Strange to say, the self-important, pompous officials did as the Armenian girl told them. They secured army tents and put the typhus cases out on the ground, and so hardy were these men that, once out in the pure air, some of them recovered. There was an almost immediate change in the death rate, as those in the hospitals now had some chance to recover. Annitsa then called in a number of Armenian exile women and had them clean up. They did it every day and all day. Some of the satin bedding, and rich clothing was sold and the proceeds use to buy cotton cloth. Six or eight women were employed to sew. Sheets were made and night shirts and towels—by the dozen. The scrub women were gradually transformed from ragged refugees into neatly dressed nurses. Uniforms were made for them of white homespun cotton with blue pinstripe; even caps made their appearance. Annitsa planned, cut out and fitted all the aprons, and uniforms. At first she received insults and the vilest proposals from the men about the place, even from officials, but her dignity soon put a stop to this and she became "Annitsa Hanum" or Lady Annitsa. "What she says goes" became the attitude of all, from the doctors to the meanest worker.

She asked for brushes and disinfectants. "Those are things which we cannot give you" was the reply. So she sent to Aleppo for brushes, in the meantime having the women scour their hands with earth and sand. When she insisted on the need of boric and carbolic, the head doctor told her to "get some potted plants for the windows; they will take away the smells"! It was soon no longer true that "no one left the hospital except on a bier," as the soldiers used to say.

Much pleased by the new regime, the doctors decided that Annitsa could do still more, and added building after building to the number under her care, until she became superintendent of seven buildings, some of them a quarter of a mile apart. She spent all of her time from early morning until after sundown in going from one to another, supervising, taking temperatures, looking after the sewing, the meals and many other things.

In all matters Annitsa had to act cautiously, lest she should displease the authorities and be dismissed and then exiled. Whenever possible she was given her Sunday afternoons off and at her request the sewing women were not required to sew on Sundays. This was granted only after repeated requests, but shows how much Annitsa was respected.

What was her reward for all this Herculean labor, for I am sure the Augean stables were not comparable with her task? Her salary was the princely sum of three liras a month, on a generous estimate the equivalent of \$6.60, as paper money had dropped to less than half its value in gold. But this is not all. Deportations had begun in our city. All Christians were being exiled except those in government employ as soldiers, druggists and some artisans. The people of Annitsa's city ward were told to go. All her relatives were among the number. In vain she saw the doctors, the important men of the ward and of the city, the police, in vain she pleaded for her aged mother. It was of no avail, "They must go," and go they did into the southern deserts. Two young children of her brother were spared and, in addition to her work, she had the care and support of these little ones. She used to cook the children's food after coming home at night, making enough to last them for breakfast and lunch the next day. Yet with all this she was not bitter, only hurt that when she was doing so much, she had not been given the consideration afforded even the common soldiers whose families were not deported from the city.

The willing service of Annitsa and of her assistants to the soldiers, all of whom had suffered inconceivably at the hands of the Turks, is one of the finest examples of Christian grace and training that I have ever seen.

BEST METHODS



EDITED BY MRS. E. C. CRONK, 224 FOURTH AVE., NEW YORK MISSIONARY METHODS FOR SHUT-INS

THE FOUR WALLS OF OPPORTUNITY

"To the east a wall, to the west a wall, to the north a wall, to the south a wall," so do some lives seem to be bounded, yet these same four walls have become but entrances to boundless opportunity for those who entered in to minister, and to those prisoners whose unconquerable spirits have defied four-walled confines and gone forth into world-wide service.

Ida Gracey's Dream

THE quick tap of crutches was on the stairway. The faces of the girls who waited lighted with eager, spontaneous welcome.

'Here she is!" one of the group acclaimed joyfully. "We're sure to have a good time if Ida goes," and they were off for a jolly boating

The tap of Ida Gracey's crutches was never a bid for sympathy, but a forerunner of the entrance of a radiant personality. The attack of scarlet fever which left her lame for life when she was but a toddling baby, did not rob her of one whit of her vivacity. Liveliest of the lively party of girls at the beautiful Thousand Islands on the St. Lawrence was she. Swift as the swiftest was her boat, merry as the merriest her banjo.

During the years of her early girlhood she took her part in the world's work and play. Always there was the hope that some one of the many eminent specialists whom she consulted would find

the cure.

Then came the day when, after she had gradually grown more and more helpless, a great surgeon came to her room in the Clifton Springs Sanatorium. After hours of careful examination, he shook his head hopelessly, and Ida Gracey knew that he was trying to tell her very gently that the four walls of that hospital room would henceforth be the boundaries of her life.

Never was there a girl who loved light and laughter and God's outdoors more than did this girl who was to be shut in from it all. Bravely she heard what the great doctor had to say. All of the heroic fortitude which was hers by right of inheritance from both her father and mother, who had done valiant missionary service in India, was challenged now. Then her unconquerable spirit flashed forth and she said:

"I will not be cut off from my customary life and buried before my time. This room shall be my parlor where my friends may come as usual."

No one ever felt that it was a duty to go to that "parlor." From that day forth it became a popular resort. Said one friend who lingered there:

"There are people who would pay more for a seat at this bedside than for a box at grand

opera."

To that room came the strong and the well to find cheer and comfort and blessing unspeakable. Eager children, sure of a welcome, brought their dolls, their Teddy Bears, their kittens and their little chicks. Flowers, autumn leaves, the Jack-o'Lanterns of Hallowe'en, the glories of red and green of the Christmas time, the lilies of Easter, came from far and near, vying with each other in making the seasons glorious in that lame girl's room. The little Italian boy who danced and sang for guests below wanted to go up to dance and sing for "her." A judge of the Supreme Court stopped off on his way across the State to his bench, that he might have the privilege of a few moments in that room.

"She was the jolliest girl, and nobody else ever could be so patient and sweet" said the win-

dow cleaner.

"Never," said the medical superintendent as he came from a half hour in her room "have I seen greater suffering or greater bravery."

Invariably those who went in to "cheer her up" found that it was

she who cheered them.

During the days and nights as she lay on her bed suffering such excruciating pain yet surrounded always by such love and care, Ida Gracey's thoughts turned constantly to the crippled girls in China. She saw them her in dreams—baby girls cast out to die in that terrible baby pond back of Dr. Mary Stone's hospital in China; helpless girls crippled for life by disease or cruel treatment, with no tender arms about them, no flowers along their way, no love and care. She thought of them by day, and at night in her dreams they were before her. Then the terrible dreams changed to beautiful visions. Behold, she saw laborers come to fill in the baby pond. She saw carpenters come to build a house on that site. She saw doctors and nurses and teachers come to gather in tenderly the

little, broken, suffering, crippled girls,-into this first home for cripples in all China. Shut in one room, shut out from all chance for active work, as the world would say, she steadfastly faced the door opened to her, and never was she disobedient to her heavenly vision. With all the earnestness of her intense, unselfish soul she prayed for the establishment of this home for crippled girls in China. With all the winsomeness of her radiant personality she told her dream to those who came to her bedside. Empty handed she gave herself to the task. As she prayed, gifts came. The superintendent of the sanatorium brought his daughter close to the bed and a big gold piece dropped from the baby hand to the pillow beside the white face with its shining eyes. Women of wealth brought their jewels to her. In answer to her prayers gifts came from far and near.

It was the great year of Jubilee of the Women's Foreign Missionary Societies. Meetings were being held in large cities all over the country. In a darkened room in the Clifton Springs Sanatorium a thin white hand exultantly waved a check for one thousand dollars.

"See," she said to a friend, "don't you want to look at it—my check for one thousand dollars which I am sending to buy the land. I am having a jubilee all

of my own."

Joyfully she sent it to China. One thousand dollars was the price of the site on which was that baby pond back of Dr. Mary Stone's hospital. The site was purchased. With faith unwavering, the frail, suffering girl in America persisted in the work for the suffering girls of China. Now that the land had been purchased, she began to pray for funds that the home might be built. That darkened room seemed to have wireless connections with the ends

of the earth and with heaven itself. Gifts continued to come until the two thousand dollars needed for the building fund was in hand. Ida Gracey's dream had come true. By faith through prayer she had accomplished the work given her to do.

One night in the stillness her sister bent low over the frail "little white lilac" as a friend called this flower-like girl. She spoke of a small sum of money left by

their mother and said: "Don't you think it would be nice to put it in your cripples' fund as mother's contribution?"

"Why, yes! Lovely!" she said. And with that key word of her life on her lips, Ida Gracey entered into life eternal.

At Kiukiang on the banks of the Yangtze stands a home for crippled children—Ida's dream come true, her prayer answered.

"Tell us about them"—we asked of a group of missionary leaders—"about some of those beautiful lives that have been made perfect in suffering. Hidden away from the light have been many who have wrought marvelously. Tell us what you do to reach the "shut-ins" and give us some of the rare stories of what they have done to reach the world."

In the answers that have come are humor and pathos and enough methods of work to give a new program to missionary societies and churches.

SWITCH BOARD SERVICE FOR SHUT INS

The switchboard in the telephone office is the link between folks who need each other. It connects consumer and supply. Such service is possible for the Shut In. From the confines of one house to the breadth of the world, from association with only the little circle of home to contact with alert men and women of big hearts and big tasks, sharing their activity, one with them in the upbuilding of the Kingdom of God,—is not this a proposition that invites to fresh air and broad spaces?

Keep Up the Morale

Our missionaries in distant fields too often feel cut off from the church at home. They need letters assuring them of upholding friendship. The morale at the front, in time of war, was kept up by letters from home. Just as truly do our soldiers in the battle front of the Church need expression of our constant thought. To our younger missionaries, especially, such letters are a vital necessity.

In addition to letters of inspiration, assistance is needed in practical lines. Our doctors should be kept in touch with doctors at home, our missionary teachers crave the stimulus of contact with progressive educators. Our nurses and hospital workers require hospital supplies, our Sunday-school leaders over there would be re-inforced spiritually and mentally, were they in correspondence with leaders here. Teachers modern would welcome simple gifts for their pupils. We suggest therefore to Shut Ins this opportunity for invigorating service—personal correspondence with missionaries and the direction of the service of their church in upholding their missionary by means of letters and practical helpfulness.

"Like Opening a Window in a Stuffy Room"

Of the need for such service, the following selection from a recent missionary letter leaves no doubt:

"The difficulties seem greatest and hardest to bear during the second and third years. It is then the novelty has worn off and one

begins to realize the awful, depressing influence of heathenism. Others are busy with routine work, but, because of the language, the new missionary can have little part in this activity* * * It is during this period that friends at home can be of great help to the new missionary *** When wearied by the dreary drudgery of language study, depressed by the squalor of heathen surroundings, wearied by too close contact with the same small group of companions, the coming of the home mail is like the opening of a window in a stuffy room. One cannot measure the value of a newsy letter, full of little home gossip, a description of a social event, a discussion of a new book, or even a description of the latest styles in dress. Just to know what other people are thinking and talking of, goes a long way towards helping her get back a wholesome train of thought."

Have an Active Switch Board

If your church supports its own missionary, and you have not yet entered into the privileges of correspondence with him and his wife, by all means, begin now. If you enjoy letter-writing, ask your Board for the addresses of young missionaries whom you can cheer with your friendship. Do not look for long letters in reply—consider your letters a bestowal. Suggest merely that while an answer would be gladly received that all you ask is a postcard to assure you that your message was welcome. This is your first opportunity and the second is like unto it,-stimulate your church members to letter writing and to practical service of their missionary or of some mission station.

Ask the doctor to write a message of comradeship to the doctor of your station and to send him a late medical review. Ask your school teachers to mail stimulating

educational material to the missionary teacher, and your Sundayschool enthusiast to send copies of the helps he finds most satisfactory, each writing a note about the material. Link all the specialists of your church with the specialists of your mission station. Architects could help the missionary who must superintend mission building; there are problems of foreign finance on which our mission treasurers may like to consult your bankers; questions of diplomacy that would interest your lawyers. Be their telephone operator. Keep your switchboard active.

Over the offices of our electric power stations we read the sign, "Light-Power." Pray, pray, pray, over every feature of this beautiful task, that you may receive "light and power," and that, by means of your switchboard, you may connect wires that shall direct the light and power of your church to that other arm of the church, across the sea.

A Power House-Direct the Current

Your Sunday-school is waiting your service. It is a power house of energy,—direct the current abroad! Suggest to each class a definite date when it shall remember your missionary. Magazine pictures that illustrate American life would be welcomed by missionary teachers; Perry pictures of the Life of Christ make attractive useful scrapbooks; photoand graphs of your pastor, church, your town, would be enjoyed; light, simple new little gifts, sent by parcel post, such as little work bags, are all desirable; picture postcards, pasted together to conceal writing, may be mailed in quantity. We know of one Shut In who greatly enjoys preparing postcards in this way; of another who kindled missionary fires by circulating bright missionary books among boys and girls, offering a prize to the one

who read the most. Have little copies made of your missionary's photograph, and give one to each pupil who will promise to pray for him every Sunday and to write and tell him of this. Suggest that the women and girls who made hospital supplies during the war, now prepare such for the hospital of your mission station. They are grievously needed. Ask your missionary how best you can help him; tell him that it is the desire of your church people that they and he may be "workers together with God."

This path of service will yield blessing to yourself, to your church, to your missionaries. Enter into it with joy!

LEILA ALLEN DIMOCK,

Board of Foreign Missions of the Presbyterian Church in the U.S.A.

BAPTIST EXTENSION DEPARTMENT

The Woman's American Baptist Home and Foreign Mission Societies have united on a plan to reach shut-ins and others who for various reasons cannot attend missionary meetings where they will inspiration for service receive which comes from interesting programs and social intercourse. The plan is known as the Extension Department. When fully worked out it hopes to have plans for mothers of little children, business women, invalids, rural churches, dying churches whose members will be lost to the cause if no effort is made to hold them, unorganized Baptist women in union churches in small towns, and unorganized women in small Baptist churches.

The whole plan is worked on the quarterly idea. Beginning with January and each following quarter packets of interesting leaflets including letters from missionaries on the home and foreign fields are sent to women called visitors. They give the packets to women of the different classes mentioned above who promise to read the material. A call to prayer and an envelope in which to place gifts of money are also enclosed.

The visitors who have been secured in local churches report quarterly to the Extension Department on visits made, whether the literature has been read, and amount of money collected. All money collected goes to the local church for its regular missionary apportionment.

What can shut-ins do? Through the Extension Department we hope to give them the joy of helping in the White Cross work which is an effort to supply needs of missionaries, such as needle work, bandage cutting, knitting, etc.

> INA E. BURTON, Extension Department Secretary.

ONE WOMAN'S WAY

She had been ill for two months in a hospital of a distant city. Alone, amid strangers, the days and nights of weakness and pain had seemed endless, unendurable, To an active, busy young woman with friendly and social instincts, the bare white walls of her room were like a prison from which she might never escape into the cheery, work-a-day world. Sunday, the day she loved best of all the week in her home town up among the new England hills, was especially lonely now. The hallways echoed with the footsteps of visitors, but they never stopped at her door. She longed, oh so much for flowers, but none ever came.

Once she had been secretary of the woman's missionary society of her church. She felt a pang as she thought how seldom she had ever called on the sick and shutin; how little the society had done to make the days brighter for old Grandma Blake, who was paralyzed, and sat by her window hour after hour; for little Marion Grey, with the wistful black eyes, who had been a cripple ever since her fall long ago; for Mrs. Brown who had always wanted to come to a missionary meeting, but was never able because of scarcity of clothes and abundance of babies. One by one they passed before her, fretful or patient, cross or cheery. And she vowed earnestly if she ever got well, and went back home, "things would be different." And they were different, for God gave her her chance!

At the first fall meeting of the society she launched her plans, and her eagerness and enthusiasm "carried" the others with her. A committee for shut-ins, later called a home league committee, was appointed. Calls were made on all the shut-ins of the parish, and they were invited to become associate members of the society.

Once a month an envelope containing several bright, interesting missionary stories and leaflets, a copy of a missionary magazine, a letter from a missionary, and several post cards illustrating the country or people—the subject of the society's study—was left at the different homes. These were kept in circulation and the following month passed on to another.

In the fall a bowl of partridge berries or a pot of woodsy, evergreen ferns was given to each; and in the early spring, a few lily bulbs.

Sometimes a typewritten program of the next meeting was sent out, with the request that the shutin pray earnestly for the leaders and the success of the meeting. Occasionally it was possible to hold the missionary meeting at the home of the shut-in.

It was found that Grandma Blake and several others were fond of knitting. Before long, stockings, sweaters, and mittens found their way into the "box" for the missionary pastor on the western plains. Another knit reins for the

children and helped make articles for layettes. It was suggested that letters be sent with the articles. As a result, several long distance friendships were begun between a lonely invalid in the New England village, and a lonely minister's wife in the far frontier.

A member of the committee volunteered to "mind" Mrs. Brown's babies, so she might attend a meeting of the society—a real event in her life.

A big bundle of old magazines was carried to Mrs. S—, who was propped up in bed most of the time, but could cut out pictures, and paste them on cambric scrap books.

Little Marion Grey made gay colored beads out of magazine covers, and dressed dolls, provided by the society, for a Christmas box for a Southern mission school. The teacher of the school, on being informed about Marion, asked the children to write to her. The day the mail man left her a package of letters from "way down South," a happy look came into her eyes, which remained there for many a day, for she loved children, and had always wanted to be a teacher herself.

So little by little the good work prospered. A spirit of friendliness and fellowship, such as had not been known before prevailed in the church and society. And the originator of the plan felt that her long lonely days of illness had not been in vain.

EDITH SCAMMAN.

THE HOME LEAGUE

In one of the State Unions that form the constituent parts of the Congregational Woman's Home Missionary Federation, a plan has been developed for reaching the shut-ins and keeping them in touch with the missionary interests of the church that may prove suggestive to other workers. A leaflet prepared by the originator of

this plan outlines its form and pur-

pose as follows:

"For many reasons, there is a vast company of women who cannot attend the program meetings, and so neglect or refuse to become members of the local auxiliary. It is for the aged, the infirm, the invalid, the professional woman, the business woman, the mother of little children, in fact, for all shutins and shut-outs, that the Home League has come into existence.

League has come into existence. "The Home League is a department of the regular auxiliary, where the missionary interest is kept alive by means of literature and calls. A member of the auxiliary should be chosen director of the Home League. She should have helpers who will each month distribute the envelopes containing the literature among the four or five members of their respective group.

"While each Home League is free to use methods best adapted to its needs, it is suggested that some form of the Every Member Canvass be used for the invitations, and that each envelope contain but little literature, possibly three or four leaflets, a missionary letter, paper or magazine and pictures. If all envelopes contain different reading matter, they may be circulated among the members. Occasionally a shut-in may enjoy preparing a missionary scrap-book, or a box of missionary pictures illustrating some phase of the work. These will also be helpful for circulation."

This plan, which is both simple and practical, admits of many variations and adaptations. It provides a regular and systematic way of reaching the shut-ins without leaving it to the chance impulse of kind hearted members of the society. Mite boxes could accompany the envelopes in which the members of the League could place their gifts, and those who are able should be asked to aid in the

making of articles for missionary barrels and boxes, or to share in the preparation of material for the Societies' program meeting.

MIRIAM F. CHOATE,

General Secretary,

Congregational Woman's

Home Missionary Federation.

A SHUT-IN TREASURER

Is frail health a liability or an asset? No one doubts which he would choose. However, those of precarious health often live long and useful lives. One such I recall was from young womanhood confessedly frail, delicate as fine china. Everyone knew it, spared her, but she was not selfcentered, and tried to keep as well as possible so as to be the least care to others. She early discovered the limits of her strength and the regimen which best agreed with her. These once settled, her life was lived with least mention herself, and with constant thought as to ways of most effectively helping others within the limits of her strength.

She became the manager of her household of six or more. Though unable to attend half the meetings she became treasurer of the misionary society and for years was

corresponding secretary.

So it has turned out that one who was so frail that friends shook their heads ominously has for forty years been rendering the service of wisdom, of accuracy and of a facile, friendly pen. All about us, hearty men and women who could have carried her in their arms, have stepped aside or are the "late lamented." Always prudent, she continues prudent still, and having little strength has made it serve wonderfully, not in breadth, but in length and thickness.

WHAT THE "SHUT-INS" CAN DO FOR THE KINGDOM

Back of D. L. Moody and his wonderful work, which no mortal

can measure and which only an endless eternity can disclose, was a devoted "shut-in" who had been at the Throne of Grace pleading for the messenger to be brought to her beloved church.

The story is a familiar one. This Christian the shut-in had long been cut off from activity in the church and had given herself over to intercession for the work which was so dear to her and to her Master. She had read in those quiet hours in her home of the Spirit's quickening that had been manifest in the church at Chicago, of Moody's wonderful power with men, and she began to pray that Moody might be brought from Chicago to London to speak in the church that was so dear to her heart. She kept on praying week after week, month after month, and year after year. At last one day when her sister returned from the service she questioned her as usual about the service, the text, what the pastor had said, the people who had attended, and what was the attitude of the people toward the message of the pastor. On this day the sister said, "Oh, the pastor did not preach today. Such a wonderful man spoke. The man was very plain, and simple in his talk, but it seemed as though the Spirit was speaking."

"What was his name?" said the sister who had been praying for just that kind of a man to be brought to her church, "Moody,"

was the answer.

"Moody! Moody from Chicago?"
"Yes, Moody from Chicago."

Then the interceding "shut-in" knew that God had honored her prayer and had brought that man with his power and his blessing to the church for which she had been praying so long.

When I think of the service of the "shut-in" I think of my own precious mother as she sat in her chair, unable to place her foot upon the floor for years before her death. She was also unable to lie

upon her bed through many hours of the day and night and often in the middle of the night, during dark and silent watches, we were compelled to lift her into a chair where she might get relief from her bodily pain. The prayers that she offered during those days and years can never be counted, and their influence can never be known until the great books are opened. This work of intercession was not all she did. We used to bring to her room members of the congregation who were banded in society organizations, and there she would talk and work among them. We would bring together the neighbors in an evangelistic prayer service or cottage prayer meeting. There she would continue in her way to advance the Kingdom of Christ. Missionaries home on furlough, elders from the church session, the pastor and all who came testified that while they came to bring cheer and gladness and good wishes they went away as under a benediction, because of her continual communion with the Master. "She daily companied with Him."

It was while the Countess of Huntingdon lay upon a bed of pain and weakness that the Spirit of spoke to her heart and prompted her to call together the leaders and suggest to them the organization of a society to send the Gospel to the South Sea Islanders whose condition had touched her heart. To such a Society she pledged her influence and financial support. Soon the great London Missionary Society was organized and it sent out the artisan band to Tahiti, and later to different parts of the word a Moffat, a Williams, a Morrison and a Livingstone.

It is said that during the late war the whole of Great Britain was guarded from aeroplane invasion by a cordon of watchers along the coast, who day and night remained at their stations listening for the whirr and the noise of the aeroplanes in the distance. A Zeppelin could be heard many miles farther away by a blind man than by one who had all his faculties, and so these watchers along the coast were blind men whose sense of hearing was correspondingly acute.

In this day when the future of the Church and the missionary cause seems to depend upon the prayers of God's people, the army of reserves is certainly in the homes of our people, "shut in" from other activities. Perhaps the victory, that must surely come, will be brought by these "shut-ins" of Christ's army who give themselves to intercession.

Anna Milligan.

MY PRAYER PARTNER

From a Field Secretary who is being wonderfully used of God in enlisting many new workers and securing an enlarged support for the work, comes this inspiring story of how two lives have been joined in the service.

When I was in college I was

not interested in missions. The announcement of a missionary speaker in chapel services was a signal to me to make use of one of those ten precious chapel cuts permitted each girl for the semester. It was not so with my chum, a sunny, consecrated Norwegian girl. She had one sister in Africa and another on the home mission field, and she hailed the advent of every missionary speaker at chapel with the genuine joy of sincere anticipation. During her freshman year at college she, too, volunteered to give her life for definite Christian service. At Christmas time a very serious cold developed into tuberculosis. Consulting physicians shook their heads and said that it was not possible for her to live longer than a few weeks. Before she went to the train she took my hand very gently and said: "Helen, I want you to do the work in my place."

Such a thing was far from my thoughts at that time, but after Edith had gone, her message rested very heavily on my heart until finally it became very clear to me that there was a definite necessity laid upon me to give my life to Christian service. It seemed such a tragic thing that this gifted girl, who had so joyfully consecrated her life, could not live to realize her dream. Through her the call of God came to me very clearly. wrote her telling her that I would try to do double duty if, so long as God permitted her to stay, she would be the prayer partner who would intercede constantly for the work that we were to do together.

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Notwithstanding the verdict of the physicians, for five years this sunny faced college girl has lived a life of power through intercessory prayer. At the foot of old Cheyenne Mountain, near Colorado Springs, she has wrought wondrously, going before and following after in prayer my schedule of There have been spefield work. cial seasons of prayer for those most important days and for the hard problems.

In the front of my note book is always this poem, which adapted:

"Now send in my place, O Master, Someone I dearly love To the people who sit in darkness With a message from above. I have learned my own unfitness For the task I vainly sought. But others are ready and willing And the work will yet be wrought.

But since in the grand fulfilment. I still would have a share Choose one in my place, O Master, Whom on my heart I bear. Her work and her aspirations Her hopes my own shall be And around by the way of Heaven I'll reach each W. W. G.

When her hands are worn with labor, My knees shall be worn with prayer And to one who loves to listen, I'll tell Him every care.

And when on fields she planted She sees no quickening sign, I'll enter into the closet

And plead for power divine.

And if we labor together, Says one of the chosen band We'll reap and rejoice together Oh, the joy of that other land."

Her interests are world wide. In weakness her prayers and her heart are strong. There on the mountain with God she follows and shares in the field. Her physician said last spring that he could not understand her wonderful spirit and her intense interest in life. "She seems," said he, "to have something to live for and that keeps up her strength." "So it is," said she, "and I am so glad and so thankful that I have a great work to live for."

HELEN CRISSMAN.

INFLUENZA, PROMOTER OF MISSION STUDY

It all depends on the role you assign to the epidemic. There are few eyes sufficiently keen, however, to see the blessing through the disguise, and to proclaim the "flu" a promoter of mission study.

The Pacific Coast is often in advance of the East in missionary insight, also in foresight. From Miss Gertrude Schultz comes this story:

A "Church School of Missions" was conducted during the influenza epidemic in California last year. Just after the School had been organized the whole town was suddenly closed by the health authori-The pastor was determined that the mission study must go on. The more he thought about it, the more he was convinced that the "flu" might be made pro instead of anti mission study. Why should not all the people who were shut in have an exceptionally fine opportunity for a course of study at home? Accordingly, he announced his plans through the daily papers: Once a week—prayer meeting days—the mission study classes would meet in home units. Assignment questions and notes regarding the conduct of the study would be printed each week in the daily papers.

Each family at the hour named—prayer meeting hour—was asked to meet as a family unit to take up the study and discuss the ques-

tions.

Being about the only thing that had found a way out from being tightly closed, the mission study enterprise soon became town talk. There was a rush for books. The assignment questions and discussions were eagerly sought in the papers, and in that one church about two hundred "shut-ins" had a mission study course that was record breaking in both interest and attendance.

CARRY ON

"This program is too good to stop here," said one president of a missionary society; and this is how she carried it on:

She asked a girl who recited an especially lovely poem if she would make a call on a lonely woman who had been shut in for years, and who would be cheered by just that message.

She arranged that two women who sang a duet should sing it again at the Sunday afternoon

service at a hospital.

A dialogue that had been very effective simply had to be repeated at the home of a former president who was intensely interested, but who was encased in plaster of paris, following a fall.

She organized a "Reading Club" not to read to itself but to others. Every girl who joins offers to read to some one as assignment is made by the Committee. A careful survey of the community is made and a constantly up to date list kept. The pastor, doctors, nurses ane on the Consulting Committee.

The Woman's Foreign Mission Bulletin

Edited by Mrs. Wm. H. FARMER, Montclair, N. J.

THE EDITOR'S MESSAGE

 $T^{
m HE}$ rapid sale of our study book, "A Crusade of Compassion," leads us to believe that there will be an encouraging increase in mission study classes this winter and spring. There are many helps to assist leaders. "How to Use," will for ten cents suggest several programs for each chapter. The October issue of the "MISSIONARY RE-VIEW OF THE WORLD" is full of practical hints and information, including the Hymn by Mrs. Copen-

Here are two picturesque medical anecdotes to use in print or speech.

The Ringing Bells

In some of our city hospitals a bell is rung each time that an ambulance case arrives. Listen! there is a bell ringing at this moment. One bell—an emergency case. this bell has a distant sound—it is ringing in China. A man has fallen from a tree. There he lies, mangled and suffering. Why does not some one hear his groans? Where is the needed help, the physician, the ambulance? Ah! we are in China now; there is no physician here. Many look at him and pass on, leaving him to die. They do not know what to do and they do not care. The knowledge and

sympathy are in another land.
Clang! The bell rings once more, but in our own city. Ten minutes pass by; the man has been carefully carried into our city hospital. An anaesthetic is given, the X-ray is used, and the patient wakes to find a limb gone, but his life is saved and there is prospect of a speedy recovery. Why the difference in these two cases? The last bell rang in a Christian land, the first in a foreign country,

nearly all the physicians are here. But hark! two bells are ringinga surgical call. A hurried operation to save a life! Yes, but the operation will not be performed, the life will not be saved. That summons came from Siam, and there is no medical missionary at hand. What is the answer to the two bells? "Enough to do at home."

Three bells-how they startle! A medical case. Yes, a child in convulsions, but do not hurry. The sound of three bells comes from Africa. A witch doctor prescribes for her, a red-hot probe is pressed through her head to let the demons out. Well, they are gone, but the soul went with them. The child is at least free from suffering.

But I hear three bells ringing in the home land. It is a child in America that is ill—one of our own darlings. Soon the doctor comes. There is the quiet footfall of the nurse, the shaded lamp, and all that skill can do to relieve the little sufferer. One hour passes, two-yes, she will live! But this is Amer-Why this difference? God love American children best?

But four bells are ringing nowringing in the home land. Quick, doctor!

Hurry, nurse! Two lives depend upon your skill. It is a charity case, yet how careful the treatment bestowed on mother and child!

But listen! Four bells ringing out loud and clear from the zenanas of O, women doctors! you not see the agony, the foul treatment, the needed help? But there is no one to help. The child lives, but it is only a girl; the girl mother too, but only a life of misery, pain and contempt is in store for her, with no one to comfort, and no one to care.

O the ringing bells! It seems as if they will madden the brain and break the heart with their unanswered appeals. "Lord of the harvest, send forth laborers!" But how vain our prayers unless with them goes the answering cry, "Here am I, Lord, send me."

Woman's Missionary Friend.

AMEENABEE By Dr. Ida S. Scudder

Early one morning every one was busy in the hospital. The whiterobed nurses with the touch of blue in their uniform were going hither and thither, silently and swiftly, as there was much to do. The dispensary hall was filling fast and all were eager to be treated. In the outer waiting room stood a silent man, a tall Mohammedan of about fifty, with his gold and white turban and long silk coat. On the Gosha veranda a middle-aged Mohammedan clothed in dark purple stood awaiting her turn, and behind her, a tiny figure of a little girl bedecked in a lovely purple saree all covered with gold spots, a green jacket and vellow and fed skirt. Her face could not be seen for she kept covering it up, but now and again, she would peep out and there was the look of a frightened, hunted deer about her face. Ere long their turn came and when they entered the consulting room the tall man was called in also. He wished to consult us about his wife, who, he said, had not been well since the wee baby was born. I looked at the two women. Surely the older one was the wife, but no-we are mistaken. The little girl in purple and gold is the wife. Can it be possible? She is almost a baby herself, but we are again assured that she is the wife and mother. a frail, cringing child who shrank from our very touch. She needed very careful, tender treatment—that delicate child, and we were determined to do all we could to win her love and friendship, but it was hard

work, for she cringed and shrank behind the older woman whenever we came near. An operation, much suffering and many weary days in bed. Never a smile, and only a haunted look in those big, dark, liquid eyes. We tried everything, and at last a doll was suggested. We picked out the very prettiest one that had been sent out in the Sewing Guild boxes and took it in to her. I wish every one of you could have seen the change in that face. It was all aglow with pleasure and excitement. She reached out those little arms and took the doll and hugged it up to her cheek, and then she looked up, and a sweet, gentle smile lit up her face—her first smile, and we all felt so proud for we had been working for that smile for a long time. It was soon fol-lowed by others and before long her face was always wreathed in smiles. She went home to get strong and was told to come back again in a month's time. The days slipped by and one morning as I was on my way to the hospital I heard a silvery laugh, and looking I saw the most animated, excited purple and gold saree, and I wondered who it could Then I heard a little voice saying, "Oh, there she comes, there she comes!" and looking again I saw Ameenabee jumping up and down and clapping her little hands in the greatest glee. I hurried to her and she cuddled down in my arms in the sweetest, most satisfied The tears came as I held that little figure and she could not understand why there were tears, but my heart was too full for expression. What a change! What a contrast to the first day that I saw Ameenabee! After her second operation it was difficult to get past her room for one was sure to hear a little voice calling. She often had flowers to put in our hair or around our necks, or an orange tucked under her pillow which she would give us and beg us to eat, and she always wanted us to sit down just

a minute when we went out to say good-night. She was a universal pet and it made us all sad to bid her goodbye and it was hard for her to go. We hope to have her come back and see us again some day, but she lives in a distant village.

The words of the Master often come to my mind. "Inasmuch as ye have done it unto one of the least of these my children, ye have done it unto Me," and we sent up a little prayer of thanksgiving that the Master had given us the privilege of serving Him through one of these little ones.

THE DEPUTATION

The Federation of Women's Boards of Foreign Missions of North America has enlisted a remarkable group of women who are going this fall to the Far East to study certain institutions, types of work and problems in administration. A committee was appointed in May by the Executive Committee of the Federation to secure the aid of experts along various lines. results have been most gratifying. In addition to several Board secretaries and missionaries of experience selected by the Committee, President Pendleton of Wellesley College, Miss Conant, principal of Walnut Hill School, President Thomas of Bryn Mawr, Dr. Gertrude A. Walker, Dr. Marion E. Manter, Miss Ella F. Martien and Miss Bertha Harlan, have consented to serve and will sail early in November. When women of this type will take leave of absence from very important duties here and go at their own charges to study our Foreign Missionary problems it emphasizes the growing sense of the dignity and importance of the Woman's Foreign Missionary enterprise. The rapid development of higher education for Oriental women, indicated by the opening of three women's colleges since 1914 in Madras, India, Nanking, China, and Tokyo, Japan, marks an epoch. These colleges are all under interdenominational support and control. Madras holds an international relation as well. In this college twelve Boards unite, six in Great Britain, one in Canada, and five in the United States. It is suitable then that these women specialists of varying communions, invited because of their rare ability and experience, should go out and bring back to us a report with recommendations.

President Thomas of Bryn Mawr, is making a tour of Egypt and India, and has consented to serve on the Commission there and report the Woman's College in Cairo and the colleges for women in Madras and Lucknow. It is hoped that she may also find time to inspect the medical schools in Vellore and Ludhiana as they are to be so largely dependent for their students on graduates from our women's colleges.

Dr. D. J. Fleming, now in India, has been asked to serve on the Educational Commission, and Dr. Walker and Dr. Manter will give special attention to the medical situation.

Two groups have already sailed,—Miss Mabel Howell, with Dr. Love, of the Methodist Episcopal Church, South, Mrs. Edgar Geil and Mrs. William Schell, of the Presbyterian Board, sailed in the summer. Miss Helen Calder of the Woman's Board of Missions, Congregational, Miss Nellie G. Prescott of the Woman's American Baptist Foreign Mission Society, Miss Josephine Ramsay and Dr. Josephine Lawney sailed September 18th.

These groups will all spend some time in Japan and as many as possible will return to Japan the last of January for a conference. Dr. Walker, Dr. Manter and Miss Calder will go on to India and Egypt. The Young Woman's Christian Association will be represented by one of its national secretaries, Miss Henrietta Roeffofs. Robert Woods of South End House, Boston will

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also serve on the Social Service Commission.

deputation is divided into groups which will take up the following study:

Primary and Secondary Education for irls: Miss Charlotte Conant—Chair-Girls: Miss

Collegiate Education: President Pendleton-Chairman.

Religious Education and Evangelism: Miss Helen Calder—Chairman.

Social Service: Miss Henrietta Roellofs—Chairman.

Christian Literature: Mrs. Edgar Geil Chairman.

Medical Work for Women in China India: Dr. Gertrude Walkerand Chairman.

Problems in Administration: Miss Nellie G. Prescott-Chairman.

Miss Prescott, Miss Martien and Miss Ramsay will later visit the

Philippines in the interests of dormitory plans for girls.

The groups will meet in Shanghai immediately after Christmas spend two weeks with a body of missionaries selected on the field for their special fitness and experience. Some of the Boards which have not sent out members have assigned certain well qualified women on the field.

As these groups of women go out as our representatives our hearts go with them. We are thrilled at the possibilities which are sure to develop through their first hand study and reports. Let us follow them with our prayers. They are truly a commission of good-will to these other nations in this new day of internationalism. Other deputations have gone, men and women who have studied their denominational interests, but this is the first of its kind, an interdenominational group of women. May God speed them.

Who's Who in the Deputation

Dr. Gertrude A. Walker, a well-known specialist in diseases of the eye, a graduate of Smith College, and the Woman's Medical College, chairman of the campaigns for the Woman's Medical College, Philadelphia, Pa.

Dr. Marion E. Manier, a graduate of Bates College and Woman's Medical College, resident at Bellevue Hospital, and

head of department.

Dr. Josephine Lawney, a graduate of Woman's Medical College, physician at Pittsburgh Tuberculosis Hospital. She will remain in China.

President Pendleton, of Wellesley Col-

lege.

Miss Charlotte Conant, Principal of Walnut Hill School for girls, Natick, Mass., and Trustee of Wellesley College.

Miss Ella F. Martien, Dean of Stet-son University, DeLand, Florida, will study dormitory systems for girls and

will remain in the Philippines.

Miss Mabel Howell, second Miss Mabel Howell, secretary of Southern Methodist Board, Professor of Sociology for seven years in a Woman's College.

Miss Helen Calder, graduate of Mount Holyoke College, and secretary of the Christian Association, secretary of Woman's Board of Missions, Congrega-

Miss Nellie G. Prescott, graduate of Wellesley College, head of Science De-partment, High School, Rochester, N. Y., later secretary Woman's American Baptist Foreign Mission Society.

Mr. Robert A. Woods, head of South End House, Boston.

Miss Henrietta Roellofs, national secretary of the Young Women's Christian Association, especially chosen for her ex-

perience in lines of social service.

Mrs. Edgar Geil, graduate of Wellesley College, member of Philadelphia Board of Presbyterian Church.

Mrs. Wi'liam Schell, graduate of Smith College, member of the New York Board, Presbyterian.

Miss Bertha Harlan, secretary of Northfield Girls' Conference,

Miss Josephine Ramsay, graduate of Smith College, secretary for Young Women's Christian Association, will assist the Social Service group, and study possibilities of community music.

The route will be from Pacific ports to Yokohama, through Japan to Peking, Tsinanfu, Shantung, (if conditions permit), to Hankow. Kiaukiang, Nanking, Shanghai. A part of the group will return to Japan via the Philippines and the others will go on to India.

Please make this a prayer list, remembering the deputation as a group and individually, asking that no harm may befall them, that they may be blessed in their own spirits and that they be guided in all their deliberations and reports to the furtherance of the Kingdom of God.



NORTH AMERICA

Open Air Work Among the Jews

THE Chicago Hebrew Mission in its Open Air Campaign among the Jewish people, has used a Gospel auto this summer and the students of the Moody Bible Institute held meetings in one of the three large Jewish districts of Chicago nearly every night, and often on Sunday afternoons. Between May 25th and October 1st, 138 meetings were held, and approximately 42,450 people were reached with the Gospel The audiences averaged message. from 200 to 400, and on several occasions there were as many as 800 present. Large numbers of tracts and Gospels were distributed, and personal conversations were held with many Jews.

Many showed that they were anxious to listen to the preaching of the Gospel and good order was maintained with the assistance of the po-At times men made hostile demonstrations, but a Jewish wo-man said, "Do not be discouraged, even though you have things thrown at you, for the people are thinking Your preaching caused me to become interested in Chris-

tianity."

Russian Mission in Baltimore

THE story of the Russian Mis-I sion in Baltimore is an interesting one. Just before Christmas, 1917, three students of the Rus-sian Bible Institute of Philadelphia walked into the office of Dr. W. H. Baylor, Superintendent of Baptist Missions in Baltimore, and acquainted him with three striking facts: (1) there were 3,000 Russians living in Baltimore; (2) there was no evangelical mission work them and (3) the three students were ready to spend their vacation in organizing mission work for them.

Dr. Baylor rose to the occasion and offered the use of a hall, and thus the Russian Mission began. When the vacation period ended, the students returned to Philadelphia, and other students went in turn, until a permanent work was established. From an attendance of about twenty-five at the initial meeting, the numbers have grown to 200 and There have been fourteen confessions of faith and eight have been baptized. Five are studying at the Philadelphia Institute and one is back in Russia proclaiming the Gospel in that dark land.

Giving to Missions at the Moody Church

T the Fourth Annual Missionary Rally of the Moody Church congregation, Chicago, five thousand people were present and the offering and pledges for world evangelization amounted to nearly forty-four thousand dollars. The Ushers' Band gave \$7,500, the Young Business Women's Class \$6,000, the Christian Companionship Club of young people, \$1,800, the Young Women's Bible Class \$1,450, the Moodv Church office force \$1,300. amount of gifts ranged from fifty cents to \$1,000, while several people threw their jewelry into the offering.

One hundred and fifty young people answered the call for volunteers to go as missionaries to the regions

beyond.

One Result of Rural Surveys

NE benefit of the international missionary surveys, now under way at home and in foreign lands, is the discovery and publication of facts showing neglected areas and over-occupied fields. In eastern New York State—not three hundred miles from the headquarters of Home Mission Boards-one region was discovered where there are nine

churches without a minister. These churches are Wesleyan, Baptist, two Presbyterian, three Methodist and two Disciples. Some of the buildings are in good repair and others are dilapidated. Two maintain small Sunday-schools but most of the organizations are practically dead. The valley eight miles long was once full of life, but is now dormant. Strong drink has caused degeneration. Few of the people knew what was meant when asked as to their denominational preference, and the children did not even know the Lord's Prayer or the Ten Commandments. Some of the parents had never been married,

No Church for Twenty-two Years

INDIAN CREEK, in Jackson county, Tennessee, is said to have been without any regular religious work for twenty-two years until one year ago when a Sabbath school was organized by a Sunday-school missionary, S. A. D. Smith. Following a week's series of meetings last September, there were twenty-four conversions and eighteen accessions to membership in the mission which is conducted as a branch of the New Bethel Church.

Christian and Missionary Alliance

THE Christian and Missionary Alliance is at work in sixteen foreign fields and is preaching the Gospel in twenty-two foreign languages. During the first four years of the war it sent out eighty new missionaries, added 214 new native workers and occupied 226 new stations and out stations. This agency is the only evangelical mission in French Indo-China, where there is a population of 20,000,000 people.

Changes in Order and Worship

THE Commission on Revision of the Protestant Episcopal Book of Common Prayer has published a report which has been submitted to the General Convention of the Episcopal Church. It suggests an abbreviated version of the Ten Commandments; introduces prayers for the President, and for the army and navy, for social justice and "for every man in his work." It also recommends a prayer for the dead, which the Church of England rejected at the time of the Reformation. It also makes provision for faith healing. Most of the changes seem to be a revival of usages condemned by the leaders of the English Reformation.

The Religious Needs of the South

IT is estimated by Dr. J. W. Gillan of the Southern Baptist Convention that there are thirteen million people in the southern states who are in need of the Gospel of Many of these are doubtless within reach of evangelical churches, and others live in out of the way communities where there are very limited opportunities for instruction,—religious or Many of them are colored people who profess a type of Christianity that is only a step removed from paganism. Dr. Gillan reports seventy-four county seats that are without any churches or meeting houses. These county seats set the pace and the standard for other towns in the county, and here men gather for business, and for legal and political reasons. There are also innumerable churches in the South that need strengthening.

The Bible in the Far West

THE American Bible Society reports that one of their colporteurs at the age of fifty-seven is still tramping the country with his supply of Bibles, reaching places which most people would consider inaccessible. His field is a section of the west which includes the Rocky Mountains and the Sierra Nevadas. Fearing neither man nor beast, he carries no weapon, but travels equipped with a quilt, a water bag and a little food. His only companion is a Scotch collie. He and his

dog bivouac under the stars or in the snows, share the same food and

drink or go hungry together.

He has crossed the Mojave Desert on foot, 112 miles of sand and sun, and has sought out the lonely places from Kansas to the Pacific and from Mexico to Canada, with the one object of distributing Bibles to those remote from civilization.

Bible Society Record.

Virgin Islands Reveal Their Needs

THE War and its attendant problems have turned attention from the Virgin Islands, or Danish West Indies, which the United States purchased a few years ago. Recently, some unsatisfactory conditions have come to light in this new territory.

Danish customs, Danish laws, Danish methods of judicial procedure, are still in vogue in the islands. The natives own but three per cent of the land. The rest is owned by Danes or by those to whom the Germans have transferred title. An income of \$300 per year is required in order to exercise the right of suffrage. Under this only 321 people in the islands can vote.

One great need is a law that will enable the people to acquire land. The Americans, since their occupation, have done considerable work along lines of sanitation. Apparently there has been no improvement as to education. The people are pleading to be Americanized.

LATIN AMERICA

The Indians of South America

WHILE the history of the North American Indian is generally known, and the Incas of Peru have attracted interest because of their unique civilization, very little is known about the aboriginal Indian population of South America. Thousands of them have never even seen a white man, nor ever heard the name of God, and the outside world is to them a blank. As nearly as it is possible to number them, they probably exceed three million. Many

have proved themselves capable of culture, while others show signs of having once been much higher in civilization. They are not citizens: they are merely outlaws in the eyes of the government, which seems content to hold them in check if they chance to appear within civilized bounds.

The South American Missionary Society (Church of England), has tried all possible plans to reach these wild tribes, with appreciable success. The Paraguayan government has agreed to admit Christian Indians to full rights of citizenship. Laws have been passed relating to the drink traffic. The Argentine and Bolivian governments are also friendly to missionary work.

Religious Degeneracy in Mexico

IF the papers of Mexico should publish a program of a Protestant Church Convention somewhat along the following line, it would be characteristic of the order of events at a great festival of the Virgin of Guadalupe, the Feast of the Conception, or of any of the religious festivals of Mexico.

"Morning Worship, Bible Study, Quiet Hour, Discussion on Sunday School Methods, Christian Endeavor, Bible Work, Missions, and Evangelism.

"There will also be Horse Races, Cockfighting, Bullfighting, Balls, Raffles, Roulette, Monte Games, Lotteries and Open Air Saloons.

"Drunkards, gamblers, sharpers, women of bad life are welcome. There will be special trains running."

The same customs prevail in Panama and farther south. The local priest often arranges for the bull fights, cheap vaudeville and the gambling resorts.

Record of Christian Work.

Chile Distillers Favor Prohibition

IF the sentiment which now seems under way in Chile continues to grow, the United States may not be

the only "dry" nation on the western hemisphere.

The Chilean Government recently enacted laws restricting the making and sale of liquor, and this has brought the question of total prohibition strongly to the front. Chilean distilleries represent a capital of some 12,000,000 pesos, and many of them have accessory industries engaged in the manufacture of food. Some Chilean leaders are advocating that the importation of liquors be prohibited entirely.

Even some of the distillery owners are reported to favor a "dry" nation. These say they would prefer to transform their plants into some utilitarian industry, such as the production of liquid fuel or ether.

American Methods in Uruguay

CHILD welfare work has made little progress in Uruguay as yet, but Dr. Alice Armand Ugon of Montevideo, an expert in children's diseases and head of the children's clinic at the University of Montevideo, attended the international Conference of Women Physicians held in New York September 15 to October 30. While in New York Dr. Ugon made a special study of the Children's Bureau, and at the request of her government will organize a Child Welfare Bureau for Uruguay upon her return.

EUROPE

Methodist Union in England

DRELIMINARY agreement Methodist union in England is practically complete, and although it may be three years before the legal details are arranged, the outcome seems assured. There are three denominations to be combined in this merger-the Wesleyan Methodist, the Primitive Methodist and the United Methodist Churches. A serious obstacle to a united Methodism in America is the attitude of the Methodist Church, South, which declines to participate in any union induding Negroes.

French Mission in London

THE Mission to French-speaking people in London has just completed its fifty-eighth year. All the agencies of the Mission show en-Two hundred couraging results. children, representing eight different nationalities, have been under tuition and nearly ten thousand governesses—French, Swiss, Italians, and Swedes-have at various times made use of the Bienvenue Home. obtaining situations in Protestant families. Many French-speaking Belgian refugees in London entered heartily into the Mission's activities and have now returned to their own country with a deeper understanding of Christianity.

The Christian.

Christian Federation of French Students

THE French Students' Christian suffered severely through the War. Of the seven hundred members in 1914, 143 have fallen in battle. But the present forces have now increased more than one hundred per cent, and the Movement gives promise of being an important factor in the evangelization of France.

There is an extension of the work among women students and school girls, which has grown to include twenty-six Associations and 480 New activities are conmembers. stantly being opened up, in the realm of social service, vacation camps, and other avenues through which the Spirit of Christ is brought into common relationships. In Algeria, a member of the Federation whose military duties have called him there, has organized a group of Arabs and Kabyles, and is teaching them to know Christianity.

French Protestants as Leaders

"SALT of France" is the sobriquet used to describe French Protestantism by the late Emile Faguet, though not a Protestant himself. A recent publication, "Handbook of French Protestantism," reveals how these people have stood at the head of the achievements in art, science, education and reform, and as evidence cites such names as Curie, the physicist; Bartholdi, who designed our Statue of Liberty; Baron de Stael, who first protested against the slave trade; Jules Siegfried, who led in factory legislation and many others equally well known.

In spite of their diminutive numbers (about 800,000 out of 40,000,000), French Protestants today support over fifty orphanages and as many homes for the aged. In Paris alone, where they are but one in twenty-five of the population, they maintain not less than sixty benevolent institutions besides their purely religious ones.

A Christian Leader in Spain

REV. CIPRIANO TORNOS, who died recently in his 86th year, was at one time a court preacher in Spain. He threw all his energy into the fight against religious freedom in that country and especially against Protestant teaching. But one day a devoted Catholic brought a few Protestant tracts to Father Tornos in the confessional. These were promptly confiscated by the priest, but upon reading them he was so much impressed that he sought for more, and through these tracts he was turned from Catholicism to evan-gelical Christianity. As might be supposed, his conversion aroused bitter denunciation and his chapel was dynamited by fanatics. However, he continued to publish and distribute Christian literature throughout Spain and for more than forty years was an ardent member of the Evangelical Church in Spain.

Protestantism Threatened in Transylvania

HUNGARY, although ranked as a Roman Catholic country, has two and a half million members of the Hungarian Reformed Church, the second largest Presbyterian body in the world. Large numbers of them live in Transylvania, which borders on Roumania, and is claimed by that nation on the ground of racial affinity. Roumania is overwhelmingly Greek Orthodox in religion, and does not enjoy a reputation for tolerance toward other beliefs. It follows that the Transylvania Protestants fear with some reason that they may be severed from their Hungarian brethren, and be deprived of religious freedom.

Lost Children of the Urals

LITTLE colony at Lake Turgoyak in western Siberia is fairly swarming with the twelve hundred children who have been rescued from the Ural Mountains, where they had run wild since being deserted by their teachers and guardians in the turmoil of escaping from the threatened sweep of Bolshevism. Throughout the countryside, these little wanderers had been starving until picked up by the American Red Cross and placed in the care of its six workers at the colony. This colony is situated seven miles from a railroad and is bordered by a number of houses whose owners have fled. Through the cooperation of the Russian authorities, the site and the houses have been secured for the use of the children. They will be fed. clothed and educated.

MOSLEM LANDS Armenia's Last Call

HON. James W. Gerard, chairman of the American Committee for the independence of Armenia, has issued the following appeal to Christian America to save Christian Armenia:

"Two hundred thousand Armenians fought in the ranks of the allied and associated armies. One million Armenian men, women and children have been slaughtered by the Turks because of their fidelity to the faith and cause of America. And now at this, the most critical juncture of her history, Christian Armenia makes a supreme call to

Christian America. If we permit the Armenian people to be exterminated, the Christian Church will be dishonored forever. An Armenian State in Asia Minor is bound to be a decisive factor in the task of civilizing the peoples of Near and Middle Asia, and it is also the best guarantee against the dangers of Pan-Islamism and Pan-Turanianism. Christian Armenia will be a watchdog of Christian civilization in the East. We must save her.

American University at Cairo

CAIRO, the intellectual center of Islam, is a city of 750,000 inhabitants and the capital of a country of 12,000,000 people. It is more progressive than any other Oriental city; papers are published there that are more influential in the Near East than are London papers in England and Paris papers in France. In Cairo is the great Azhar University for Moslems, with its ten thousand students from every part of the Mohammedan world.

Protestant Christians have long maintained lower grade schools in Cairo; and Greeks, Catholics, Jews, Copts and Armenians have all conducted schools; but the great need for this Moslem stronghold is a modern Christian University to train Egyptian young men in Christian Such a University is the one planned by Dr. Charles R. Watson, who was born in Egypt and whose father was a pioneer missionary in that field. While the War temporarily halted the plans of Cairo University, things of incalculable value were accomplished by the four years and a half of world conflict.

(1) The political power of the Turk was destroyed, and therefore the temporal power of Mohammedanism. This ushered a new spirit into the Moslem world.

(2) A new value has been set upon Western learning. The Arab has become conscious of the im-

potency of his Oriental learning and civilization. He realizes that to escape stagnation he must possess Western learning.

(3) Egypt has become a British Protectorate instead of merely occupied territory. Great Britain will now be able to plan for the uplift of the people by methods that are more progressive and modern.

Ground for the University has been purchased in Cairo, plans have been drawn for the buildings, a curriculum has been outlined and a faculty secured. Dr. Robert S. Mc-Clenahan, for nine years President of Assiut College, Egypt, is to be the head of the collegiate depart-The immediate need is for ment. funds to begin the work. This can be secured only as men and women who are God's stewards shall feel the call to supply the means for equipment, endowment and for running expenses.

INDIA

Freedom of Worship Under British Rule

MONG the witnesses before the A British Committee on the India Reform Bill was Mr. A. H. Chowrryappa, representing the Indian Christian Association of Madras. He said that of all the innumerable blessings of British rule in India, none had been more prized than freedom of worship. If the protecting hand of British rule were to be gradually withdrawn, it would mean the handing over of power to a priestly caste, who for long ages had subjected the people to the most shameful indignities. It was untrue to say that the caste system was breaking down in India. Christians were not allowed to stand erect before a Brahman; they were not allowed to live within the villages; they were not allowed into many public schools; and they were not allowed to draw water from the village well.

The Christian.

Training Christians in Hyderabad

HYDERABAD District has two coeducational schools, a High School, where the boys take care of the garden and the girls cook the food, wash and mend the clothes; also a primary school of nearly a hundred boys and girls. This district has also three training schools for Christian village workers.

The Hyderabad Bible Institute is the higher grade and is at present full to overflowing of men and women who have been out on trial, have made good and are returning for further education and training. The two other schools are at Yellandu and at Narsingpet, and are steadily hewing diamonds in the rough.

How Much Is in a Name

THE American Board Mission at Madura can furnish concrete illustrations of the transformation wrought by the Gospel. With obvious propriety, the spiritual change which the outcastes experience is proclaimed by a significant change of name, as for example:

Mrs. She-Devil becomes Mrs. Happiness; Mrs. Whitewoman, Mrs. Jewel-of-Religion. Mr. Nosepricked is transformed into Mr. Servant-of Jesus; Mr. Worm becomes Mr. Fulness (suggestive of Christian experience); Mr. Beggar becomes Mr. Child-of-the-Church; and Mr. Blackman, Mr. Eye-of-Wisdom.

Idol Worship Falling into Disrepute

MANY people in the central provinces are abandoning their faith in heathen gods because of suffering in sickness and famine. A Methodist missionary of Basim, touring through some of the villages, said to the people: "You have seen little children making men of mud, and pretending to feed them and give them flowers, etc., and then, when dinner time comes they wipe it all out and go home. That is just the way you are in your idol worship."

Two years ago that missionary would have suffered violence, but in this case several admitted the force of the analogy, while others merely laughed and said nothing.

Christian Advocate.

Salaries of Indian Workers

N Indian Christian catechist thus A notation of the war affected his living conditions: "My salary is eleven rupees a month, but after paying all my dues to the mission I have only seven rupees and a few annas left. I get about one and a half rupees a month from school fees. I have about a quarter share in an acre of rice land, from which we get less than two months' supply of rice in a year. I have a wife and five children. Cloth is two or three times what it was in price; rice is only two and a half measures for a rupee, and my entire salary is about nine rupees for a month."

The Missionary Herald.

Christian Poetry in India

THE PANJABI village Christians sing the metrical Psalms on their way to weddings and funerals, and at all other occasions that have to do with family life. The life of Christ from St. Luke's Gospel has been put into Panjabi verse, and is sung with eager fervency. From one of the villages a singing party, full of evangelistic enthusiasm, went out to the nearby non-Christian communities and sang the story of Christ's life. Constant repetition is a feature of their music, a wise arrangement in view of the great majority of villagers who are unable to read.

Bibles in Burma

BURMA, although it has only about 12,000,000 inhabitants, has so many different tribes that a hundred different languages, to say nothing of dialects, are spoken within its boundaries. In fifty-one of these languages the Gospel is being

supplied by colporteurs of the British and Foreign Bible Society.

As a rule the Burmese colporteur is not a very well educated man; yet his replies to inquirers and objectors are often very much to the

point.

"Dogs' books," said a scornful young Burman, wearing English boots and carrying an English walking-stick, as he passed a small crowd of village folk listening to the colporteur. "Yes, dogs' books, if you call them so," said Colporteur Mg. Thwai, "but even dogs have sense to know where food is buried." Then, with a twinkle in his eye as he looked down at his own homemade wooden slippers, "and young men who adopt English costume should not jeer at English books."

Curious reasons are sometimes given for refusing to purchase the Scriptures. "Don't buy those books," exclaimed a looker-on. "All who read those books become Christians, and all Christians have to go to the great war." Others are more blatantly superstitious. "If you so much as touch the books," said an Arakanese woman, "our god will send sickness to the family. If you read them, he will send an earthquake."

The Bible in the World.

CHINA

Nationalizing the Chinese Church

TENDENCY seems to be grow-A ing among the Chinese to drop formal connection with missions and found independent Chinese churches, such as the one in Tient-sin. of the problems connected with it centers about the attitude of Christianity toward ancestor worship, and all that practice involves. Chinese leaders feel that whatever is good in this custom should be preserved, and that for whatever seems inconsistent with Christianity some substitute should be supplied. In many places Easter Day is now set apart to a memorial service to the dead. In some churches tablets are erected to members of the church who have

passed on. In place of ancestral tablets many Christians are carefully preserving and placing in prominent places in their homes pictures of those who have died. All these and other adaptations to Chinese conditions are indications of promising virility and power of adaptation in the Christian Church.

By-Product of the Plague

URING the plague prevention work in some of the provinces of China, the fact was brought home to the authorities that in many instances the proclamations they had posted in infected districts were valueless, because large numbers of people were unable to read. outstanding proof that illiteracy is an obstacle to safety and progress so forcibly impressed the governor of Shansi that he has applied himself to a solution of the problem. He proposes to make attendance at school compulsory, and all the temple property in the city of Sinchow is to be sold and the money realized will be devoted to the building and maintenance of schools. The significance of this from a religious standpoint is apparent. Every Chinese city of any importance has a temple devoted to the worship of the deity supposed to be the protector of that particular city. The patron deity of Sinchow, together with other less important gods, was locked up in one room in the temple, the rest of the building being converted into class-rooms for the school. No public outcry resulted, nor has any disaster occurred. If the crops are large, and all goes well, the case against idol worship will be won.

A Singing Colporteur

COLPORTEUR Lo Lau, in the Chinese province of Kwangtung, has sold over 16,000 Scriptures in twelve months. He is fond of singing, and uses this as a means of advertisement. As soon as he comes into a street, he begins to sing

some Gospel song, and soon a crowd of people gathers about him. When the song is finished, he begins to preach, telling his audience enough of the Gospel story to arouse their interest, and then he starts selling Gospels in print. His spiritual zeal is blended with business shrewdness, and he wins people wherever he goes.

Bible Society Gleanings.

Chinese Concordance

DR. FENN'S Chinese Concordance of the entire Bible is almost completed, and it is hoped that the book will be issued by the end of 1920. The new Concordance will have the following advantages: it is based on the latest revised Mandarin version, is all in one volume, and is not so exhaustive as to prove impractical for the average searcher The book has been of Scriptures. much delayed on account of the additional work necessitated by the recent re-revision of the New Testament.

The Tibetan Borderland

DEV. ROBERT FITCH, secretary A of the Hangchow Union Committee, who has lately arrived from China presents a lantern lecture entitled "To the Tibetan Border-

land." Mr. Fitch says:

"In the Tibetan borderland there is an unparalleled opportunity for missionary work. One should begin with the families of the local chieftains who control each a score or more of walled towns, some of them almost inaccessible on high mountain peaks. By studying their needs, helping them in their agriculture, dairy culture and mining, together with giving them the Gospel, one would have almost an unlimited opportunity for influence for good. mere preaching of the Gospel without the giving of practical help would be like presenting to them a disembodied spirit. The spiritual is fundamental, but Christianity must

carry with it practical sympathy and help if it wishes to develop the power of appreciation of its higher truth.

JAPAN—CHOSEN Light That Cannot Be Hid

THE Christian village of Chausubara in Hyuga stands out as a shining example of what Jesus of Nazareth taught and lived. Okayama Orphan Asylum is located there and its 270 cho of land is divided into nine plots each with a cottage, house-mother and family of twelve or thirteen children. There is primary school on week days and Sunday-school on Sundays. are the homes of those connected with the work—the teachers and others in charge of the institution; and in addition to these are thirty homes of the Asylum graduates, in most cases both the young father and mother having been trained in the Orphan Asylum. They earned their little piece of land and were helped to build their home, adding to land and buildings as time went The police stationed in this village found theirs a superfluous job and were transferred elsewhere. The village is known for miles around for its high ideals.

Japan Evangelist.

Christian School's Wide Influence

OLDEN GATE SCHOOL AT J Nagoya, Japan, radiates wholesome influence in more than one direction. Mr. Ichimura, the principal, has been in practical charge of the School for five years, and puts into effect many valuable ideas. For example, the large and centrally located school chapel was not being used enough to satisfy Mr. Ichimura, so that some years ago he began gathering subscriptions to support a popular lecture course in the build-As the speakers are usually Christians, they often get in a ringing Christian message to back up and base their moral propositions.

Another measure, introduced by

the principal, was a limited form of student government. A leading newspaper of Nagoya published a series of editorials contrasting the fine free atmosphere of the school "which develops the pupils naturally brings out the best that is in them" with the management in government schools "which turn out, not men, but manikins."

Christian Observer.

Oita Newspaper Evangelism

REV. ALBERTUS PIETERS, of Oita, during the past seven years has developed newspaper evangelistic work in Japan, which has branched out in a variety of forms, and has been the means of extending a knowledge of Christianity in the out of the way places of Japan. On the eve of his departure for America on furlough, Dr. Pieters sends some interesting facts about this work.

There are now more than three hundred members enrolled in the Loan Library Association. The colporteur of the Association has not been idle, and has sold an average of hundred books and tracts monthly. The attendance at weekly meetings where weekly printed sermons are used, in the absence of any preacher, is now regularly over sixty every Sunday, and sometimes rises to seventy or eighty. In one of the places where this is done there are now thirteen candidates for baptism. The amount taken in for books sold during the first six months of 1919 was larger than for all of last year. This does not mean financial gain, but is very significant as proof of a widening constituency and increasing evangelistic influence. On account of great advance in the cost of printing and advertising, the newspaper work has been temporarily suspended, but all other forms of extension work have beeen actively carried on.

What Japan Reads

SCRUTINY of the list of 24,-A 448 books published in Japan

in 1915 reveals some interesting side lights on the subjects which are receiving the attention of Japanese For example, books on readers. industry head the list, with 6,697 volumes; politics comes next with 6,132 titles, while books on religion number 2,895. Japan evidently begins to realize her need of religion, if an advance over the number the previous year can be taken as significant. Educational subjects reach 2,696 and general literature, 2,210 much of the latter being of a debasing nature.

Christian Literature Sought in Korea

LL KINDS of devotional, biographical and theological books, commentaries, books on Sundayschool organization, and magazines are in demand at present in Korea. In the hope of supplying this demand, more than thirty small Christian book stores have been opened in various parts of the country, entirely aside from the regular mission book rooms.

Another comparatively recent development has been the launching of two Christian magazines, The Theological Review, a quarterly, and The Bible Magazine, bi-monthly.

Exodus of Koreans Into Manchuria

DURING these days of trial in Chosen, many Koreans are migrating into Manchuria. Three hundred thousand of them have settled in North Kando and some 200,000 in West Kando (Manchuria). Rev. W. T. Cook, a Presbyterian missionary in Mukden, reports that there is an unusual opportunity of Christianizing that land through these Koreans, most of whom are Christians. The American Presbyterians (U. S. A.) and the Scotch Presbyterians have a joint work in Hinking, the strategical center of the West Kando field, and there are there 40,000 Christians and 40 self-supporting sta-Yongjung, the central tions. At station of North Kando field, there is an encouraging work of Canadian Presbyterians. The climate is extremely cold in winter and the immigrants have suffered greatly from cold and hunger. Over 75,000 Koreans have crossed the Yalu river into Manchuria during the past year. There has been a great scourge of influenza among them and the work of the missionaries has been impeded in many ways, but the outlook is bright if the church at home will rise to the opportunity.

AFRICA

A Century of Christian Work in Sierra Leone

'T is an "eye opener" to the average tourist to Sierra Leone—too apt to judge a place by the types around the harbor-to find a cathedral near the wharf, whose clergy possess the degree of either M. A. or B. A. Furan excellent thermore, university stands just outside the town, and a large number of African students avail themselves of its privileges. Christian work has been going on in Sierra Leone for more than a century, beginning with 1816. University degrees have been conferred upon successful students of Durham University for the past forty years. The Christian.

French Mission in Africa Transferred

THE Methodist Episcopal Board of Foreign Missions is to have control of a French Evangelical Mission in North Africa, accepting a suggestion to this effect by the French colonial government.

Supplanting the Witch Doctor

DR. James B. McCord of Durban, South Africa, is planning, upon his return to Natal, to open a medical school for Zulu young men, so that they may go out among their own people and set them free from their age long bondage to the witch doctor. The Zulus excel other African tribes in intellect and initiative, and Dr. McCord believes that this beginning will in time result in

the equipment of native doctors for all Africa.

The Zulu is keen for medical training, and is capable of receiving it. The young men and women who have entered European or American universities have shown that in ability they are little, if any, inferior to white students. The school proposed must be small enough at first to allow for individual attention to each student, and must comprise at least five years of intensive study.

Topoke Tribe and Christianity

A MONG the villages in the Congo region keenly alert to the Gospel are those of the Topoke tribe, an independent people along the south bank of the Congo river. The Christian agencies most effectively employed among them are the daily school and evangelistic services. At present, sixteen Topoke villages are under the care of native Christian workers, while a few other groups have erected school buildings and are expectantly awaiting the arrival of teachers. One of the Gospels and several hymns have been translated into their own tongue.

A cheering feature of this enterprise is the friendly rivalry in the matter of regular contributions for the support of teachers and evangelists.

Andrew Murray Memorial

THE missionary occupation of 200,000 square miles of territory in Portuguese West Africa is being mapped out as a memorial to the late Dr. Andrew Murray. The proposed field extends westward from the Zambezi to the Atlantic Ocean for a distance of 600 miles. It is under Portuguese rule, and comprises the largest unevangelized area south of the equator. It is impossible to make an accurate estimate of the population—probably between two and three million.

The plan provides for seven or eight principal centers at a distance

of 100 miles or more apart, each center to have a staff of six to eight workers whose chief duty, after learning the language, will be to The laying train native workers. out and equipping of each station involve an expenditure \$4,000, with further sums for stations with medical or industrial workers. The total amount needed for equipping, sending out and the first year's maintenance of forty workers will be at least \$125,000.

ISLANDS OF THE PACIFIC Japan and Vatican Discuss Missions

JAPAN has administered the Caroline, Marshall and Marianne islands of the Pacific since capturing them from Germany early in the war. Captain Sato Yamamoto, Japanese naval attaché in Rome, has now taken up negotiations with the Vatican in regard to German Catholic missions on those islands. Ιt was reported that the Pope favored an international corps of missionaries to supplant the German workers.

The Bible in the Philippines

T a recent luncheon given in A New York by the American Bible Society to the Philippine Mission to the United States, the Secretary of the Society, Dr. Wm. I. Haven, called attention to the fact that during the American occupation of the Philippines for the past twenty years the Bible had been translated into eleven languages and dialects of the archipelago and that two and a half million Bibles, or portions, had been distributed.

Mr. Manuel Quezon, President of the Philippine Senate and Chairman of the visiting Mission, spoke with enthusiasm of the results of Protestant Mission work among the Filipinos; and assured the representatives of American Christianity that, after complete independence, every. effort would be made to assist the various missions. Mr. Rafael Palma,

Secretary of the Interior and Mr. Jorge Bocobo, Dean of the Law School of the University of the Philippines, spoke with the same appreciation of Protestant Missions and the work of Bible distribution.

France and the New Hebrides

THE following letter has come to Rev. Frank Paton, a son of John G. Paton. The writer was a painted, naked cannibal twenty-three years ago, and as destitute of education as of clothing. The letter voices a protest against the turning over of the New Hebrides Islands to France.

"I, Iavis, desire to write this letter to you, Frank Paton. I have heard again that France wishes to take Tanna, but I do not desire France on Tanna. Formerly this land of Tanna was dark with all sorts of evil ways but the Lord Jesus sent you to Tanna with the help of the Holy Spirit to rescue me and Lomai and the whole people of Tanna. God has called away Lomai but I desire to say to you that if France comes to Tanna she will destroy the work of Jesus on Tanna. For this reason I do not desire France on Tanna. This is my word and the word of all the chief men of Tanna which I am saying to you, Frank Paton.

"Finished is my word to you. Farewell. The Lord Jesus keep you in your work."

The Presbyterian Witness.

Missionary Association in Hawaii

THE descendants of the early missionaries to the Hawaiian Islands have formed themselves into an association which now includes nearly 1,000 members. Most of these men and women are interested in the missionary work begun years ago by their ancestors, and aid the present day workers in every way pos-Rev. Henry P. Judd, one of the field secretaries of the Hawaiian Evangelistic Association, which is responsible for scores of churches and Sunday-schools in the islands, is

a descendant of one of these pioneer missionaries.

The Continent.

Missionary Prospects in Java

NEARLY every native of Java, if asked what his religion is, would reply without hesitation that he was an "Orang Islam," but in point of fact the religion of most Javanese is a heterogeneous mixture of Buddhist and Hindu rites, with a thin veneer of Mohammedanism. The average native is quite ignorant of Mohammedan faith—he does not eat pig's flesh, and there the matter His religion is more of a social and political factor in his life, which possibly explains his bitter antagonism to Christianity. The Dutch missionaries have solved this prob-1em by setting up separate Christian villages for their converts, as soon as there are enough to form a nucleus.

All the Java missions under the jurisdiction of the Established Protestant Church of the Netherlands-Indies include 25,000 Christians. In addition, the Methodist Episcopal Church of America has been at work in Java for fifteen years, the Salvation Army for twenty-five years, the British and Foreign Bible Society has work on a large scale, and there are other British and American missions. Java has a population of 33,500,000 natives, and only a beginning has been made in evangelization.

Deaths in the New Hebrides

THE rapid destruction of the people in islands like the New Hebrides is due chiefly to three causes:

First, foreign clothes to which the native is not accustomed. When wet, he does not change and so catches cold and contracts consumption. He also has no facilities for washing clothes properly and they become filthy. Very little clothing is needed.

Second, The lessened necessity for work due to the introduction of

foreign methods of cultivation of the soil. Too much food and too little work bring deplorable results.

Third, The white men's diseases and epidemics that sweep off the

people by hundreds.

To counteract these conditions, the natives must have technical, physical and moral education. Marriage laws should be observed by both natives and foreigners. Both native and Christian laws are now violated by the system of recruiting labor for the plantations. Boys and girls educated in mission schools come under evil influences on the plantations with disastrous results.

The natives should be brought more under Christian supervision. not only for intellectual and spiritual instruction, but for training in practical industries and for employment under wholesome conditions. Technical schools for industrial training would be a great help to both men and women in enabling them to become self-supporting. Another great need is for Christian planters, traders and builders who would endeavor to surround their employees with good influences and opportunities.

The joint French and British Convention for the New Hebrides is very unsatisfactory and all who are interested in the welfare of the natives hope for some better form of

Government.

GENERAL NEWS

The Palestine Bureau at Work

A CENTRAL Palestine Bureau of the Zionist Organization has been established, and will decide under what industrial, administrative and other conditions the forthcoming large scale colonization of Palestine shall take place. It will also serve as central agency for the regulation and organization of Jewish immigration into Palestine.

The whole Zionist organization has been recast and transferred to London since the close of the war,

and has been divided into five administrative offices: Political and Jewish Rights in the Diaspora, General Organization, Finance, Education, and Palestine.

The Palestine office will deal with the problem of colonization in all its bearings. Its work consists at present in preparatory labors and measures which will pave the way for drawing up a complete program of colonization in Palestine. office will undertake at once a systematic survey of agricultural Palestine to determine which areas should be put under cultivation and in what manner. This is but a small part of the varied work planned for the present year to prepare Palestine for the new nation waiting eagerly to return to its old home.

The Sunday School Times.

The World Friendship Alliance

A N American branch of The World Alliance for International Friendship through the Churches was organized last May with Dr. William Pierson Merrill as president and Dr. Henry A. Atkinson as general secretary. The offices of the organization are at 70 Fifth Avenue, New York. The American Alliance is a part of a world-wide movement. The International Committee of the Alliance met recently in Holland at The Hague.

The purpose of this organization is to foster just and friendly relations among the nations by means of conferences and an educational propaganda through the Christian churches, schools, the press, and proper legislation. The American Alliance will cooperate closely with the Federal Council of Churches, the Interchurch World Movement and other interdenominational organizations in the United States.

Cleanse the Lepers

During this year there will come many opportunities to think of the lepers and work for them.

One woman took into her Sundayschool class one of the little pig

banks made famous by the Kansas boy who supported "mother's tenth leper" by raising a pig and selling it for a sum sufficient to care for a leper for a year. The teacher knew the Sunday-school had many causes to be presented but she knew also that the Lord Jesus always found a place in His full life for the lepers, so she told the story of the Kansas boy and his pig and put the little bank down on the table for special gifts. began to come in every week. some one wanted to take the pig home for a week. On the next Sunday he came back well fed. money was taken out and the pig spent the next week in another home. In a short time \$25.00 had been given, and an interest in the lepers of the world had been begun in many homes that had never given a thought to the subject before. Such a bank with the story in a leaflet, may be secured on application to Mr. W. M. Danner, 156 Fifth Ave., New York City.

OBITUARY NOTES Isaac Pierson of China

REV. ISAAC PIERSON, for twenty years a missionary of the American Board in Yu-cho and Paoting-fu, China, died at Berkeley, Cal., July 16. Mr. Pierson was district secretary for New England of the American Tract Society from 1904 until November, 1918, when he resigned because of ill health.

A. B. Simpson of New York

THE honored founder and Presisionary Alliance died at Nyack, N. Y., October 29th, aged seventy-four years. Dr. Simpson was born and educated in Canada, came to New York in 1881, and in 1887 founded the Christian Alliance which came to include the International Missionary Alliance. This organization has sent out hundreds of foreign missionaries who are working in many lands. A Missionary Training Institute is maintained at Nyack.

The Spread of Christianity in the Modern World. By Prof. Edward C. Moore. 8vo. 352 pp. \$2.00 net. The University of Chicago Press. 1919.

As Professor of Theology and Christian Morals at Harvard, and President of the American Board of Commissioners for Foreign Missions, Professor Moore has unique qualifications for writing this suryev of the extension of Christianity from Apostolic days to the outbreak of the World War. It is the work of a student for students of history, Professor Moore relates the progress of Christianity to political expansion and educational advancement. After dealing with the early expansion of Christianity in the Roman Empire, he takes up Europe from the middle ages to the present day; the expansion of Christian civilization in America, Asia and Africa.

The second section of the book deals with the Christian movement in the various mission fields. It is a brief but thoughtful treatise by a broad-minded, scholarly student of world movements, their causes relationships. Many important topics are omitted or very inadequately presented: such as the Egypt Armenian situation, Arabia, the Chinese revolution, the Japanese political situation and the Indian Mass Movements. Malaysia, Australasia, the Islands of the Pacific and Latin America are very lightly touched upon; and modern missions in Arctic regions are omitted. In fact, the problems and progress of Christianity in the last half century are much less satisfactorily treated than are the developments of the preceding centuries.

Professor Moore concludes by saying: "Of the mere proclamation of the Gospel in all the world we have nearly made an end. Of the Christianizing of the world according to that Gospel we must sometimes think, in the center of Christendom or in the days of the Great War, that we have hardly done more than to make a beginning."

God's Responsibility for the War. By Edward S. Drown, D. D. 56 pp. \$.60, cloth. The Macmillan Company, 1919.

The subject of God's "responsibility" for evil and suffering is here discussed in the light of the great war. The discussion is chiefly concerned with the omnipotence of God. If God's power is not limited, why is it that He, a loving and good God, permits evil? Prof. Drown contends that we have often had false conceptions of omnipotence, and because of such conceptions "have made God responsible," attaching limits to His power in order to account for His goodness. The author maintains that even if there is a limit to the power of God, (he does not acknowledge that there is) it is rather a condition of His goodness and His greatness. Having established a universe of unchanging law for the benefit of man's moral development, His greatness of power is manifested in His selfrestraint in not interfering. Being a moral God. He cannot escape the risks that are inseparable from every moral adventure. The author pleads for the belief that goodness is itself omnipotent, and that believing in the God revealed in Christ, Who suffers with us, and in "the omnipotence that is-His alone—the omnipotence of a righteous and loving will," we can bravely work with Him, assured that He will help us to the end.

The book is logical, concise and interesting. It stimulates thought, even though the reader may not agree with all the conclusions.

The Opportunity for Religion in the Present World Situation. By Harry F. Ward. 12mo. 66 pp. \$.60 net. The Woman's Press, New York. 1919.

This after-the-war book deals with the "opportunity for religion to lead humanity into a better way of living." Prof. Ward looks to a common religious dynamic to make a world-democracy effective. He believes in Christianity as the religion of hope and of the social gospel, but he seems to base his hope in the power of the Christian ideal, rather than in the power of Christ Himself.

By Clelia D. Mosher, M. D. 12mo. 45 pp. 60 cents net. The Woman's Press, New York, 1919,

Dr. Mosher, the medical adviser If women at Leland Stanford Junior University, in this lecture has given some excellent advice to women on being "racially fit and at the same time economically efficient." She believes that a woman may overcome her physical limitations and cites the experience of women in the European war to show that they can fight and work under constant and nervous physical strain as efficiently as men. Mosher does not advocate women becoming masculine, but only that they attain the ideal of a perfect body as a suitable receptacle for a beautiful soul.

Forty Years in Burma. By J. E. Marks. Illustrated. 8vo. 307 pp. \$3.50 net. E. P. Dutton & Co., New York, 1917. Forty years (1859-1899) in the mission field is a long time—long enough to give a thorough knowledge of the people, long enough to note the influence of the Gospel on non-Christian people, long enough for tremendous changes to take place, long enough to test a man's value as a missionary. All of these advantages are manifest in this record of Dr. Marks' life and work in Burma. He was one of the great educational missionaries of the Church of England, and

founded St. John's College, Rangoon, which is now the leading educational institution in Burma. Some 15,000 pupils, including paupers and princes, came under Dr. Marks' remarkable personal influence.

The story of Dr. Marks' work is exceptionally interesting, as gathered by Rev. W. C. B. Purser, from documents left by Dr. Marks and from letters and reports. It is not a study of the Burmese or a dissertation on educational missions, but a simple, entertaining and stimulating story of the missionary's experience and observa-On the occasion of his first interview with King Mindon, Dr. Marks and some of his pupils were. ushered into the throne room and conversed with the king, while all the Burman officials knelt with elbows on the floor. Before the monarch were placed the "emblems of royalty," a sword, a gold betel-box and a gold spittoon. The King readily promised permission for Christian missionary work, and offered to give land and buildings for a church and Christian schools. He proudly refused contributions from outside, saying, "I wish no assistance in my works of merit." The king also promised that if his own sons wished to become Christians he would not oppose them.

Dr. Marks died in 1915 at the age of eighty-three.

The Making of the Church of England A. D. 597-1087. By Thomas Allen Tidball, D. D. 8vo. 227 pp. \$2.00. The Stratford Co., Boston, Mass., 1919.

This is the substance of a course of historical lectures given by the author to his classes in a Southern University. It covers in a most interesting and helpful manner the five centuries mentioned in the title, and shows clearly the parts played respectively by Kentish and Northumbrian Christianity and by the Irish, Scotch and British churches in the progress and development of English Chris-

tianity until at length the coming of the Nomans led to the definite union of the English Church with the Continental and Roman influences prevalent at that time. The book will prove a distinctly useful guide to those who wish to study this period.

The main objection to the author's position is that Wakeman's book is regarded as authoritative, when those who know English church history best are fully aware that it is written with a very strong bias against everything Protestant. It has been well described as " a novel with a purpose." Then, unfortunately, proofs of this book have been inadequately read, with the result that there are misprints of names and other terms, which are unworthy of so good and useful a work. In the second edition, which it is much to be hoped and rightly expected this book will demand, these errors should certainly be corrected.

Camps and Trails in China. By Roy Chapman Andrews and Yvette Borup Andrews. Large 8vo. 334 pp. \$3.00 net. D. Appleton & Company, New York, 1919.

This is a story of exploration into unknown and wild parts of Northern China, told by the leader of the expedition. He was sent by the American Museum of Natural History to explore and to collect specimens. His wife, who is an expert photographer, accompanied her husband, and secured some most interesting illustrations which are reproduced in this volume. The authors mingled with over thirty little known tribes, and secured a vast assortment of rare The book contains a record of many thrilling experiences during their journey of a thousand miles by caravan into districts where news of the outside world is said never to penetrate. It is natural to look carefully at the references to missionary work, especially because a missionary accompanied the authors on this tour. The impartiality of treatment of missionary work is obvious, together with a good deal of caution. Thus on one page it is said that the question of how much the missionaries are able to accomplish from a religious standpoint the "writers do not wish to discuss," though it is admitted that the missionaries are potent factors in the educational development of the people.

Reunion in Eternity. By W. Robertson Nicoll. 12mo. \$1.50 net. 292 pp. Geo. H. Doran Co. 1919. The editor of The British Weekly

The editor of *The British Weekly* has produced a delightful book pertaining to the future life. The work is eminently sane, and the treatment of the theme is suggestive rather than dogmatic. Sir Robertson Nicoll has a way of stating truth which makes a difficult subject clear, and at the same time carries conviction.

For those who have recently been bereaved this book will be not only a comfort, but a spiritual tonic. It cannot fail to stimulate faith, and quicken the desire of the reader for a more intimate fellowship with Christ here as a preparation for the wonders of the life which is beyond.

The rapid rise of spiritualism, caused by the war, and the natural desire of friends to communicate with those who have died, has led many into strange and unwholesome practices. The perusal of a book of this character is a corrective for any such inclination. Its sanity as compared with the vaporings of some publications on the them that are called according to His purpose."

Part one of the book contains a number of essays, most of which have appeared in *The British Weekly*. Each essay is complete in itself. The main conclusions are that the believers at death pass into the immediate presence of

Christ; that they are purified, enlightened, perfected, and that they have blessed reunion with those they have loved and who have gone before. In peace these souls await the Second Advent, Resurcetion and Judgment. The section closes with quotations from Tennyson, Dante, Luther, and others on the future state.

Part two is a series of testimonies on the subject of reunion with loved ones, grouped under relationships as parents and children, brothers and sisters, husbands, wives and friends. This likewise concludes with testimonies from history and literature. The very fact that the book is not formal in tone, or systematic in treatment, makes it the more easily read, and gives a sense of freedom and naturalness to the thought.

God Over All. By Dr. A. T. Schofield. 12mo. 109 pp. Pickering and Inglis. Glasgow, 1919.

These brief and rather sketchy written to bring chapters are brightness and cheer to those who are suffering or sorrowing. The aged especially will be pleased with this as a devotional book for the quiet hour. The busy pastor seeking for a little present to send to a shut-in, or to one who is deprived of sight, will find what he is looking for in this little work, for the key-note is, "We know that all things work together for good to them that love God, and to them that are called according to His purpose."

I Cried, He Answered. 12mo. 127 pp. Bible Institute Colportage Association. Chicago, 1919.

This is a compilation of remarkable and newly published answers to prayer. The circumstances are given in each case with a view to strengthening faith. They serve best who pray, and they serve while they are praying. This is the motive of the book. The editors have thought it wise not to

mention the names of those who report these answers, but they state that each case can be substantiated. This of course strengthens the impact made by the book. An index adds to its usefulness. The division into chapters, containing such headings as, "The Recovery of the Sick," "For Financial Aid," "Deliverance in Time of Danger," and "For Guidance," make an instant appeal to the reader. Such a collection is like a note-book of the results of laboratory experiments.

The White Eagle of Poland. By E. F. Benson. 12mo. \$1.50. 255 pp. Geo. H. Doran Co. 1919.

Poland has had a complicated history which is made plain in these pages. With real insight and perfect candor the author pictures the tangled situation, and shows clearly that Poland is of vital importance to the Allies. This unfortunate country, which played battle-dore and shuttlecock in history, is now to be a part of the cordon of states which are to thwart German expansion eastward. The danger, however, of falling under the influence of the Teutons has not passed, and the author makes this very real. He has given us a readable account of this Polish problem which has been called the most gigantic question of international politics.

The Realities of Modern Science. By John Mills. 12mo. 327 pp. \$1.50. The Macmillan Co. 1919.

This well named book for the general reader affords a picture of molecules, atoms, electrons, etc., in modern dress. There is no attempt at text-book style, but the effort is made to introduce the recent applications of science in a readable way. The plan of the author in the opening chapters is historical and social, while the remainder of the book gives the applications and relations of the forms of energy which are con-

sidered. For those who seek a non-technical introduction to modern science this volume will prove of interest. The analogies with the spiritual world, while not brought out by the writer, will be apparent to the reader whose mind is trained to observe such parallels.

Fundamental Doctrine of the Christian Faith. By Rev. R. A. Torrey, D. D. 12mo. 328 pp. \$1.40 net. Geo. H. Doran Co., New York, 1919.

Christians need to have truths of the Bible and the Christian religion restated from time to time by one who believes in them. Dr. Torrey, evangelist and teacher of Los Angeles Bible Institute, is well qualified to do this in a way to help young Bible students. He takes up the Deity of Christ, the Holy Spirit, Regeneration, Sanctification and other doctrines, so much discussed and so often misunderstood today.

Standing By. By Robert Keable. 8vo. 271 pp. \$2.00. E. P. Dutton & Co. New York, 1919.

This British Colonial Chaplain an African Missionary-gives us the benefit of his war time reflections in France and Flanders. They are human—too entirely human perhaps for a chaplain—but they give a man's view of the causes of "the desolation of English religion" and the remedy he believes will come in the reunion of the Christian Church. Chaplain Keable shows the good and evil effects of army life. "Nine Englishmen out of ten," he says, "no longer desire the religious system in which a special order of ministers is a necessity. All they ask of a padre is that he shall be a genial, all-round, broad minded, good chap, a smoker, not averse to a glass of whiskey and soda, athletic and a speaker who will speak straight out on common "sense things like clean living at bottom," duty, honesty, patriotism, gentlemanliness, good humor, broadmindedness." Chaplain Keable seems to be somewhat of this type, with additional emphasis on Jesus Christ as friend and the Saviour of men. His weak point seems to be that while he emphasizes the need for church unity and calls attention to some very real failings of the Church, he does not point out the real basis of Christian unity, surrender and loyal obedience to Jesus Christ in letter and in spirit.

Dr. Elsie Inglis. By Lady Frances Balfour. 8vo. 264 pp. \$1.50. George H. Doran. 1919.

The life of Dr. Elsie Inglis was laid down in the great war as a sacrifice for her beloved Serbia. Born in India, reared in a cultured Christian home, educated in Edinburgh, Glasgow and Paris, Dr. Inglis developed into well rounded womanhood. As a pioneer woman in the study of medicine, she was enabled to attain success in her profession through the encouragement of a wise father, and her own indomitable will.

When the war broke out, the call of suffering Serbia became so insistent in her heart that she could not restrain the desire to serve where the need was so great, and pushed through every political barrier until she had blazed the trail for the British Women's Hospital Service, and had taken her own well equipped unit to Serbia. But her service was not long. In 1917 she developed the disease which caused her death, and after a long and painful voyage to England, reached a hospital only a few hours before death.

The spirit which enabled her to overcome obstacles is the same spirit which leads pioneer missionaries into fields of greatest ignorance and distress. The story of her life cannot but be an inspiration to young women who are planning their lives for the greatest good to humanity.

ONE PHYSICIAN AGAINST FIF-TEEN MEDICINE MEN

The chief wife of the native Shan ruler of Mongnai State had an abscess form over her left shoulder, which gradually grew worse despite native treatment. She told the local British official about it and he advised her to call me to treat her, but she demurred, saying, "But he will cut me!" To which the British official readily assented, saying it must be cut in order to get well again. This frank statement as to what I might do to her was not sufficiently attractive for her to abandon her native doctors until three weeks had passed from the time the abscess had become very painful; and when she was suffering day and night with the pain, which kept steadily increasing, and when her condition made her an object of disgust to those around her, she finally called me to treat her. When she did call me she had fifteen of the best medicine men she could get in the country treating her, and she was so weak that she had to be held up in a sitting posture by four female attendants. The abscess was now almost as large as one's two hands held together, while her general condition made me despair of saving her life. The large abscess had had no washing or any antiseptics whatever, and was covered by a large green leaf! The native doctors had all said that the abscess was due to an evil spirit which had entered the Princess, so their treatment was confined to sprinkling powered bark over the abscess, covering it with green leaves, and in muttering incantations over their un fortunate but loyal and obedient patient, whom they had also nearly starved by denying her many foods. A very hasty inspection of the ulceration was enough for me to see what I was up against with fifteen hostile medicine men around just wanting a chance to put in their oar and to make trouble for one who was taking a very profitable patient

out of their hands, so I said we must first pray to God to help us, for unless God helped us and blessed our work it would all be in vain. After prayer we got busy—fulfilling the prophecy of the British official by using the knife very freely indeed, not once but on several different occasions before she got well, but thanks be to God, she did get well and is now as strong as ever—but she will carry that scar for the rest of her life!

For four months we went to the palace daily and worked for an hour each day in treating our royal patient, who rapidly became free from pain, and was able to sleep and to eat whatever she wanted. At first I had to lay the law down very emphatically about those fifteen native medicine men and myself—I simply would not stand co-laboring with them; it was either my services alone, or else I would go and she could have them all back again! After two days' treatment, however, she felt so much better that I had no trouble whatever with my medical rivals, who disappeared from the scene, much to my relief, for one can never tell out here what is going on behind the scenes! Day by day I was able to preach a little to the Princess and her attendants, and also prayed with her and taught her to pray. Of her own free will and without my urging it, she promised to attend once each month the preaching services in our chapelwhich promise she has partially kept, at least. Prayer was made for her by our people both in private and in public, so we did not depend an medical science alone. The woman has not yet accepted Christ, but we have labored and prayed and sown the sed, so who can say it will never bear fruit? Certain it is that our medical work has achieved some prestige from this case and the native ruler and his wife are more grateful and friendly to us than ever before.—From a letter of Dr. H. C. Gibbens, Mongnai, Burma.

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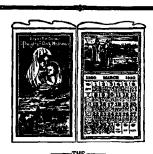
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Continued from page XII

The Acts. By Charles R. Erdman. 16mo. 176 pp. Westminster Press. 1919.

Jesus and the Young Man of Today. By John M. Holmes. 170 pp. \$1.00. The Macmillan Co., New York.

God's Highway. By W. Y. Fullerton. 12mo. 199 pp. 3s. 6d. Morgan & Scott.

Failure and Recovery. By Harrington C. Lees. 16mo. 120 pp. 2s. 6d. Morgan & Scott.

The Christian Movement in the Japanese Empire. Year Book for 1919. Conference of Federated Missions, Tokyo.

Christian Doctrine. By R. W. Dale. 12mo. \$1.50. George H. Doran Co., New York. 1919.

Student Witnesses for Christ. By S. Ralph Harlow. 94 pp. \$0.60. Association Press, New York. 1919.

Missions Overseas. Edited by H. U. Weitbrecht Stanton. 126 pp. 2s. 6d. Society for the Promotion of Christian. Knowledge, London, 1919.

The Religion of Israel. By George A. Barton. 289 pp. \$3.00. The Macmillan Co., New York. 1919.

Jewish Contributions to Civilization. By Joseph Jacobs. 334 pp. Jewish Publication Society, Philadelphia. 1919.

The Encycolpedia of Islam. A dictionary of the geography, ethnography, and biography of Mohammedan peoples. Two volumes, 64 pp. each. 4s. each volume. Luzac, London. 1916.

The Land of Promise. By H. G. Harding. 116 pp. 2s. Christian Missionary Society, London. 1919.

Cooperation in India. By Henry W. Wolff. 352 pp. 12s. Thacker, London. 1919.

The Story of Serampore and its College. By George Howells and A. C. Underwood. 85 pp. Serampore. 1919.

Social Ideals in India. By William Paton. 112 pp. 1s 3d. U. C. M. E. London. 1919.

Moung Ting. Story of a Burmese Boy. 16mo. 112 pp. 2s. Society for the Propagation of the Gospel, London.

Tama. Diary of a Japanese School Girl. By Florence Wells. 16mo. 63 pp. \$0.75. The Woman's Press, New York, 1919.



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