



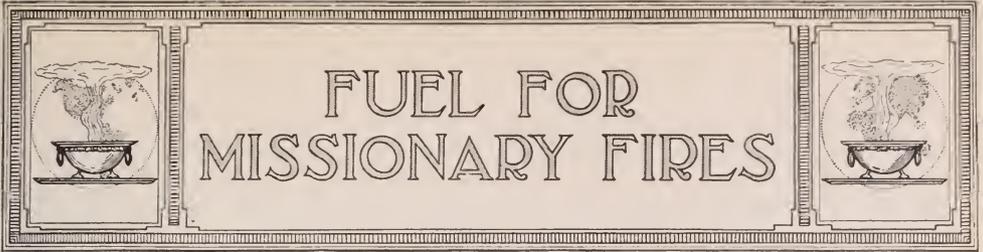


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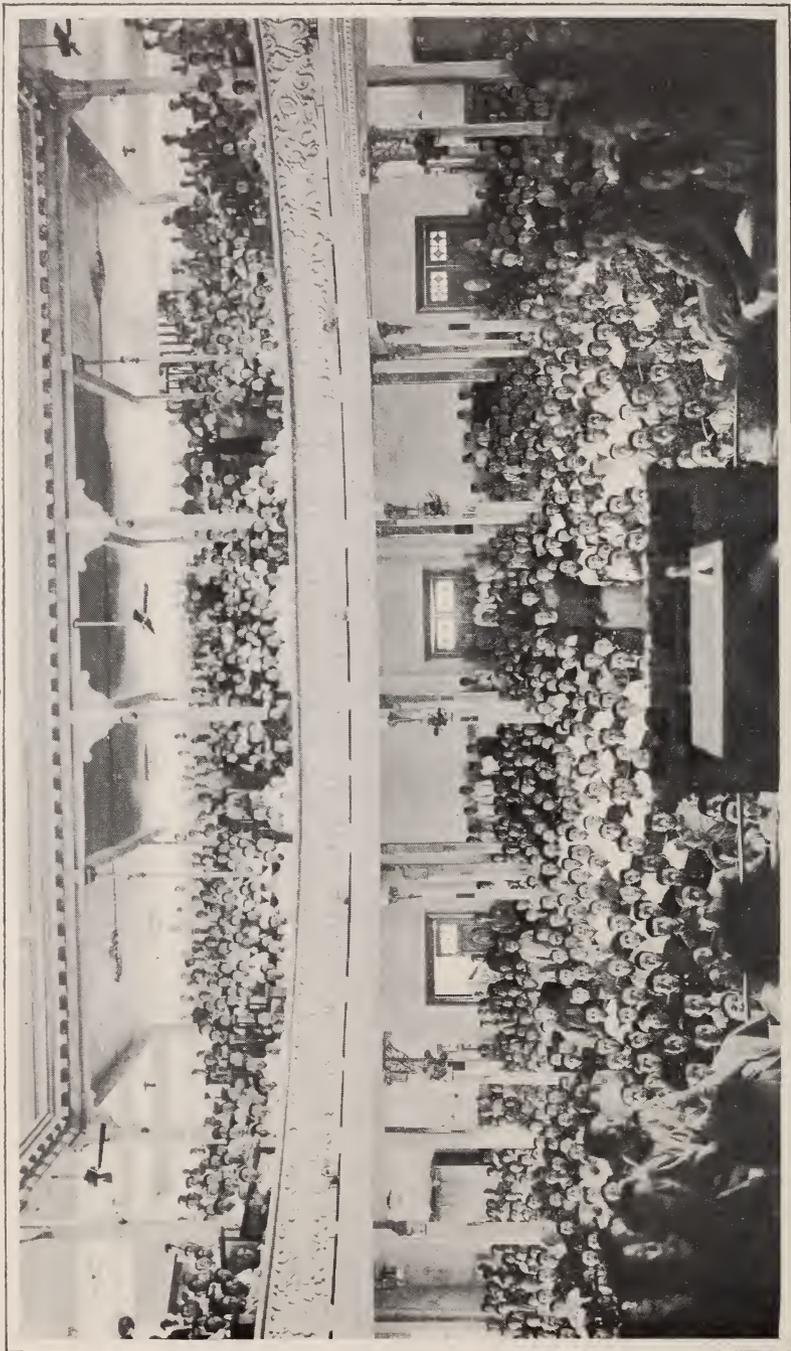


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# FUEL FOR MISSIONARY FIRES

1. In the period since William Carey went to India, the population of the entire world has increased 50 per cent., and the number of Christians 150 per cent. (See page 238.)
2. An American diplomat who is a Hebrew, a great American business corporation, and a Mohammedan religious organization recently cooperated to relieve the financial troubles of the Christian missionaries in Turkey. (See page 187.)
3. Marriage laws enacted in Cuba during the first American intervention and the influence of Protestant missionaries to replace concubinage by marriage have done much to purify the home life in Cuba. (See page 179.)
4. Korean churches have been competing for banners awarded to the ones doing the most preaching per capita, selling the most gospels, and gaining the most new members. (See page 235.)
5. The "Peyote worship," which is spreading among American Indians, includes the use of a harmful drug which they call the "Holy Ghost." The results are degrading and disastrous. (See page 201.)
6. The school and church property of the Methodist mission in Queretaro, Mexico, was recently defended from the attacks of a mob by Mexican citizens, the majority of whom were Roman Catholics. (See page 195.)
7. The Chinese Secretary of State in Hangchow accepted Christ and was baptized during the Eddy meetings, and at once started Bible classes among his officials and household servants. (See page 170.)
8. The income of the foreign mission boards of the United States and Canada has increased from \$7,800,000 in 1904 to \$17,160,000 in 1914. Last year native Christians in mission fields contributed \$4,243,000 to the work. (See page 225.)
9. Bibles have been placed in 160,000 American hotel rooms by the Gideons, an organization of Christian commercial travelers. (See page 225.)
10. A negro student in Tuskegee was the successful one among nine thousand competitors in a popular magazine essay contest on "What We Have Learned About Rum." (See page 226.)
11. More than ten thousand British soldiers on Salisbury Plain have promised to carry a New Testament with them, and to read a chapter every day. (See page 227.)
12. The report is circulated in Turkey that the German nation has been converted to Islam, and that the Kaiser is a descendant of Mohammed and is to make the pilgrimage to Mecca. (See page 230.)
13. Poor Siamese lepers, at Chiengmai, have again this year made a generous contribution to the work of the American Bible Society. (See page 232.)
14. A Chinese Commissioner of Education has asked for one thousand Christian Chinese teachers for his province. (See page 233.)



SOME OF THE OPEN MINDS IN CHINA—EVANGELISTIC MEETING IN HANGCHOW

A part of audience in theater at Hangchow listening to Mr. Sherwood Eddy's evangelistic address, October, 1914. There were 2,500 inside and 2,000 more outside, waiting for a second meeting. The use of the theater was given free of charge

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# MISSIONARY REVIEW



OF THE WORLD



Vol. XXXVIII, No. 3  
*Old Series*

MARCH, 1915

Vol. XXVIII, No. 3  
*New Series*

## ❧ SIGNS OF THE TIMES ❧

### INCREASED INTEREST IN LATIN AMERICA

THE opening of the Panama Canal, the increasing trade with our Sister Republics, and the Panama Exposition are attracting the attention of Christians all over the world to the opportunities and problems in Latin America. In February, 1916, it is proposed to hold a Latin-American Missionary Conference at Panama, organized by a Committee under the chairmanship of Dr. Robert E. Speer, of the Presbyterian Board of Foreign Missions. The Edinburgh Conference, for reasons that seemed to be sufficient to the General Committee, omitted from their program the work in Roman Catholic and Greek Catholic countries. This was due in part to the desire to win the cooperation of members of the Anglican Church, and in part to the fact that many of the problems in these mission fields are unique and

the questions to be considered in connection with non-Christian countries were large enough to occupy the undivided attention of the Conference. It is possible that the omission of Catholic countries from discussion at Edinburgh has proved a blessing in disguise since now they are to receive special consideration by a strong body of men and women to study the peculiar problems involved in the work in some of these lands.

In preparation for the coming representative Conference at Panama, a number of commissions have been appointed to make an investigation of Latin America (including Mexico, Central America, the West Indies, and South America), and to present reports on their findings as to the fields occupied and unoccupied, and other phases of the work. These commissions are designated as follows: (1) Survey and Occupation.

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

(2) Message and Method. (3) Education. (4) Literature. (5) Women's Work. (6) The Church in the Field. (7) The Home Base. (8) Cooperation and Union.

Practically all the Protestant societies of North America have signified their approval and their readiness to cooperate in this Conference. A special Executive Secretary has been secured in Mr. S. G. Inman, formerly of the People's Institute at Piedras Negras, Mexico.

Following the Conference in Panama, it is proposed to send two deputations to visit the mission stations in Latin America, and to hold post-conferences in western and eastern South America and in Havana and Mexico. The Interdenominational Committee on Mission Study is also planning to prepare mission study courses on the Two Americas for 1916. Thus attention will be focussed on the needs and opportunities in these important countries. It is expected that at least 300 delegates will meet together in Panama, representing all the Protestant Mission Boards conducting work in Latin America. Possibly as large and permanent results will come from their deliberations as have followed the Edinburgh Conference. Christians in every land are asked to remember this proposed conference and its various committees in prayer.

#### THE PROGRAM FOR MEXICO

THE hoped-for solution of Mexico's internal troubles has not yet been discovered, or at least the remedy has not taken visible effect. Missionary work by foreign agents is practically at a standstill and the

plans for a redivision of the territory among the Protestant societies can not be put into effect until some degree of peace and order have been restored. In spite of the dangers and difficulties some of the missionaries have remained at their posts, and a few are planning to return in the near future.

Practically all of the societies participating in the Mexico Missionary Conference in Cincinnati last June have reported in favor of some or all of the proposed plans of action.\* The American Baptist Home Missionary Society expresses their sympathy with the spirit and aim of the Conference and approves of the plan to establish a joint depository for Christian publications in the City of Mexico, and for a consolidation of the present church papers. They question the advisability of establishing a joint training-school for Christian workers, but recognize the desirability of uniting in other educational work. They agree to the general recommendations for the division of territory, but do not approve of the adoption of a common name (the Evangelical Churches of Mexico) for all Protestant Mexican churches.

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church expresses its satisfaction in the spirit of cooperation proposed, but can not act on the question of division of territory since this is determined by the General Convention and the work is committed to the bishops elected for the field. For similar reasons they find it difficult to cooperate in the plans for union educational institutions.

\*See REVIEW for September, page 641.

Bishop Aves has expressed his interest in the proposals of the Conference and has promised to take up the matter with missionaries of other churches in Mexico.

There is every reason to believe that with the establishment of peace in this distracted country and the return of the missionaries there will be a great advance in many directions. Native pastors and other Christian workers have, so far as possible, kept up the work in the absence of the missionaries, and if a just and strong government is established the hindrances to evangelical work, which have prevented great progress in the past, will largely be removed.

#### THE OUTLOOK IN PALESTINE

THE recent attack on the Suez Canal has directed particular attention to Palestine and the vexed political problem there. That the attack has actually been made has surprised missionaries and others who have recently been in Egypt and Palestine. It is another proof that Turkey is stumbling to a fall. Nothing but an Egyptian insurrection, of which there is no sign, or a miracle of war, can give success to such an invasion by the Turks. Their little army may easily be enveloped in the desert they are seeking to cross, and their retreat may be cut off by a comparatively small force of British or French landed in Palestine. A British conquest of Palestine is far more probable than a Turkish victory at the Canal.

British diplomats deny that they have any territorial designs on Palestine, but events may precipitate an unexpected program. In the event

of German-Austrian defeat, or the request of Turkey for peace, France may ask to work out her ambition in Syria, and an international commission may take control of the Holy City and the Holy Land. Meanwhile, the balances of war are possibly waiting the hour when the Jewish purse will decisively turn the scales. Palestine and the Jewish purse are now inseparable, and the price of peace for the Turk may be the long-looked-for restitution of political freedom to the Jew in the land that God gave to his fathers.

If such an event takes place, what will be the result for Christian missions? Will the door be closed? By no means. Liberty must first be guaranteed to Jew, Moslem, and Christian on equal terms. When the Jews recover the Holy Land then look for other fulfillments of prophecy.

Whatever the immediate issue, Mohammedan intolerance and Turkish exclusiveness can never again hold unhindered sway in Palestine. Neither Jew nor Christian will consent to this. When Turkey took Italy's place in the Triple Alliance that question was settled. The gilded bait caught the Moslem fish, with the usual result to the fish, and the angler may not be able to retain undisputed possession.

There was a remarkable awakening in the Moslem mind in Palestine just before the war, but that open-mindedness suddenly turned to a flame of passionate hatred against everything foreign. There will, no doubt, be a reaction when peace returns. That will be the day of opportunity for Christian missions. There will be then no time for prep-

aration; the Church must be ready for immediate action. If advantage can be taken of the opportunity that will undoubtedly be presented after the war, days will show greater progress than months in the lagging past. Why may not Palestine yet become a new center, as in the days of the Apostles, for the evangelism of Turkey and Russia, Western Asia, Arabia, and Africa?

#### AMERICAN WORK FOR MOSLEMS

A LITTLE over twenty-five years ago two young men, Samuel M. Zwemer and James Cantine, with rare courage, dedicated their lives to the work of preaching the Gospel to Moslems. They selected Arabia as the most neglected and difficult of all the Mohammedan lands and set out to plant a Christian lighthouse on the East coast of that Peninsula. American missionaries had gone to Moslem lands before and were at work in Egypt and Turkey, in Persia and India, but since these young men became champions of the cause, interest in this difficult work has steadily increased. The campaign is better organized and the conversion of Mohammedans seems less hopeless.

Ten years ago the Nile Mission Press was started for the purpose of printing and distributing Christian Literature to Moslems. The Executive Committee is in Great Britain, while the Press is located in Cairo. About four years ago Dr. Zwemer was called from Arabia to devote a portion of his time to the preparation of this literature and to assist in the direction of the Press. At the same time a New York committee was formed as an auxiliary to the London committee. Since

then the work has grown, a new building has been purchased in Cairo, and the publication and distribution of Khutbas (sermonic tracts) and other volumes has increased to over fifty thousand copies, and these have gone into nearly forty different countries where Moslems reside.

Some thirty thousand dollars was contributed from America for the new premises and about three thousand dollars a year is sent by the New York committee for publication work. Friends have increased in number and have recently organized an "American Christian Literature Society for Moslems." in order that they may increase their activities and range of service. The Directors include Dr. Robert E. Speer, of the Presbyterian Board, Dr. James L. Barton, of the American Board, Dr. Frank Mason North, of the Methodist Board, and Dr. Charles R. Watson, of the United Presbyterian Board. The Treasurer is Mrs. E. E. Olcott, of New York, and the Secretary is Mrs. James M. Montgomery.\*

The new Society was successfully launched at a parlor meeting in New York City on January 29th, at the home of Mr. and Mrs. Olcott, and the membership includes over one hundred friends of missions to Moslems, from many evangelical denominations. The Constitution states that the object of the Society is to assist the Nile Mission Press and similar agencies in the preparation, publication, and distribution of Christian literature to Moslems.

\*Write to Box 888, New York City, for further information.

### GROWTH OF AMERICAN FOREIGN MISSIONS

TWO outstanding addresses at the Foreign Missions Conference of North America, which met at Garden City, January 13th-14th, were Dr. John R. Mott's masterly report of his recent visit to Great Britain, France, and Germany, and Mr. Sherwood Eddy's remarkable story of the recent evangelistic campaign in China. (This latter is printed on another page.) Another unique feature of the Conference was the announcement of a conditional gift of \$50,000 a year for five years from the Rockefeller Foundation for the interdenominational work of the American Foreign Missions and of the Continuation Committee of the Edinburgh Conference. This is something new in large gifts and is only conditioned on the raising of an additional \$20,000 to complete the budget. The Rockefeller gift has enabled the interdenominational committees and organizations to establish headquarters at 25 Madison Avenue, New York, to house the Student Volunteer Movement, the various interdenominational committees, and the growing missionary library. The budget of the Student Volunteer Movement is not included in the \$70,000 toward which the Rockefeller Foundation has made its large gift. After five years the Foundation fund is to be decreased at the rate of \$5,000 a year. The Committee of Reference and Council of the Foreign Missions Conference has asked for authority to become incorporated, in order that they may care for these funds satisfactorily.

The growth of American Foreign

Missions is indicated in the valuable statistics prepared by the Home Base Committee of which Dr. F. P. Haggard is chairman. These figures show a large increase in missionary gifts in North America since 1901, when the statistics then available reported \$6,228,000 (home income). Last year, according to Dr. Haggard, \$17,168,000 was given for the same purpose—an increase of nearly 300 per cent. This is one million dollars larger than the amount reported last year, and ten million dollars in advance of that given ten years ago. A very noticeable increase in the last ten years has been the amount given by native Christians—an advance from \$1,000,000 to \$4,236,000. Surely the native churches are developing in self-support.

The whole number of Protestant missionaries supported by North American churches is nearly 10,000; in 1904 there were only 5,489. The native Christian workers have also doubled in number during the same decade, and now 50,000 are employed in these missions. The total membership of churches connected with American missions is 1,439,000, an increase of nearly 200 per cent. since 1904; 159,000 converts were added last year, three times the number added in 1904.

### AMERICAN HOME MISSIONS

THE Home Missions Council, which held its annual meeting in New York, January 12th to 14th, reported important progress in the solution of interdenominational problems. The churches and societies represented in this Council contribute \$12,450,210 a year to home mission work. This includes for:

Church Sustentation .....	\$2,157,527
General Evangelism .....	1,638,048
American Indians .....	944,315
Work for Immigrants .....	424,334
Work for Mountaineers .....	319,271
Work for Negroes .....	702,832
Work for Orientals in U. S. A..	129,399
Work for Other Dependent Peoples .....	120,553
Work for Alaska .....	135,043
Work for Cuba .....	181,496
Work for Hawaii .....	62,318
Work for Mexico .....	104,598
Work for Philippines .....	83,457
Work for Porto Rico .....	203,239
Work for Sunday-schools .....	81,525
Education .....	959,001
Publication .....	450,499
Administration .....	690,893
Specials and Miscellaneous.....	858,223
	\$12,450,210

The largest amount is this expended on the support of mission churches, and the next largest on evangelism. The Presbyterian Board of Home Missions represents the largest budget with \$1,490,338, and the Methodist Board is second with \$959,697 (not including the apportionments through annual conferences. The increase in the reported total incomes for the year is nearly two million dollars.

The Council strongly advocated a unified program of Home Missionary Education, to include (1) The church service and pastor; (2) the prayer meeting; (3) the Sunday-school; (4) the women; (5) the young people; (6) Mission Study classes; (7) books; (8) periodicals; (9) enlistment of volunteers, and (10) every-member canvass. This program should have before it the objective to produce conviction as to the need of more efficiency in the local parishes and the nation, to deepen the prayer life, and call forth

larger sacrifice in substance and life.

Cooperation is to be given by the Boards represented in the Council in the coming United Campaign of the Laymen, and in the use of United Mission Study text-books. Next year the course is to take up "The Church and the Nations" (the Native Church).

Some of the greatest strides in Home Mission work during recent years have been in relation to the immigrant problems. The services of the Rev. J. H. Berry have recently been secured to study how best to reach these incoming millions at the various ports of entry. Plans are being formulated to give various denominations special responsibility for definite concentrated groups of foreigners in America.

#### WHAT SHALL BE DONE?

"SHALL we all become Christians?" asked caste leaders in a council in an Indian community which includes 210 villages and over 3,000 souls. These people of the United Provinces voted to hold a big council meeting to discuss the subject. Rev. J. T. Robertson, of the Methodist Board of Foreign Missions, asks that this incident be presented to the praying people of America. "If these people decide to become Christians, as we believe that they will—then they must all be taken *at once* while they are willing, or the opportunity will be lost. Then the problem will be to care for them. Last year the Methodists reported 1,158 baptisms in Bulandshahr, and this year the converts in the same district numbered 3,032. Such success is an embarrassment, but it is a sign of the times in India."



# COMING EVENTS



## March

- 10th to 14th—Parliament of Churches in Toronto, Canada.  
13th—The 100th anniversary of the Birth of James C. Hepburn, 1815.  
14th—60th anniversary of United Brethren Foreign Missions.  
17th to 19th—Ohio Methodist Men's Convention, Columbus, Ohio.  
29th—The 75th anniversary of the Birth of Isabella Thoburn, 1840.

## April

- 1st—The 100th anniversary of the Birth of William C. Burns, 1815.

## May

- 12th to 17th—Southern Baptist Convention, Houston, Texas.  
19th to 26th—Northern Baptist Convention, Los Angeles, Cal.  
19th—Presbyterian United Movement Conference, Rochester, N. Y.  
20th—The 225th anniversary of the Death of John Eliot, 1690.  
29th—The 100th anniversary of the Basel Missionary Society, 1815.

## June

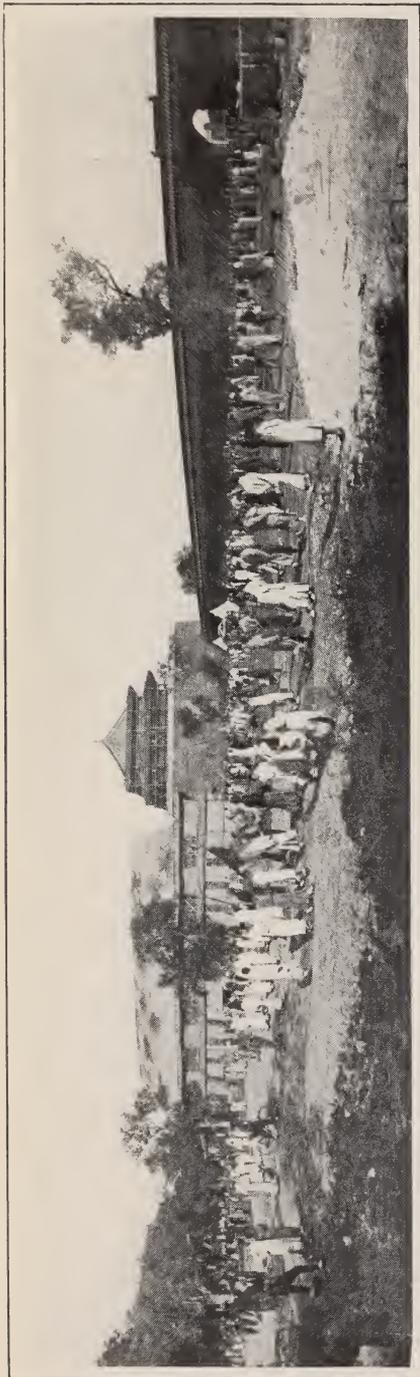
- 4th—The 50th anniversary of the Birth of George L. Pilkington, 1865.  
4th to 14th—*Y. W. C. A. Student Conference, Blue Ridge, N. C.*  
18th to 28th—*Y. W. C. A. Student Conference, Silver Bay, N. Y.*  
23rd to 27th—International Missionary Union, Clifton Springs, N. Y.  
23rd to July 2nd—*Y. W. C. A. Student Conference, Eagles Mere, Pa.*  
25th—Jubilee of the China Inland Mission, founded 1865.  
25th to July 4th—*Missionary Education Movt. Conf., Blue Ridge, N. C.*  
30th—The 600th anniversary of the Martyrdom of Raymond Lull, 1315.

## July

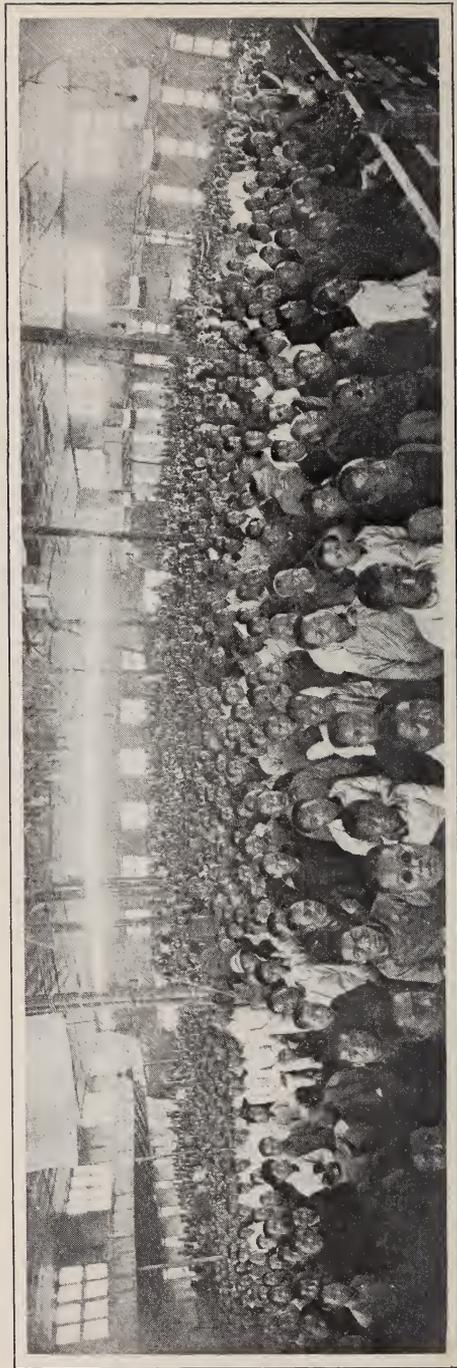
- 2nd to 11th—*Missionary Education Movement Conf., Asilomar, Cal.*  
6th—Five hundredth Anniversary of the Martyrdom of John Hus.  
7th to 12th—*Fifth World Christian Endeavor Convention, Chicago, Ill.*  
9th—The 75th anniversary of the Martyrdom of nine Malagasy Christians, 1840.  
9th to 18th—*Missionary Education Movement Conf., Silver Bay, N. Y.*  
16th to 25th—*Missionary Education Movement Conf., Estes Park, Colo.*  
20th to 30th—*Y. W. C. A. City Conference, Silver Bay, N. Y.*  
21st to 31st—*Y. W. C. A. City Conference, Blue Ridge, N. C.*  
22nd to 30th—*Missionary Education Movement Conf., Ocean Park, Me.*  
23rd—The 100th anniversary of the Baptism of Africaner, 1815.

## August

- 1st to 3rd—World's Bible Congress, San Francisco, Cal.  
6th to 15th—*Missionary Education Movement Conference, Lake Geneva.*  
6th to 16th—*Y. W. C. A. Student Conference, Asilomar, Cal.*  
10th to 15th—International Convention of Young People's Alliance of the Evangelical Association, Lomira, Wisconsin.  
13th to 23rd—*Y. W. C. A. City Conference, Lake Geneva.*  
13th to 23rd—*Y. W. C. A. City Conference, Estes Park, Colo.*



Some of the 4,000 students leaving the pavilion erected for the meetings conducted by Mr. Sherwood Eddy, with the permission of the Government, next to the Sacred Altar, where the Emperor formerly worshipped. For the first time in history Christian meetings were conducted within the precincts of the Forbidden City



The Four thousand Chinese students listening to the Gospel at Mr. Eddy's opening meeting in the specially erected pavilion in Peking  
CHRISTIAN EVANGELISTIC MEETINGS INSIDE THE FORBIDDEN CITY, PEKING, CHINA, SEPTEMBER, 1914



THE NEW OPEN DOORS IN CHINA

Educated Chinese outside the theater in Hangchow, waiting for an opportunity to hear the Gospel at the Eddy Evangelistic Meetings

# The Wide-Open Door in China

BY MR. GEORGE SHERWOOD EDDY\*

Secretary for Asia—Foreign Department of the International Y. M. C. A.



It would be wrong to suppose that the wonderful responsiveness of the students of China in the Evangelistic campaign this year was accidental or wholly spontaneous. It followed the most careful preparation and organization on the part of the Christian leaders in China, who combined prayer and pains, faith and works, with dependence on God and the best human organization. Then, again, we must not think of it as the work of any one man or group of men, nor of any organization or group of organizations. It represented the united

Christian forces in every city and province where meetings were conducted. Nor do I wish to give the impression that the work was easy, or that the victory has been won, for it bristles with unsolved problems and difficulties.

During the last few months in China we visited thirteen cities. Beginning at Tientsin, we went thence to Peking, then to Pao-ting-fu, then to the city of Chang-sha, in Hunan Province; thence to Wu-chang, Soochow, and Hangchow, down the coast to Foochow, Amoy, Hong Kong, and Canton—thirteen provincial capitals and metropolitan cities.

Without stopping to tell of the

\*From an address at Garden City, L. I., January 14, 1915; with extracts from letters.

work in all these cities, I will take only four that are typical. The results may not be as great in some of these four as in other places, but they stand as illustrations of four different types.

We began work in Peking in September, where I had a most enjoyable half-hour with President Yuan Shih Kai. He is China's strong man to-day, and express an interest in the meetings. He does not profess to be either a Christian or a Confucianist; he is a practical man of affairs. China has not thus far made Confucianism the state religion, and while the President, the Governors, and certain officials worship Heaven or Confucius, it is never obligatory. The President, altho not a deeply religious man, sees the alarming growth of immorality, with the breakdown of old standards before new ones have been formed, and he believes in supporting morality or any religion that will uphold the State. The Vice-President also received us very cordially, and gave us an opportunity to present Christianity to him.

The change in Peking, compared with fourteen years ago, is striking. In 1900 the Boxers were killing our Christians, and attempting to drive foreigners out of China. This year, for the first time, the Chinese officials opened the Forbidden City, where the foot of the "foreign devil" was formerly never permitted to rest, and gave us a site for our tabernacle right near the palaces of the boy Emperor, and close to the sacred altar where the Emperor annually worshipped. Four thousand students assembled in this tabernacle to hear the Gospel, and some six hundred men

were enrolled in Bible classes in twelve churches in different parts of the city.\*

It is a great problem how to lead the educated Chinese, composed of officials, modern Government students, and commercial men, into the churches, which are generally made up of the lower classes. But twelve churches are in line in their efforts to reach those literati, and to maintain Bible classes for them.

More than two thousand inquirers in Peking express their desire to study the Bible in groups. Last year, with far less preparation, five hundred non-Christians were in Bible classes and more than 150 of these were later received by the churches. The results this year will be far greater. The response of the officials and leaders of China was most notable in the capital city, which has long been the most conservative center of China. At one meeting for inquirers who were deemed near the point of decision for the Christian life there were present one former governor, two generals, a private secretary to the President, the director of China's national bank, prominent officials, and a young non-Christian philanthropist who has given this year \$12,000 to Christian work. My interpreter was a young man recently converted in prison. His father was the governor of four provinces, his uncle the celebrated Marquis Tsun, China's minister to England and Russia, his grandfather China's greatest statesman, Tsen Quo Fan. Tho a recent convert, he has become a bold witness for Christ. In this small group there were three men of prominent official position

\*See account on page 5 (January).

who had all been baptized and become earnest Christian workers during the year. Probably in no other country in the world to-day are the officials so accessible to Christianity as in China.

When we reached Hangchow, we went from the railway station to the modern theater which had been secured for the meeting. The Confucian owners of the theater had can-

as they were convinced that His claims were just.

Four years ago, immediately after the meetings in Hangchow, the principals and teachers of the government colleges strictly forbade the attendance of the students at Bible classes and opposed our work. This year, however, these same principals invited us to a banquet, thanked us for helping them in their work for the students,



THE EVANGELISTIC MEETING FOR WOMEN IN HANGCHOW, OCTOBER, 1914

celled an entertainment scheduled there, and gave us the use of the theater free of charge, which would have been twelve hundred dollars. The Governor granted a half-holiday, in order that the students might attend the meetings, and they all came. When we arrived at the theater, we found twenty-five hundred students, officials, and business men, filling every seat up to the top gallery, and two thousand were waiting outside. The same thing was repeated the next day. About a thousand of these men signed cards, promising to study the life of Christ and follow Him so far

and received cordially an address in which we asked for the opening of the government schools to voluntary Bible classes. One is deeply impressed, in going from city to city, with the open-mindedness of the Chinese leaders to-day. Our interpreter at these meetings was Mr. C. T. Wang, the young Christian statesman of China, formerly a member of Yuan's Cabinet and Vice-President of the National Senate. He is now National Secretary of the Y. M. C. A.

The Governor of the province asked us to a banquet, at which were present many young progressives who



THE SPECIAL MAT SHED ERECTED FOR THE EVANGELISTIC MEETINGS IN CHANGSHA

had made a fight for righteousness and against opium. The young interpreter and I went from our knees to that meeting with the Governor.

For an hour we presented Jesus Christ to that Governor and Secretary of State, Mr. S. T. Wen. Finally, I said to the Secretary, as I took out my Testament: "Mr. Wen, when the eunuch had heard the Gospel that Philip preached to him, he said:

"What doth hinder me to be baptized? What hinders you from becoming a Christian here and now?" Mr. Wen replied:

"Mr. Eddy, some day I will; but now it would complicate my official position. Some day I will retire from political life and go into private life and become a Christian."

"Why not do it now?" I urged. "We need Christian leaders now. Will you not do it now?"

He answered: "I will." Then we shook hands, and I said: "Mr. Wen, when will you do it?"

"Next Sunday," he replied. At

first he asked for private baptism, but I said, "Let us be plain; we must be courageous, and work for the glory of Jesus Christ. Will you go down to the little church and be baptized in public?"

"I will," he said. The following day this fearless man took the chair at the meeting and stated publicly that he had decided to become a Christian. Even the non-Christian students broke into applause. The next Sunday he went down and gave his testimony before the people in the little church. He said, "I may lose my official position, but I take my stand to-day once for all for Jesus Christ." Over a thousand young men had signed as inquirers in the theater meetings, and Mr. Wen said, "I can not ask them to join the church if I do not lead the way." He immediately started Bible classes among his household servants and officials; and on the last day of meetings in China, when illness prevented me from conducting the meetings as scheduled, Mr. Wen came down and carried

them on with Mr. C. T. Wang. I have seldom seen a man more instantly transformed in his character than was that man, a witness known of all men.

We went to Foochow, at the invitation of the Governor, the Chamber of Commerce, and all of the Confucian College presidents. (It was there that eleven missionaries were torn limb from limb by the angry mob twenty years ago.) Now, when I went to the Guild Hall, I found two thousand inside, and fifteen hundred more outside waited there an hour to get in and hear the Gospel. The same thing took place the next day.

Sitting on the platform was the aged Archdeacon Wolfe. When he arrived in China fifty-two years ago

there were but four Christians in this part of the empire. He himself was driven out of the city by the mob. To-day, practically every student in the city was attending the meetings, as well as the leaders of every section of the community. More than sixteen hundred students and young men enrolled themselves as inquirers to join Bible classes to study the four Gospels.

The Governor asked us to dine with him and other officials. I had some charts that showed the material bankruptcy of China caused by her moral bankruptcy, which was in turn caused by her spiritual bankruptcy, because she had left God out of account. After explaining this I presented Jesus Christ as the only hope of



CHINESE OFFICIALS AT EVANGELISTIC MEETINGS IN FOOCHOW

In the front row are Mr. Sherwood Eddy and (on his right) the Governor-General and other officials of Fukien Province, at a special lecture by Professor Robertson, in connection with the evangelistic campaign, October, 1914

China. We had an open hearing for Jesus Christ that night, before the Governor and his officials, and I presented the Governor with a Bible. An official who was present is to be baptized within two months.

Two days after the meetings the Governor subscribed several thousand dollars toward the purchase of a site for a new Y.M.C.A. building in the student quarter. Some forty educators and college principals, with the Minister of Education, gave us a banquet on another evening and said to us in an address: "Confucianism alone can not save China. We need the moral dynamic and principle of progress which Christianity can give. Christianity has long appealed to the lower classes, but has not the time now come for you to appeal to the leaders and educated men of the nation?" Several of these college principals express a desire to study the life of Christ, and a number offered us the privilege of opening Bible classes in the government colleges themselves. The Chamber of Commerce invited us to address them on two successive evenings. More than a hundred of these men promised to join Bible classes to make a study of the New Testament. A few years ago there was no Chamber of Commerce here and these men would have been deeply hostile to Christianity.

But the significant thing about that province was the new plan of a province-wide campaign in which all the Christians were united. Six hundred Chinese pastors, laymen, and leaders were called together for a week's training conference at Foo-chow and Amoy. After they had attended the central meetings we

sent men out into the province in teams of two, one Chinese and one foreigner. The results in those secondary cities were proportionately greater than in the larger cities. In one place three Buddhist priests joined a Bible class.

The darkest and hardest city was Canton—the center of new revolutions against the Government. The day that we arrived a bomb was thrown that killed twelve men. A battle had been fought within seven miles of the city. All public meetings of every nature were forbidden, and the great shed that had been erected for our meetings was taken down before we arrived. What could be done? On our arrival the Governor called together all of the college principals of the city and gave us an opportunity to present the Gospel message first to them. Then they invited us to the colleges; there was no law against that, so that for the first time in history many colleges in Canton opened to the missionary message. Their great law school alone has seven hundred students. We could only take about five colleges a day, and held one meeting in a church, where five hundred and thirty Confucianists signed as inquirers and bought Bibles. The next Sunday seventy-five men were baptized. The terms of baptism were always fixed by the local church bodies.

A hundred and fifty non-Christian students in Canton decided to enter the Christian life, including sixty medical students. One college principal writes: "We are full to overflowing with joy. On Sunday we received into the church forty-two students and sixteen others. I have never seen anything like it in this

school." Even more important was the Training Conference for Christian workers. We found gathered here a thousand Christians and workers of all denominations, including a hundred and fifty from outlying cities and towns who had come in to attend this training conference in preparation for a province-wide campaign next year for the Kwangtung Province, which numbers thirty-seven millions of inhabitants.

In Canton a thousand Christians gathered for a training conference, many coming from other centers. They are now preparing for a province-wide campaign for next year. In fact, other provinces are asking for these province-wide campaigns.

#### **Some of the Results**

Our campaign this year was quite different from that held last year in many respects. First, there was a larger hearing on the part of the students. Last year the student audiences averaged about two thousand a night; this year they averaged over three thousand every night at the public meetings.

Second: for the first time also this year the officials were ready to give an honest hearing to the Gospel of Jesus Christ. The President, the Vice-President, members of the Cabinet, and the Governors of almost every province that we visited, either erected pavilions for the meetings or gave the students half-holidays, or invited us to a banquet, with an opportunity to address the officials.

Third: a beginning was made not only with the students but with the merchant class, who are harder to reach than the students. We tested this in the great port city of Amoy.

When we arrived there we found that the Lieutenant-Governor had sent out his proclamation announcing the meetings to such an extent that they did not dare give out tickets for the meeting. All of these audiences were not people admitted from the streets; they were picked audiences of those three classes, officials, students, and business men. In order to gain admission to the evangelistic meetings men were compelled to go to a certain place and sign written applications. Eight thousand men came in advance and signed those applications. The opening night five thousand gathered—the place only held two thousand, and had to be filled three times. The next day it rained, and as in China they don't go out in the rain, I did not expect that a meeting would be held. I was taking dinner at six o'clock, when I was summoned by a messenger to come at once. Three thousand men had come, and they sat while the rain dript down, some of them wiping the rain from the seats. For one hour they listened as we talked about sin, their sins—gambling, graft, and the sins that are honeycombing the life of China. One business man who signed a card got ten others to join his class. Men said, "Wherever there is a Christian to teach you can form classes all over the city."

#### **Some New Problems**

The work this year also raised new problems. I will mention only three in passing. The revival of Confucianism is very sure to come in this decade. The door will not forever remain open to Christianity as at present. The movement toward Confucianism is not united, it is not self-conscious yet, but it is growing. One

party is trying to promote a materialistic movement, but a far larger party is trying to strengthen the religious element in Confucianism. It reminds me of an old watch that has run down, into which they are going to put a new mainspring, the mainspring of patriotism and nationalism, so that the old watch will not only keep time, but will go faster than the normal. I no longer dread that movement, however, after what I have seen.

As in the war in Europe, every time there is a change on the part of the enemy, there must be a new alignment by the other side; so the churches must form a new alignment to meet these new conditions. In some places the Chinese churches have been so long accustomed to deal with the lower classes, that they do not know how to go out and meet with warm hand these men of the upper classes. Then there are not enough trained Bible teachers to meet them and shepherd the inquirers. The wonderful growth of the Christians, however, is encouraging.

The Christian forces are many times as effective as they were four years ago. Then, after the meetings, the inquirers would slip right through our fingers; but now the Christians are growing in the thoroughness and devotion of their follow-up work. It is inspiring to see three or four hundred Christians praying and pleading with inquirers, and grappling with a great situation. That is bound to lift their Christian life. We do not go into any city or province unless all the church bodies unite, and set apart local leaders to follow up the work, with Bible-class leaders. None the less, the great problem is the Chinese churches.

Lastly, we have to face the problem raised by this war. Not only is the Chinese Government seriously embarrassed, but our home base is threatened at a time that calls for advance and not retreat. I expected that this war would cripple the meetings far more than was the case. For instance, in Shanghai I was introduced to the late Premier, and I said to him: "Will you accept Jesus Christ?" He replied: "When I see Europe drenched in the blood of your so-called Christians, and when I see the foreign city of Shanghai flowing free with opium, six hundred shops, to curse our nation, I do not want to put my foot in that *mess* that you people have made of Christianity."

I hung my head with shame. I expected that this would be the attitude of the students; but it was not. They hardly know that war is wrong. They are ready to listen to the claims of Christ and are ready to join Bible classes by thousands, and to join the church by hundreds.

When was there a time when the leaders of a nation of over four hundred millions, one-quarter of the human race, after four thousand years of preparation, after a hundred years of missionary work, were so open to the Gospel of Christ as in China to-day? Will you call for retreat or for the crippling of forces to-day? Not only in those few cities, but in all parts of China, not only for the upper classes, but for all classes, the Church ought to advance. Every church in America ought to support the work for a great evangelistic advance. The door is wide open, but the opportunity may pass.



A RECENT PUBLIC IMPROVEMENT IN CUBA

The Central Railway Station, opened in 1913, cost \$5,000,000. There are fifty trains a day each way

## Fifteen Years in Cuba

### RESULTS AND PRESENT STATUS OF PROTESTANT MISSIONS IN CUBA

BY REV. J. MILTON GREENE, D.D., HAVANA, CUBA  
Superintendent of the Presbyterian (North) Mission

**A**N article on "Protestant Missions in Cuba," written by Richard Sumerle Maher, and published in the *Catholic World* of November 19, 1914, makes statements so strangely and glaringly aside from the truth that I feel impelled to give the real facts of the case concerning the need, the fruits, and present status of evangelical work in the island. For thirteen years I have been in closest touch with these activities, and have been at pains to verify at first hand the data contained in this article.

The blessing of God upon our work in Cuba has been so marked and the response to our efforts has been so hearty on the part of increasing thousands, that we are at a loss to account for the basis of the statements in Mr. Maher's article. They seem to have been born of the imagination. When I recall, for example, an experience last year, when I organized two churches, one of 58 members and another of 14, baptizing them all, and marrying, in the first case, 7 couples, all of whom were parents, and several of them grandparents, all but one having been born out of wedlock, and all being Cubans,



UNDER THE OLD RÉGIME IN CUBA

The Malecon (driveway) as it was before the first intervention by the United States

I am impressed anew with the need for Protestant mission work, as seen in social conditions.

It also appears how important and vital are the reconstructive influences which proceed from Protestant missions. Another instance, that occurred last year, was the reception in our Vedado congregation of four married couples and their children. Hundreds of youth of both sexes in our Bible Classes and Endeavor Societies have had their ideals of life elevated and purified and their moral nature strengthened under the influence of an open Bible and the simple Gospel. These young people are to-day enthusiastic champions of a patriotism free from the trammels of ignorance, superstition and immorality. They are conspicuous in their various communities, for civic righteousness and social rectitude.

Nor can I forget the immense advantage of a spirit of investigation

and tolerance of the opinions of others. The Protestant missions have taught the people to examine all things and to hold fast that which is good. Thus while able to give a reason for the hope that is in them, and with the moral courage of their intelligent convictions, they have a larger charity for those who differ from them in religious belief. This was sorely needed in Cuba to supplant the hatred which formerly prevailed so extensively. The quickening of intellectual life, the purification of domestic conditions, the inculcation of industry as a religious virtue, the condemnation of the lottery and other forms of gambling, all these and other similar influences have created an atmosphere which we are wont to consider the indirect result of Protestantism.

Remembering the American intervention for Cuban independence and the disinterested attitude of the Am-



UNDER THE NEW RÉGIME IN CUBA

The Malecon (driveway) as it was improved after the first intervention by the United States

erican Government, the masses of the Cuban people are quick to discern in all this the outworking of Protestant principles in contrast with the four centuries that preceded. The result is a predisposition to receive gratefully whatever of good we have to offer them. This is also very frequently recognized by Roman Catholic friends. Scarcely a day passes that we are not invited to open work in new centers. On every hand are many sympathizers who say frankly that we may count on their moral support, altho for personal and domestic reasons they can not yet openly affiliate with us. This means, in most cases, that the wives, mothers, or sweethearts oppose their joining the Protestant Church.

Two other beneficial effects of Protestant work may be mentioned. The first is the noticeable change in the few sermons preached by the Roman Catholic priests. From per-

sonal observation and from the testimony of Catholic friends we judge that Protestant example has stimulated the priests to a higher moral and evangelical tone in their pulpit utterances. They have also been stirred up to repair their dingy church edifices and to furnish them with pews instead of leaving the faithful, as formerly, to stand, kneel or sit upon the cold stone floors.

The other noticeable effect is the very marked decrease in ten years of the number living in concubinage. Wherever Protestant influence extends, marriage is insisted upon as an ordinance of God, and concubinage is set forth as a sin. Our clergy are always ready to solemnize marriages without any charge, thus lifting from the people the heavy yoke formerly imposed upon them in the excessive marriage fees demanded by the priests.

In order to appreciate the results of Protestant missionary work in

Cuba one must bear in mind the physical, intellectual, social and religious environment existing in the island at the close of the Spanish war. It is a type of civilization which may justly be termed unique and is essentially what was found in all the former Spanish colonies. It is a civilization hobbled, handicapped, repressed, cast in the mold of an inveterate traditionalism and saturated

census showed the number of those living in confused concubinage to be 168,000.

In religion almost every one was labelled a Roman Catholic, having been baptized as such in infancy, but with at least 90 per cent. of the male population there was no evidence in daily life of a fear of God, obedience to His commandments or devotion to the Savior. For wholesale worldli-



ONE OF THE NATURAL PRODUCTS OF CUBA

Children in Havana growing up uneducated and indifferent to responsibilities

with Jesuitical principles. Here were found the two extremes of wealth and poverty, culture and ignorance, morality and laxity, churchliness and indifference—with the second element in each case overwhelmingly in the ascendancy. In a country well-nigh unparalleled for fertility, poverty was widespread and the conditions of life for the masses could hardly have been worse from a hygienic standpoint. From 60 to 80 per cent. of the people were illiterate. In 1899 the official

ness and sinful indulgence no other day was equal to the Sabbath. Except on festal occasions the many cathedrals and churches were very sparsely attended. Nine-tenths of those who frequented the Mass were women. Many of the church edifices were in a deplorable state of repair, so that the impression made upon a visitor was that for the great majority of the men at least Roman Catholicism as a religion in Cuba was in a decadent condition, the existing

Church having lost the confidence of the people. It is undeniable that the priests, as a class, with some noble exceptions, are treated by the majority of Cubans with cold indifference. This is due to their lack of culture, and in too many cases to their social laxity.

More and more the masses are turning to the Protestant ministers for marriage. My own list has

fluct with the marriage laws enacted during the first American intervention with the express object of lessening the number of illicit unions and of illegitimate children. From 1885 to 1900 the Judicial district in Havana registered the largest number of marriages, filling seven books, each book composed of 400 leaves and each marriage occupying two leaves. From 1900 to the present



A CULTIVATED PRODUCT OF CUBA

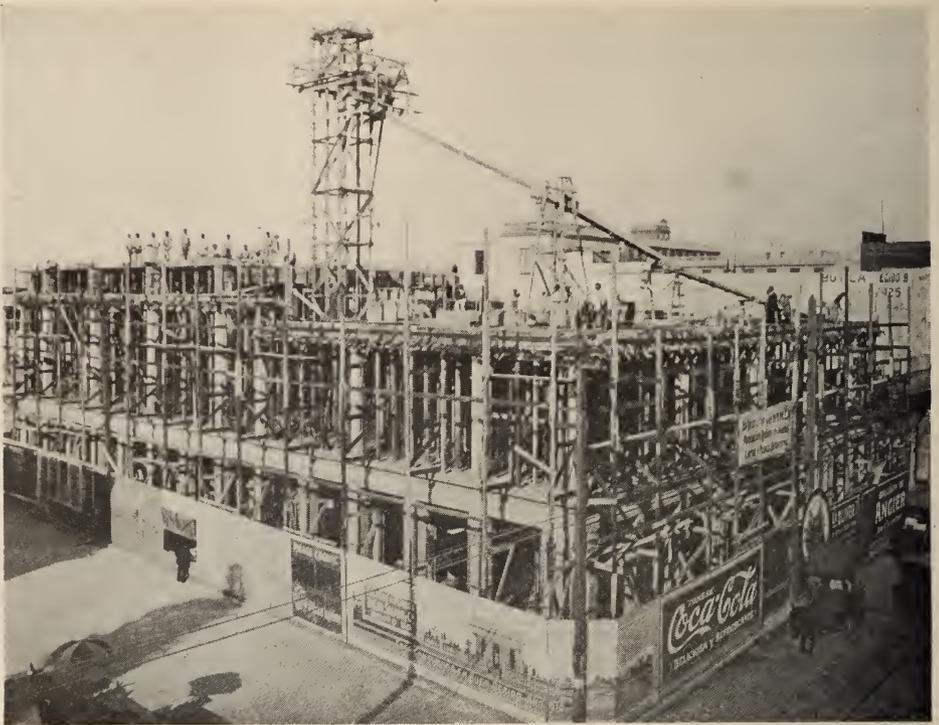
Children of the Presbyterian Sabbath School at San Antonio, delos Baños

reached a total of 175 and that of one associate 3,200. In many cases the pastor has also paid the registry fee of one dollar, and in not a few instances it was necessary to secure the inscription in the civil registry of those whose parents had failed to report their birth.

It is worth while to note that three years ago, Sr. Carlos Ortiz y Coffigiu, Secretary of Justice, issued a circular to the municipal judges of the island, urging upon them to put no obstacles in the way of registering the marriages celebrated by Protestant ministers, as such action would be in con-

time the district which has registered the least number of marriages has filled seventeen books of 600 pages each, assigning to every marriage one page and a quarter. In the Southern Judicial district of Havana the number of matrimonial inscriptions from 1910 to 1913 reached a total of 1,579. Of these 982 were Protestant, 418 were Roman Catholic and 179 were civil.

What we found in Cuba may be summed up in general terms, and speaking of the masses, as follows—stagnant intellect, enfeebled will, perverted conscience and irreligious life.



ONE OF THE NEW CHRISTIAN INSTITUTIONS OF CUBA  
The new Y. M. C. A. Building to be completed in April, 1915

The people did not know how to think, and were afraid to investigate. They were like animated machines, manipulated from without and accepting what was told them or what they had inherited as truth. They delegated their decisions on moral questions to others, knowing nothing of the right of private judgment. Conscience with them had been so misguided in their education that moral distinctions were sadly confused. Men had lost the native instincts of right and wrong in obedience to an artificial code of morals. They worried about sins that were no sins and they had lost the consciousness that men may be sinners even when they are obedient sons of the Church. There was conse-

quently no public conscience to be relied upon as a last resort, and men did what for the time being seemed to serve their own interests. The idea that the end justifies the means made itself felt most disastrously in the matter of truthfulness, honesty, chastity and even of friendship and matrimony. This explains to a great extent why Cuba well-nigh leads the world in the number of her suicides, ravishments, robberies and graft.

Certainly what has been written will suffice to justify the presence of Protestant missionaries in Cuba. Some of the statements made in the article in *The Catholic World* stand in marked contrast to the facts which can not be refuted.

Statements in the "Catholic World"

"Not a single established Protestant congregation of Cubans."

"There are 30 per cent. less missions and 50 per cent. less workers (Protestant) than there were six years ago."

"All over the island men and women are giving up the struggle and coming home."

"The Episcopal Mission has spent \$100,000 yearly in Cuba for salaries and running expenses since 1900."

"It is well below the truth to say that \$400,000 are being spent annually for the (Protestant) conversion of Cuba."

Official Facts of Protestant Work

One hundred and forty-nine organized churches with a membership of 10,975.

Established missions, 290, with 170 ordained missionary workers.

Average gain in the last six years, over 100 per cent. in church-membership.

Protestant Episcopal Mission average expenditure since 1904, \$35,000.

Total average expenditure of all Protestant societies, \$221,429 a year.

The Protestant pastors and their assistants preach the Gospel in 300 pulpits each week. There are over 700 teachers in the Sabbath-schools and 160 teachers in the boarding- and day-schools conducted by the missions. There are five Protestant church papers published, Bibles have

been circulated to the number of 300,000, and millions of tracts have been given away. Surely, from any unprejudiced standpoint, Protestant missions in Cuba have not been a failure and the money given has not been wasted. The manifest blessing of God has rested on the work.

STATISTICAL RESULTS OF PROTESTANT MISSIONS IN CUBA (1889-1914)

Denomination	Established	Average Annual Expenditure	Missions	Organized Churches	Members	Ordained Clergy	Sabbath Schools	Sunday-School Pupils	Day Schools	Day-School Pupils	Membership Increase in Six Years
Baptists (S.)	1899	\$40,000	29	27	1,900	31	35	2,000	7	200	75%
Baptists (N.)	1899	40,000	98	37	1,537	33	56	1,640	11	565	100% (In 10 yrs.)
Protestant Epis.	1904	35,000	32	19	1,677	19	19	1,237	5	669	175%
Friends	1900	5,714	36	7	467	21	36	621	5	353	75%
Presbyterian (N.)	1901	33,000	31	20	1,108	20	28	1,788	12	600	20%
Presbyterian (S.)	1899	13,000	15	9	600	7	9	750	4	500	100%
Methodist (S.)	1899	54,715	49	30	3,686	39	51	2,597	6	552	40%
		\$221,429	290	149	10,975	170	234	10,633	50	3,439	100%



Yours faithfully,  
M. H. [Signature]  
[Signature]

# A Key Man at Constantinople

## **WILLIAM W. PEET, TREASURER OF AMERICAN MISSIONS IN TURKEY**

Thirty-four years ago Mr. William W. Peet, then a young man only thirty-one years of age, gave up a responsible position with the railroads of Nebraska to accept appointment as treasurer and general business agent for all the Turkey missions of the American Board of Commissioners for Foreign Missions. It is an important office, the duties of which are manifold, and often perplexing. During the last sixteen years Mr. Peet has also discharged with signal ability the delicate task of representing mission interests at the foreign embassies and at the offices of the Turkish Central Government.

When Miss Ellen M. Stone and Mme. Tsilka and her infant son, born in captivity, were held for ransom by Bulgarian brigands, it was Mr. Peet who, with Dr. House and the dragoman of the American embassy, successfully negotiated their rescue. Turkish officers high and low, civil and military, had been instructed to shadow the rescuers every moment, night and day, to break up their plans for payment of a ransom, and at all hazards to arrest the abductors—their enemies. Mr. Peet was positively assured that the ladies were dead, but he quietly replied, "Then we will visit their graves." For wearisome days and nights he and his two comrades, with \$66,000 in gold coin (250 pounds weight, done up in sacks), sought to elude the vigilance of the Turks, but in vain. Finally one night, while the guard slept, they crept out to the appointed place on the hillside, and successfully delivered the ransom money into the hands of the brigands—assuring the release of the captives. Thus they accomplished the seemingly impossible task.

In the years 1895-97 more than \$1,000,000 for Armenian relief and orphan-support money was distributed through Mr. Peet's office without the loss of a dollar. Again, in the recent utter collapse of banking facilities, due to the European war, Mr. Peet has been able to meet the needs of 200 missionaries all over Turkey, with a minimum of inconvenience and delay.

In the reign of Abdul Hamid, there were many business transactions with the Turkish Government that required both business ability and diplomatic tact of an unusual order. When Mr. Wingate of Talas purchased, as the site for a high-school, an elevation commanding a view of the Caesarea plain, the local government declared: "That is a site for a fort, not for a school," and demanded the return of the property. Mr. Peet, like Antonio, opposed his patience to the Turks' fury, and made use of the Turkish device of postponing any settlement until a more propitious hour. As a result, the Talas High-School building now crowns that eminence.

The success of Mr. Peet is due to certain prominent characteristics.

He masters each case, and when he is sure he is right, he goes ahead.

With imperturbable self-control, he is able to keep an impassive face, never raising his voice even under great provocation.

His manifest sincerity, his Christian principles, and his mastery of self and of the matter in hand, inspire confidence with men of every class.

He is a model associate and friend, uniformly considerate of his colleagues and assistants. He is the executive force.

His indomitable will, his calm judgment, his unassuming dignity, his consideration of others, his weighty personality, his years of experience, constitute the solid basis of his success.



EUPHRATES COLLEGE BUILDINGS OF THE AMERICAN MISSION AT HARPUT



A STREET IN ERZERUM, TURKEY

The large building is the Girls' Mission School of the American Board

CENTERS OF AMERICAN MISSION WORK IN TURKEY

# The War and Missions in Turkey

BY REV. JAMES L. BARTON, D.D., BOSTON, MASS.

Author of "Day Break in Turkey," "The Unfinished Task," etc.



It is a gratifying fact that the present conflict is not a religious war, whatever may be said to the contrary.

Roman Catholic and Protestant countries are in alliance against other Protestant and Roman Catholic countries. Mohammedans, Greek Catholics, and Jews are also fighting upon both sides. It is a war in which religious and class lines are obliterated.

Turkey entered the conflict not from choice but from necessity, and because of pressure from without. From Turkey's standpoint the war against the Allies is not a religious war in the generally accepted meaning of the term. At the same time it was necessary for the Turks, before entering upon formal hostilities, to declare a "holy war," since all Mohammedan wars are supposed to be more or less identified with religion. The unreasonableness of the situation is made apparent from the fact that Turkey is in alliance with nations that are fighting Mohammedans. In fact, they themselves, if they attempt to invade Egypt, will come into open conflict with their Mohammedan brethren, while, at the same time, their Mohammedan army and navy have Christians in their ranks and are fighting under the leadership of Christian officers. Clearly, even from the Turkish standpoint, the war is not strictly religious.

The entrance of Turkey into the conflict was evidently not spontaneous, and was without the approval of all Moslem leaders. Their enthusiasm for the conflict is not on the increase, and the Christian populations have never favored it.

The significance of the Turkish factor in the conflict is not due to the addition of 20,000,000 to the number of peoples involved, but is because for half a century or more Turkey has been the storm center of the Near Eastern question. Since the Crimean War Russia has crowded from the north for influence and territory, while England, France and Germany have skirmished for position and influence in the Balkans, in Asia Minor, and in Mesopotamia, Syria, Arabia and Egypt. Now that the "balance of power" is in the melting-pot, Turkey is thrust into the superheated furnace into which are cast questions of control, sovereignty and supremacy of more than one European nation.

As a missionary land Turkey commands unusual attention because of its Mohammedan Government. It is practically the only country where Christian missionaries labor to-day that is openly and constitutionally Mohammedan. It possesses a great variety of divergent Moslem sects and races besides being the home of some of the most ancient and historic Christian races and churches. For nearly a century this mission field has been occupied, mainly by the

American Board and by the Presbyterian Board of Foreign Missions. In no other field have more conspicuously successful Christian institutions been established than those in Turkey. These include, besides strong, aggressive Protestant churches, a notable list of colleges and seminaries, other schools of all grades, hospitals and dispensaries, printing establishments, industrial enterprises, and many other activities related to organized missionary operations. These institutions are distributed over the country, from the Balkan peninsula on the west, to Russia and Persia on the east, and from the Black Sea on the north to the Indian Ocean on the south. They reach all classes, and during the last three or four years a rapidly increasing number of Moslems have been eager patrons and supporters.

The American Board and the Presbyterian Board, together with some smaller missions, support four or five hundred foreign missionaries, most of whom are connected with the American societies. They represent an investment of more than \$30,000,000, with an annual expenditure of about \$700,000 in gold, and have won the patronage of the leading official classes. There are also French Roman Catholic missions of considerable proportions, many of which have strong institutions and carry on a most commendable work.

At the beginning of November this entire territory, almost without warning, found itself in open war against Russia, England and France. All British and French missionaries were compelled to withdraw, and their institutions were closed, except where kept open by trained natives. As

soon as the British Ambassador withdrew from Constantinople, British subjects were put under the protection of the American Ambassador, Mr. Morgenthau, who at once secured from the Grand Vizier the assurance that all British subjects connected with the work of the American Board (30 or 40 in all) would be undisturbed. So far as we have been able to ascertain, the Turkish Government has carried out this pledge to the letter.

For a brief period one of the alarming effects of the war upon mission work in Turkey arose from the abolition of the "capitulations" that have been in operation in Turkey for centuries. This was accompanied by the declaration that hereafter all foreigners and all foreign institutions would come under the laws of Turkey. There is still some misunderstanding as to how far this proclamation will affect the Armenian, Greek, Protestant and other communities, but assurance has been given by Turkish officials that American missions and institutions will not be hindered. The Grand Vizier stated that these institutions are carried on, not under "capitulations," but under the laws of the Empire. This proclamation, which went into effect on October 1st, has, so far as we know, not unfavorably reacted upon the missionary work, and the missionaries are hopeful that their work will not permanently be disturbed.

Turkey was most quickly and seriously affected by the financial crisis caused by the outbreak of the war. This was probably due to a lack of confidence in the financial system of that country. As soon as it was known in Constantinople that a gen-



A COMPANY OF TURKISH SOLDIERS ON THE MARCH IN ARMENIA

eral European war had begun, a moratorium of thirty days was declared. Later this was extended, and it was impossible to secure money from any of the banks, and merchants refused to transact business on credit. The American Board Treasury at Constantinople alone requires \$600 gold a day, or \$18,000 a month for the support of the regular mission work and the institutions dependent upon it. A dispatch was received at the offices in Boston on August 19th (by way of Naples), stating that the missionaries in Turkey were suffering terribly for want of gold. No bank in Boston, New York, or London, or elsewhere could be found to assume the responsibility for making payments in Constantinople.

Finally, it was arranged, through the State Department, that a limited amount of gold should be carried to Turkey by the United States cruisers and paid over to the missionaries. The amount was, however, very inadequate to meet the need. Ambassador Morgenthau also paid personally to the treasurer of the Board in Constantinople \$17,000, cabling the American Board to put that amount to his credit in Washington. Even this generous help would not meet bills already due, much less provide for the future. The question arose as to whether it would not be necessary to withdraw all the missionaries from Turkey. At this crisis the Standard Oil Company of New York agreed to instruct its agents in Turkey to pay limited

amounts of money into the hands of the institutions and missionary societies there. This plan of co-operation solved the problem of transmitting funds to Constantinople, Smyrna and Beirut.

There was, however, a further difficulty, for it was impossible to transmit the money from the mission treasurers at the seaports into



FAST FREIGHT IN TURKEY

It is over such roads that money must be transported to the missionaries in Armenia

the interior where are located most of the missionaries and institutions. Under normal conditions it is possible to send gold from Constantinople to the remotest interior stations through the mails, but now no company would insure the safe delivery of such remittances, since brigandage was on the increase. Under the panic conditions of the war other means of exchange between Constantinople and the interior were interrupted, so that the salaries of teachers and pastors could not be paid, and there was not even money to buy daily bread.

In this emergency, Mr. W. W. Peet, the treasurer of the American Board missions in Constantinople, sent word to the interior that he would pay full cash value for all drafts on himself sent by the various stations. It soon became apparent to the people that the only way to send money safely from the interior to Constantinople was through the missionaries. It also became noised abroad that the Bible House was the only place in Constantinople where drafts were cashed at their full face value.

Now another method of relief appeared. The Mohammedan religious organization, that has endowments scattered throughout the empire, found it impossible to send the income of those endowments to their headquarters in Constantinople, and when they learned that the mission stations offered a safe means of transfer they also paid in this money at the various stations, where it was used for the support of the missionaries, and received in exchange drafts on Treasurer Peet at Constantinople. These drafts were presented at the Bible House by the head of the Mohammedan organization and were cashed at their face value.

In this way a great business corporation in America and the great Mohammedan religious organization in Turkey cooperated to keep missionaries alive and at their posts, and furnished the funds needed for their work. This experience also gave to missions a new reputation of business integrity and ability.

In September there was a serious question as to whether schools could be opened at their regular time. A

protest was, however, raised by all classes in Turkey against any change in the usual program, lest it would throw the people into a panic in fear of some unknown impending disaster. The missionaries, therefore, decided to open the schools as usual. And this was done throughout the country, with an attendance generally

#### Lessons from the War

The war in Turkey has taught us some lessons of no little value.

First: It has revealed the lack of solidarity among the Mohammedans of Turkey. A short time before Turkey entered the war a sermon was preached in the Mosque of St. Sophia, Constantinople, in which the



AMERICAN MINISTRIES TO TURKISH SUBJECTS

A group of morning patients at the International Hospital in Adana, European Turkey

somewhat smaller than usual on account of the financial distress and the difficulties of travel.

The drastic military mobilization took some teachers from mission schools, and by removing wage-earners and harvesters brought great hardship upon the entire country. Beasts of burden and supplies for feeding the army were also requisitioned to such an extent that many homes were left absolutely stripped. By payment of the exemption tax many teachers escaped service in the army, so that American schools have not been seriously crippled.

preacher called upon his great Mohammedan audience to draw the sword and enter into a holy war to exterminate Christians and cause Islam to triumph. The only response was a loud "Amin," after which the audience peacefully scattered to their homes.

Again, when Turkey entered into the war, the Sultan issued a proclamation to his people that they were entering upon a "holy war," and calling upon the Mohammedans throughout the world to rally to the banner of Islam and overthrow the foes of Mohammed. This proclamation also

called out no enthusiasm even from the Mohammedans in Turkey. The Kurdish Hamidieh, upon whom Sultan Abdul Hamid relied in his conflicts with the Armenians and Russians, have refused to fight under the flag of the Sultan of Turkey, and it is reported that some have gone over to the Russians. The Arabs, when forced into the army, are also said to be deserting by hundreds and thousands.

This call to a "holy war" from one who claims to be the Caliph of Islam, the successor of Mohammed, has met with little response, and many even of the leading Moslems of Constantinople are arrayed in opposition to it.

Second: This war has revealed the fact that Turkey does not command the following of the Mohammedans of the world. While this, the only remaining strong Mohammedan Government, was issuing a call to arms against the Christians, the Mohammedans of India were giving money, and were offering their services to the British Government. The Egyptians also, nominally a part of Turkey, declared their loyalty to Great Britain, while Turkey and Russia are in conflict.

Third: The Turks themselves are proving their inability to continue as a self-governing nation in the face of the onward march of civilization. Since the days of Mohammed the Turkish army had been, theoretically at least, the main support of Mohammedanism. When, however, the Constitution was proclaimed in 1908, and Christians were admitted into the army on equal terms with Mohammedans, the Turkish army ceased to be one that could be used for the

defense of Islam. Even Turkey would not expect Christian Armenians, Syrians, and Greeks to fight for the defense of Islam or for its extension.

To-day the bringing of officers from a Christian nation to organize and lead the Turkish army and the Turkish navy is a more complete demonstration of the disintegration of Turkey as a Mohammedan military power.

Fourth: The present crisis demonstrates the influence and power of Christian missionary institutions. The Turks have turned to the missionary hospitals as the chief source of medical help for soldiers as well as for civilians. The missionary schools have not only been undisturbed, but local officials, and even Turkish generals have expressed their appreciation and confidence in them, and have given assurance that they would be protected. The Commander-in-Chief of the Fourth Turkish Army Corps, located in Smyrna, and the Civil Governor, have been particularly friendly toward the International College and to President MacLachlan, altho the latter is a British subject.

While friends in America have been alarmed lest the American missionaries should suffer hardship, the missionaries in Turkey have not seemed to be disturbed or anxious. They have confidence in the local government, and believe that when the storm is past, and Turkey is again at peace, all classes will look upon the missionary work as among the most permanent and most worthy of perpetuation of any of the uplifting and civilizing influences and institutions in the Turkish empire.

# Religious Toleration in Mexico

BY REV. JOHN W. BUTLER, D.D., LL.D. MEXICO CITY  
Missionary of the Methodist Episcopal Church



It is significant that men high in the councils of both Church and State should, at about the same time, appeal to the public from the pulpit and the press with energetic claims that the revolutionary leaders of Mexico had initiated a campaign of persecution against the Roman Catholic Church of that country. Two Cardinals, several priests, some national representatives and one ex-President of the United States, are among those who tell of "churches confiscated or looted, convents destroyed, priests shot in cold blood, Jesuits, secret orders and clergy sent out of the country, nuns outraged, and other evidences of intolerance." In all lands and at all times Protestants are foremost in condemning such wrongs, and are the first in demanding equal toleration for all creeds. Some things, however, should be said about the reprehensible intolerance and fanatical excesses now being laid at the door of the revolutionary leaders and authorities in Mexico.

The public utterances referred to completely ignore the provisions of the Constitution of 1857, and the Laws of Reform, as well as the long and bitter struggle which a suffering people have endured, with tremendous sacrifices, in order to reach part of the way toward democracy and all those other "inalienable rights" with which they were "endowed by

the Creator." No review of Mexico is complete which ignores this great struggle which began in 1810 and is still in progress.

Most Americans to-day seem to be as lacking in sympathetic patience toward our distressed brothers of Mexico as were their grandfathers some seventy years ago, when Daniel Webster said to a circle of friends: "We have a sister republic on our southern border almost in mortal agony and no one among us seems willing to lend it a helping hand." The truth is that the Mexican people, as a whole, have never had a chance. The few who have had a chance have "made good" and, as a result, many of their professional men, merchants, farmers, mechanics, and others, will compare favorably with their brothers north of the Rio Grande. But the masses have never had what we, in the United States, call "a square deal."

When the accumulated wrongs of three centuries were almost crushing the life out of them and the bitter murmurings which escaped their lips reached the ears of their masters, who came from across the sea to lord it over them, the Viceroy added fuel to the fire by a proclamation containing the following paragraph: "Let the people of these dominions learn once for all that they were born to be silent and obey and not to discuss nor to have opinions in political affairs."

Under circumstances less afflictive

what did American patriots do in 1776? What did the French people do in 1789? And, going still further back, what did our forefathers do in 1640 and 1688 in order to rescue from the battleground of four hundred years that grand Magna Charta that they might plant it as the Constitution of a free and liberty-loving people? To each of these questions the answer is the same; they *revolted*, and by so doing set the example to our Mexican brothers as the only possible method open to them for righting their wrongs. Surely, then, no American or Englishman or Frenchman should withhold sympathy from these struggling people. Harsh criticism smacks of apostasy. When that unrighteous proclamation went abroad, in the early days of the nineteenth century, Divine Providence, who created all men equal, raised up leaders among the common people who cried and cried aloud, "We will not lay down our arms till we have wrested the jewel of liberty from the hand of the oppressor."

It has been an uneven struggle against great odds, dragging its weary way through more than a century, but it means for them freedom from Spanish domination, from religious oppression, from serfdom imposed by landlords, and from ignorance. Even now, 80 per cent. are still illiterate, tho nominally under the influence of the historic church for four centuries. A powerful trinity of the privileged classes has been united against the people at every renewal of their effort; for the rulers, the aristocracy (which included military officers), and the high clergy (who were generally

foreigners) have always been against the best interests of the masses.

The aristocracy, largely descendants of the conquerors and Spanish *grandees*, wanted the peons to work on their great estates, and for their purposes they did not wish them educated. Most of the priests from Europe were too worldly, and partook too largely of that "lust of gold" which characterized the early conquerors, to have much concern in the real uplift of the Indians. They, therefore, generally played into the hands of the aristocracy. The ruling class has always sided with the rich as against the poor.

The indigenous people of Mexico had thus been under control since at least a thousand years before the Christian era, and part of them represent a civilization equal, in some cases, to that forced upon them by "military eloquence." These people are compelled to live in ignorance, degradation, and superstition, are deprived of the ownership of their own God-given lands, and are then required to till them for masters from over the sea. The native Mexicans are given absolutely no participation in the choice of their rulers, and then, after three hundred years of *Christian civilization* (?) they are told that they "were born to be silent and obey." Can we wonder that these creatures of God rose up to throw off the yoke, and that now the slogan of their revolution is "effective suffrage" and "the return of our lands?" This is the crux of the whole trouble in Mexico. Some American correspondents who go down into the country seek out "sore spots," and returning home are generously paid to write magazine

articles about "Barbarous Mexico." Why do not some of them give more prominence to the mistakes and failures of the past 400 years?

The Christian people of the United States need a more careful con-

press without exaggeration. What has actually taken place in Mexico is bad enough, and at times has rivaled the atrocities of the French Revolution. Wrongdoing is never justifiable, however great the provocation,



MAKING A PILGRIMAGE IN MEXICO

A Mexican Roman Catholic devotee making a pilgrimage to a holy shrine on her knees. She collects coins in the pan on the ground in front

sideration of the facts before hastily condemning everything south of the Rio Grande. All the Mexicans are not cut-throats, nor are all the revolutionists bandits. Nor are the accounts appearing in the American

and yet the provocation should beget sympathetic consideration. That is all we plead for in the case of poor Mexico in these days of her sore trial. In this spirit let us look at some of the charges to which we refer.

### Some of the Charges

The first is that the leaders of the revolution are ruthlessly confiscating church property in Mexico. This is not correct. All church property was confiscated under the Constitution of 1857, and now the Church can not legally hold property as an investment. Mexican historians make clear why such drastic measures were incorporated into the Constitution and emphasized by the reform laws of 1859. It was, as one of them says, "because the Church became a very prominent factor in politics and could upset and establish governments at its pleasure, fomenting the many revolutions which were constantly breaking out." Therefore, it was that the political power of the Church was destroyed by effecting a complete independence of Church and State, and the confiscation of all Church property—from the most magnificent cathedral to the smallest chapel, and from the most expensive convent to the humblest shrine in the country. All Church property not built in recent years belongs to the government, which, in turn, gives a free lease to the Church of such edifices as are required for public worship. All this was brought to pass by the Liberal Party, most of whose members lived and died in the Roman Catholic fold, tho they were decidedly opposed to the Church as a political institution. Rare, indeed, was the case when a Liberal declared himself opposed to Christianity. Reports of the confiscating of Church property in these days is a mistake—such confiscation occurred nearly sixty years ago. As to the destruction of convents, it is only necessary to say

that, according to law, no such convents have existed in Mexico for over fifty years.

Another mistaken charge is that the present leaders of the revolution are expelling Jesuit priests, nuns, and other religious orders from Mexico. The same reason, given above as to the political influence of the Church, applied with special force to all secret religious orders. Hence, in 1873, Mexico promulgated additional reform laws, which expelled all such secret societies from the country. In this they only did what several countries in Latin America and many countries in Europe had found it necessary to do. If, therefore, Jesuits, nuns, and members of kindred orders have recently been found in Mexico, they were there against the law, the existence of which they certainly were not ignorant. The present authorities were fully authorized in reminding them of the law.

It has also been asserted that many of the clergy have recently been expelled from the country. The Constitution of 1857 provides not only for the separation of Church and State, but it also guarantees full religious liberty. This means equal toleration for Roman Catholic, Protestant, Mormon, or Jew; and no one has more reason to be grateful for those reasonable and just provisions of the Constitution than the ancient people of God whose descendants in Mexico were, in former times, subjected to much cruel treatment simply for following the faith of their fathers.

It appears to be true that a considerable number of priests have been sent out of the country, but

the revolutionists claim that all such were foreigners and had given provocation. They claim that many of these left "because of troubled consciences," or for fear that they might be expelled. The famous thirty-third article of the Constitution was framed at a time when these secret orders were giving trouble to the government. It empowers the authorities to expel from the republic, without process of law, any foreigner found meddling with politics. It is a tremendous power to place in the hands of any man, but the experience of the past called it into existence and it has a special terror for transgressors of the law.

Other evidences of persecution are mentioned, such as the outraging of nuns, the desecration of sacred places, the burning of confessionals. All such acts the Protestants emphatically condemn. Such things are a disgrace wherever and whenever they occur. Good people of all creeds lift their voices against them. In the present case, however, these excesses were not the acts of the authorities or leaders of the revolution, but of irresponsible mobs, among which, at times, may have been found soldiers.

One concrete case will suffice to illustrate our meaning. After the fall of the Huerta Government a mob entered a Roman Catholic Church in the city of Queretaro, brought out a confessional stall, and burned it in the streets. The Constitutional forces which entered the city soon after restored order. A few days later, when these forces evacuated the city, and before the arrival of Gen. Villa's army, another mob sought to wreck revenge on the

Methodist Mission School and Church. Every room on the premises but one was looted, two cabinet organs, furniture, books, and clothing were carried out and publicly burned. Then the mob set fire to the building, which would have been utterly destroyed had not the townspeople organized, armed themselves, driven off the mob and extinguished the fire. Probably 90 per cent. of these townspeople were Roman Catholics who have thus incurred our lasting gratitude. An inventory made out by a notary public of Queretaro puts the damage at \$13,800 silver. No complaint has been lodged with the Government at Washington because of this unprovoked attack on the Methodist property, nor for the indignities suffered by both missionaries and native clergy during the past four years.

A few hours after the Queretaro mob had done its work, General Villa and General Gutierrez arrived in the city, and on being informed of what had happened, immediately sent men to repair the buildings. Two of the ringleaders were arrested and would have been shot but for the earnest pleadings of the Methodist pastors, who declared that they sought not revenge but simply the restoration of their property. Protestants and Roman Catholics, alike, are suffering the horrors of war in Mexico, and yet, these acts, like similar events in Europe, too awful to narrate, are not be laid at the door of the leaders except in very rare cases. They are committed by degenerate soldiers or irresponsible mobs.

Two other charges have been repeatedly made to the effect that General Huerta was promised "that if

he became a Mason it would secure him election and American recognition." According to the *New York Times* of December 17th, Father McMahon publicly charged also that "recognition and support were offered to Huerta if he would embrace Protestantism." The first charge is certainly open to doubt. Irregular and irresponsible Masons, of whom there are some in Mexico, may do reprehensible things, but the Masonic Order, as such, would never have done what is alleged in this case. There is no Masonic conspiracy in Mexico.

The second charge is a most surprising piece of news. I have been the dean of the missionary corps in Mexico City for several years, and intimately associated with the native clergy for a much longer period. No such offer could have been made without my knowledge. Moreover, all readers of the MISSIONARY REVIEW will know that no Protestant could ever make such an offer. It is absolutely contrary to the genius of Protestantism, and the man who could offer any worldly or political consideration as a motive for joining his church would be unworthy of membership in any Protestant organization. The only door of entrance is by repentance and faith in Jesus Christ.

All the above has for its object to show two things. First, that our Mexican brothers deserve a more sympathetic hearing on the part of the American public than they have hitherto received. Armed intervention is the last thing that ought to be considered. Secondly, historic Christianity in Mexico needs to be vitalized before it can adequately fulfil its sacred mission among the Mexican people. Historic Christianity, with its splendid cathedrals and religious pageantry alone, in the centers of the country, are not sufficient. Roman Catholics and Protestants alike must go into the towns, hamlets and rural districts in the simplicity of primitive Christianity, and in the spirit of its Divine Head, until every last man and woman of these 16,000,000 inhabitants has been lifted out of degradation, superstition and idolatry, and has been brought into vital touch with "the God and Father of us all." When that glad day approaches, as the immortal Lincoln declared, "Mexico will rise again," and her people "will learn war no more." Protestant Christianity, with the open Bible, the living Christ, and a liberal education, stands now as always for those forces that will hasten the coming of that glad day.

#### MODERN CHRISTIANITY

Modern Christianity is rapidly recovering the social impulse of its earliest days. It is glowing once again with the old fire. The fatalist—whether he wear the garments of materialism or of predestination—does not count in the forward march of the Christian army to-day. The Church is convinced that a Christianity which does not go about "doing good" is not the Christianity of Christ. A religion which ignores the healing of the body is not the religion of Him who "took our infirmities, and bore our diseases." A religion which ignores child labor and child mortality is not the religion of Him who took the children in His arms. A religion which has nothing to say about vice and crime in the modern city can not claim kinship with the power that speaks out in the great apostolic letters to Corinth and Rome and Ephesus. A faith that merely hopes the will of God will be done in heaven as it is not on earth, is not the faith of the Lord's Prayer.—*W. H. P. Faunce.*



FRANK E. HIGGINS—THE LUMBERJACKS' SKY PILOT

## The Lumberjacks' Sky Pilot

BY REV. THOMAS D. WHITTLES, NORTH EAST, PENNSYLVANIA

Author of "The Parish of the Pines"



**N**O messenger of religion has left a broader trail in the lumber districts of the United States than Frank Higgins, the well-known Sky

Pilot. For nearly twenty years he was active as a missionary in

the great forests of the north and west, where he blazed the trail, and founded the mission to lumberjacks and riverpigs. The tale of the camps can never be written without telling the story of Higgins. In bunkhouse and byway he delivered his message of regenera-

tion, in city and town he graphically told the narrative until the churches were awakened to participate in his unique labor of love. His message went beyond our national boundaries, and Canada and England listened with responding interest.

Francis Edmund Higgins was born forty-nine years ago in Toronto, Canada, of Irish parentage. His boyhood years were passed on a farm north of Toronto, and the great factor that entered into them was the godly spirit of his stepfather, who by life and precept led young Higgins into the presence of the Nazarene. Many times I have heard Frank Higgins declare, "For my religion I am indebted more to my stepfather than to any other person. He pointed to higher things, and led the way."

No sooner had Higgins experienced religion than he began to propagate it, and through his persuasion most of his companions joined the company of believers. A semi-weekly prayer meeting was organized in the school house, Frank Higgins leading the first meeting, and nine of the young men who attended these gatherings afterward became preachers of the Gospel.

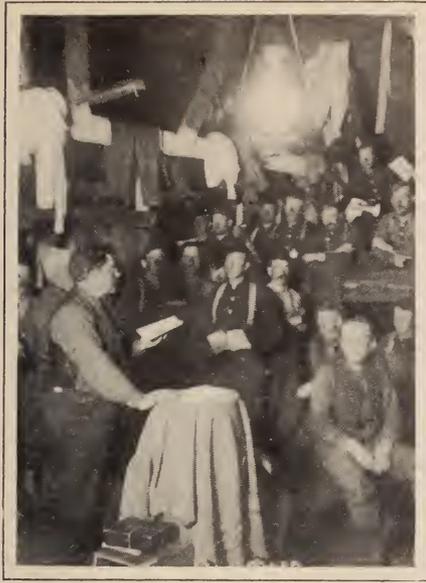
Long before he united with the Church the desire to preach possessed him, and daily he discoursed to the stumps while laboring in the fields. Once, at the climax of an eloquent sermon, as he vigorously chided the stumps for their inactivity, and with boyish enthusiasm bade them unsheath their swords and possess the promised land, his stepfather and the hired man, who were unsuspected listeners, thrust their heads above the silent audience. So unexpected was

the response that he, who a moment ago had desired to lead an army of stumps to victory, fled to the cover of the forest, pursued by the convulsive laughter of his friends. Years afterward, when commenting on this incident, he said, "You see, it was a sermon to men after all."

Men were always his auditors, and among the stumps of many a far-off pinery he preached with results that caused mothers and angels to laugh in gladness.

He was twenty years old when he returned to Toronto and entered the sixth grade of the city schools. He remained there until he completed his second year in the high school. At twenty-five he returned to Dufferin county and was licensed to preach on the Rosemount Circuit of the Methodist Church. The Methodist brethren found Higgins an unusual proposition. He could not, would not, work along the normal conservative lines, but insisted on going his own pace and along new trails. Finally, they decided to dispense with his services for three sufficient reasons—first, he was too old to study for the ministry; second, he was too ignorant; and third, *he had no religion.*

So it has ever been, the truly great have been misunderstood. To Frank Higgins' religion alone was his greatness due. His love for Christ was the spring of his service. His religious life was too natural, simple and unaffected, however, for the understanding of many, and even in later years some doubted him. But thousands of lumberjacks have reason to thank God for the man who knew no cant, whose life retained the simplicity of childhood, and



FRANK HIGGINS CONDUCTING A CAMP MEETING

whose love for Christ brought him into closer relation with the Ishmaels of humanity.

The opinions of men, however, could not deter Frank Higgins. He was determined to preach, and hearing of the mission needs of Minnesota, he crossed the boundary and was appointed to the Annandale Methodist Church. After two years there he went to Hamline University, supporting himself by preaching on the Sabbaths. The presiding elder found the Irish Canadian a problem hard to solve and two years later Higgins was left without an appointment, and his school-days closed. The man had not yet found himself.

He had been raised a Presbyterian and, when in 1895 the way opened for him to enter the service of the Presbyterian Church at Barnum, Minnesota, he gladly returned to the denomination of his youth. It was at Barnum that he *found* himself and

his beloved lumberjacks. Here he learned of the roaring "riverpigs" and wilful "timber savages," and the unconventional love of the Higgins heart went out to them with a desire that was steadfast to the end. The unchurched foresters became his hearers, and by the swift-flowing streams and in the low-built bunk-houses, he declared to them Christ's way of reformation and salvation.

From that spring day in Barnum his marriage tie to the lumberjacks was never broken, never strained, and in his after-work at Bemidji he devoted more effort to the camp men than he did to the congregation he had been sent to serve. It was this devotion to the lumberjacks, and the time it took from his studies, that caused his ordination to be so long withheld. The Presbyterians found him as hard to understand as had the



ENTERING A LUMBER CAMP

Methodists, but finally, in 1902, he was ordained by Duluth Presbytery.

In the fall of that year Higgins resigned his position at Bemidji and accepted appointment under the Evangelistic Committee of the Presbyterian Church. His entire time was given to camp work, and the byways of the Minnesota forests have never known a more devoted and persistent traveler than this messenger to the "down and outs." No camp was too far away, no man was too low to reach. He knew no respect of persons, no class, but to millionaire and pauper preached the same unflinching Gospel. The comforts of home, so dear to most of us, were forgotten when the privilege of service presented itself. The rebuffs that discourage weak men found him clad in the armor of hope. He had a message, and with God's help he would deliver it—and the help of God he never doubted.

After the logging camp work was transferred from the Evangelistic Committee to the Home Board it grew from a Minnesota work to one of national dimensions, and at the present time nine states have organized work under the care of the Board. For this increasing work Frank Higgins raised most of the needed money in his appeals to the churches, and few men have experienced a more hearty response.

Higgins grew with his work, broadened mentally and spiritually with his ever-widening view of the vision. Every success made him more lowly, and his constant prayer was "make me more worthy, more useful."

In November, 1913, Higgins fractured his collarbone, but in spite of discomfort he continued to address

churches and to raise funds for the mission. The following March, while visiting the Montana camps, he received additional injuries in a railroad wreck at Thema. He was carried to Spokane for treatment, and while in the hospital it was discovered that sarcoma had developed at the point of the former fracture, which necessitated an operation. Although two-thirds of the left collarbone was removed, he recovered quickly and returned to his labors. Then the right collarbone showed evidences of the disease, and on the 1st of October, 1914, he again submitted to the knife. Evidently the bones had been weakened by the packs he had carried from camp to camp.

After the second operation the Sky Pilot gradually lost his great physical strength, but he would not rest. Within four weeks he was again on the rostrum pleading for his "boys" in the woods, and continued to do this until within a month of his death. A few days before Christmas he went to his boyhood home in Shelburne, Ontario, and there, in the afternoon of January 4th, he entered into rest. A wife and daughter and thousands of friends suffer a personal bereavement in his departure.

On January ninth, the body that had so often carried the pack over the long trails, was laid away at Rockford, Minnesota, but the spirit lives in the lives of men made better, in the camp missionaries he inspired, and in the city dwellers who learned through him a new message of brotherhood. The piney trail has led to the heavenly landing, and I doubt not the Divine Scribe entered beside the name of the Lumberjacks' Sky Pilot the sufficient word—*Love!*

# American Indian Peyote Worship

BY MRS. DELAVAN L. PIERSON



HE efforts of St. Paul to rid the Corinthian Church of the excrescences of heathenism which clung to their worship are being

duplicated to-day by a brave company of men and women who are fighting to save the American Indians from the degrading cult of Peyote worship, which has spread its blight from Mexico to Canada within the last fifteen years.



SAMPLES OF THE "MESCAL BUTTONS"

Natural size of the top of the cactus plants used in peyote worship

Growing on the rocky ledges of the hills in Central and Northern Mexico is a diminutive cactus, known in Spanish as the Peyote, but called by the Indians since prehistoric times "the plant of Life," and held sacred by them as a special gift of God to

the red man. The blossom, when dried and eaten, intoxicates to delirium, and gives enchanting exaggerations of color, and of sound, and of time. It is popularly known as "mescal."

The early Franciscan fathers found the worship of the peyote so firmly entrenched in the religion of the Mexican Indians that, as a compromise, they transferred its miracle-working powers to a calendar saint—Santa Nina de Peyotes, and in the village of Rosales there stands to-day a little wooden image of Saint Nina as she is said to have suddenly appeared among the peyote plants on the hillside. Around her neck, as a sort of rosary, hangs a chain of the blossoms.

Altho no Indian rites center around that statue now, the pernicious mescal cult or peyote worship spread from that center to the Kiowas and Comanches of Southwestern United States. It has journeyed steadily northward, dropping off its pagan elements and clothing itself with Christian rites, until now it masquerades as the special revelation of Christ for the red man, and the places of meeting are called "God's tent."

The Indians use a decoction of the plant for baptismal and communion services, and account it holy water for purification purposes. They give it in large doses as medicine for all ailments, and pour it into the ears of new-born infants. Many cases of imbecility, insanity, and suicide are directly traceable to its use. They affirm that it is a specific for tuber-

culosis and for certain loathsome diseases.

It is argued by the Indians that the eating of the "mescal bean," or peyote, destroys the taste for liquor—and in a measure this seems to be true. A peyote debauchee is never accompanied by acts of violence, so that it is, from the standpoint of the guardians of the law, the lesser evil. Many officials have strongly seconded petitions drawn up by the Indians, and have forwarded to our Government in Washington personal requests that no legislation be considered which would take from the Indians "the peyote button, which they treasure more than their property."

This last statement, made by an official in charge of the Kiowas and Comanche Indians, is, alas! only too true. A peyote-eater becomes an idle, worthless member of society, loses all interest in improving his grant of land, and will sacrifice anything, however dear, to obtain the sacred bean. He defies all influences that tend to lift him out of this degraded state.

From the standpoint of the Christian missionary, peyote-eating presents more than a mere physiological problem. It is not alone a "dope" which the pure food laws should legislate into the class with morphine, opium, and cocaine, it is a system of worship inimical to Christianity. It has its roots deep in the historic past of the red race, and because of this it makes the strongest kind of an appeal to the Indians. They hail it as a revival of an ancient religion altogether their own, as against the white man's foreign religion, and the mysterious drugging power of the

plant is a great asset in the propagation of the "gospel of the bean."

#### The Indian's Territory

The following are verbatim extracts from documents sent to Washington by leaders of the Winnebago Indian Peyote Church:

"We have adopted a form of worship in which we use the medicine generally referred to as the mescal,\* but which is known to us as the "peyote." We feel that we are entitled to exercise one of those first and fundamental principles established in this country—the right to worship God in freedom and according to the dictates of our own consciences. We prize this medicine as highly as we do our farms, our blankets, and our homes. . . . To us, this 'medicine' is a portion of the body of Christ, even as the communion bread is believed by other Christian denominations to be a portion of Christ's body. We read in the Bible where Christ spoke of a Comforter, who was to come. Long ago this Comforter came to the whites, but it never came to the Indians until it was sent by God in the form of this holy medicine. We know whereof we speak. We have tasted of God, and our eyes have been opened. It is utter folly for scientists to try and analyze God's body. No white man can understand it. It came from God. It is a part of God's body. God's Holy Spirit is enveloped in it. It was given exclusively to the Indians, and God never intended that white men should understand it. Our ranks are constantly increasing in numbers. . . . It (this religion) will never cease nor falter

\*"Mescal," a Mexican term, meaning "booze."

till every Indian within the boundaries of our great country has learned the truth and knows God as God intends they shall know him."

A description by eye-witnesses of the services held weekly in the "mescal" meeting-house will help us to form a just idea of how much the Indians are being helped to "know God" by this method of direct communication through the mouth.

one day: 'My friends, I am glad I can be here and worship this medicine with you, and we must organize a new church and have it like the Mormon church.' Whenever they pray in meeting, they put the bean on a white cross or a white napkin on the ground, and they touch the bean first, and they touch their lips, and they hold up their hands, and they rub their breasts, and then pray



AMERICAN INDIANS AT MESCAL-WORSHIP IN A TENT AT WINNEBAGO, NEB.

The mescal, or peyote, is in front of the man in the center

Peyote worship seems to have attained its highest development among the Winnebagoes, and the following description is given by an Indian attendant of that tribe:

"The leader sits in the center of the circle and has twelve apostles, six on each side of him, dressed in white. Rattles, gourds, and drums are beating time. They baptize you with a tea made from the peyote. Then you drink some of the tea and they make signs on your forehead with it, and then they take an eagle wing and fan you with it. I heard an educated Indian say in meeting

to the peyote, and then to God. They consecrate themselves to the peyote. They begin taking the medicine along about dark, and when they pass it they ask you how many you want, and urge you to take more. The medicine doesn't work right away, but after it begins to take effect along toward midnight, they begin to cry and sing and pray, and stand and shake all over; and some of them just sit and stare. One of the 'mescal eaters' said: 'I see Jesus' picture in the bean tea.' The women have no part in the mescal meetings, only to eat the beans, and they lie around

the corners of the room like a lot of dogs. They do very bad things, so it is like they lose all their ashamedness."

A mission worker visited the service among the Poncas. "The meeting place," she writes, "was overcrowded and overheated with the large central altar which is kept constantly burning. I found that the members were composed of the educated young Ponca men, who, tho long past the days of paint and feathers, were decorated with them, and frequently wore a Catholic rosary in their hair. The peyote was served by their leader, formerly assistant carpenter of the Ponca Agency. I was informed by members of the cult that out of the bean, lying on the crescent-shaped altar in the center of the tent, would emerge the body of our Savior, visible only to those who partook of a sufficient number of beans to obtain this concession from Deity. To their wild songs and the incessant beating of the tom-tom was added the deadly narcotic influence of the peyotes, as all eyes remained intently fixt upon the altar. At times incense was thrown on the altar, and the fragrance wafted by the leader over the sacred bean. A modern corruption of the historic peace-pipe was passed around in the form of a cigaret, and at midnight the communion cup—peyote tea—was given. I sat between two educated Poncas, one ate fourteen beans, and stated that he could eat forty. The limitation is reached when nature rebels and uncontrollable nausea sets in. The tent at this stage is disgusting in the extreme."

This process is recognized as that of repentance, and the casting out of all sin from the body. The uplifting

spiritual visions follow after. Several leaders in the Indian work have taken the drug that they might know the effects, and that these effects might be scientifically noted by physicians.

#### Effects of the Drug

The following experiences of Indians are told in their own words:\*

"After I ate peyote the first time I was kind of afraid of it. It made me feel kind of dizzy and my heart kind of thumping, and I felt like crying. They told me this was because of my sins. When I shut my eyes it makes me nervous, because I see things I don't see when my eyes are open. I was sick to my stomach, and trembled all over. After I had taken twelve beans I saw a mountain with roads leading to the top, and people drest in white going up these roads, and I saw all sorts of colors, and arrows began to fly all around me. I began to perspire freely, and to hear voices just like they came from all around the ceiling. After I ate thirty-six of these peyote I got just like drunk, only more so, and I felt kind of good, but more good than when I drink whisky. I just felt as I could throw my arms out and my arms left me and went off in the air. And I felt I was all going to pieces. Everybody that I saw looked so much larger. Whenever you eat these beans it makes you feel more whatever you are thinking about, and so if any one has passions it makes him feel more so. The leaders tell as an argument, that if you belong to the society you can indulge yourself all you please. The treasurer of the sacred peyote society was sitting

\*From a report to the Government gathered by the Commissioner of Indian Affairs of the Department of the Interior.

next to me, and I asked him if he heard young kittens. It sounded as if they was right close to me, and then I sat still a long time. They say that if you eat this bean, it will cure you from whisky drinking, and it makes you saving and a better worker. I know this is not true. I have been to Sioux City with many of the Mescal Society, and got drunk with them on whisky. I am sure that if I had kept on taking the mescal I would have died, because I nearly died as it was."

Another Indian says, "I was sick and I took six big beans of mescal to make me well. They told me to think about the Spirit. After I took the medicine about three hours I began to feel like I was going to be dead. It feels like my blood would stop running and my heart moves very slow. When it nearly stops I began to see things, and I see everything moving around me—snakes and all kinds of animals, just like circus pictures passing me, and many animals I never see before. I see pictures of the devil with red clothes and horns. After this I began to feel good and happy, more so than when I am drunk on whisky. I was happy all night, and I felt like laughing all the time. Something was laying on the floor in the corner of the room, and I was very much afraid of it, but I feel very foolish, and I know something was wrong with my head, because it was my overshoes! When breakfast was cooked I was hungry, but could not eat because my mouth was all covered with that stuff. It seemed like red fleas was walking all over me. I never feel like I could do anything when I eat mescal. It makes me feel

lazy. We have our meetings Saturday night, because we don't work on Sundays. Many are getting blind who use this medicine very much. When I was eating it I just saw flames shooting out from my eyes, and I could not sleep or close my eyes. One man ate seventy-five beans, and it killed him, so they reduced the dose to twenty or thirty. I think I was killing myself, and my mind was going. The Government ought to stop this; because it is worse than whisky."

#### An Agent's Experiment

One of the agents of the Cheyenne and Arapahoe Agency, who experimented with the plant, says: "I do not believe that any person under the influence of this drug could possibly commit murder, for crime seems absolutely foreign to the state of mind which exists. The thoughts are rather along the line of brotherly love. An incident occurred during the test. My physician saw a young bird which had fallen from a tree. He lifted it up to replace it in a nest. This is what he really meant to do, but it seemed to me that he was undertaking to bring about universal brotherhood in the bird kingdom!"

It was hoped that the young Government-educated Indians would revolt from such superstitious rites, and that peyote worship would die out with the old Indians, but it is not doing so. The Government is not sufficiently recognizing it as an evil, and thousands of these peyote buttons are coming unchallenged into our Indian schools, sent by the parents of the children. School-boys run away from school to attend mescal meetings, and always return mentally de-

ficient and incapable of study for several days.

The younger men are attracted to its use, not only because of its pleasurable sensations, but because they can rise to leadership as mescal prophets in these lodges and gain prominence which, under the old regime, was denied them. "Old, ignorant, full-blood Indians," says one who knows, "will part with considerable sums of money and property just for the privilege of shaking the hand of the spiritual leader and receiving his blessing at one of these ceremonial meetings."

A regular missionary propaganda, similar to that of the Mormon church, is carried on by the more established "peyote lodges." Attractive young men are sent out by twos to visit other reservations and encourage their cult.

At present nearly all the buttons come in from Mexico free of duty, and there is no restriction on their sale, unless we call the statutes enacted in Oklahoma in 1909 restrictive. There were no provisions made for the enforcement of this law, and it is a dead letter.

Two organizations, one Christian and the other peyote-users, both composed largely of the younger element of the tribes, presented the following telling statistics:

*Christ-worshippers*

	Per cent.
Self supporting .....	50
Partially self-supporting.....	33
Idle .....	2-3 of 1
Non-able-bodied .....	10

*Peyote-worshippers*

	Per cent.
Self supporting .....	21
Partially self-supporting .....	40
Idle .....	10
Non-able-bodied .....	26

These statistics were gathered several years ago. To-day's figures would present a still more disturbing comparison.

Many Christian Indian congregations are a sad sight resembling those of the war zone. The aged and the children are there, but the youth who should be the present-day strength of the Church have been lured away by the peyote habit.

**The Indian's Appeal**

In December, 1911, the Kickapoo Indians of Kansas sent to the Honorable Commissioner of Indian Affairs at Washington the following appealing note:

"We most earnestly petition you to help us keep out the peyote from our people. We realize that it is bad for Indians to indulge in that stuff. It makes them indolent, keeps them from working their farms and taking care of their stock. It makes men and women neglect their families. We think it will be a great calamity for our people to begin to use the stuff. If the Government has any power to keep the people from bringing this stuff on Indian lands, we most earnestly petition you to send our superintendent instructions to take action against the introduction of peyote on the Kickapoo reservation in Kansas. We urge you to take *immediate action* before the stuff gets hold of our people."

In the three years that have passed since the letter was sent to Washington, the peyote habit has invaded the Kickapoo Indian Reservation, brought by zealous Cheyenne and Arapahoe delegates from Oklahoma. To whose charge will the guilt be laid? And when will we learn that the King's business requireth haste?

# The Test of Discipleship\*

BY THE REV. HUGH L. BURLESON, D.D.

Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church



THE story is told of a saintly professor of theology who was met by one of his students and was asked this abrupt question: "Doctor, do you believe in the Incarnation?" His reply was: "My dear fellow, the Incarnation is taking place every day. The Divine life is entering into human relations and the living Christ is coming to dwell in human bodies." Do you not see how this brought the idea down from the realm of dogmatic theology and made it concrete as a matter of personal religious experience? Perhaps it did not categorically answer the question in the student's mind, but it *must* have answered the cry of his soul. Christ is seeking to be reincarnated in us. He asks us to become his human feet to carry the message, his human hands to minister to his brethren, his human voice to tell the old, old story. This is the test of discipleship.

And what is a disciple? Surely, one who follows a master and learns of him; one who with listening ear and eager heart strives to reproduce that master's message for the world. That, I take it, is the attitude of us all, for I am speaking to those who are in the closest way the sworn disciples of Jesus Christ, and his interpreters to his brethren.

We are indeed disciples, but wherein do we find the test of discipleship? Let me mention briefly three things, which for our present purpose may constitute such a test.

1. The first is *responsibility*.

Do we not need to ask ourselves, again and again, whether we are really

points of contact between our Master and the souls He is seeking, or whether we may not become centers of interference? I am reminded of one clergyman of our own communion—I am thankful to say he is not representative—who on being reminded that he and his little congregation had, through a space of five years, done nothing to extend the Kingdom of God outside their own borders, sent this brief response:

"My dear Sir: I am very sorry that we can not help your work."

Do you not see where he had arrived? In spite of his sworn discipleship, in spite of his acknowledged responsibility, he had come to think of himself as concerned only with the welfare of a single congregation, while *my* work was to preach the Gospel in all the world, and he expressed a perfunctory regret that he could not assist me in it! It was very much as tho some county in England, on being asked to send troops, should reply to Lord Kitchener: "My dear Sir: We are very sorry that we can not help *your* war." But it isn't Kitchener's war, and if so, it is doomed to failure from the start. It isn't even the war of the men in the trenches. If it is not England's war, it is worse than useless. I ask, therefore, do we realize, as a test of our discipleship, our responsibility for the entire enterprise? Let me say that the critical place in the mission field is not in the mission field, but in the pews of our churches and in the hearts of our pastors. Our sense of responsibility is a real test of our discipleship.

2. The second test is *brotherhood*.

Slow as it has been in permeating the human race, the spirit of brother-

\*From *Men and Missions*. Summary of address delivered at the Ministers' Convention in Rochester, N. Y.

hood is the essence of Christ's religion. Yet how perfunctorily and inadequately this sense of brotherhood is sometimes exprest. I confess to a sense of exasperation at the "good works" of some of our Christian congregations. They talk about their Master's mission as tho participation in it were a "work of supererogation," to which a special sort of reward should be attached. They conceive of themselves as magnanimously dispensing spiritual riches to benighted and impoverished nations, and therefore as entitled to plaudits and resolutions of gratitude. But the spirit of brotherhood is the spirit of sharing. We are only decently honest if we try to tell our brother of the great riches left for him in our Father's will. To keep silence, while we ourselves enjoy the benefits, would be unthinkable for a true brother. If we are to be real disciples we can not become blind allies of grace. We can no more stop to debate as to whether the yellow, or black or brown brother shall hear about his Father's love for him, than we can about the white brother. Are we pressing this point of view upon our congregations, or are we permitting them to continue, in a sort of spiritual snobbery to patronize the poor heathen so many times a year?

3. The third test of which I wish to speak is the "*preparation of the Gospel of Peace.*"

Since time began there has been no greater responsibility laid upon the ambassadors of Christ than that which exists to-day. The Church faces her greatest opportunity to show herself Christian. We must, I believe, with all our heart and strength try to create public opinion which shall make war

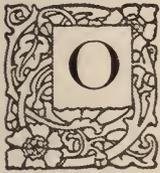
forever impossible, and the means thereto is in the Gospel of Jesus Christ. Other devices have led only to bitter disappointment. They have told us that education would do away with war, and yet the nation which claims the greatest enlightenment throws down the battle-gage. They told us that commerce would do it; that civilization would do it; that armaments would do it. And all these theories were exploded with the firing of the first gun. About great armaments we ought never to have been deceived. We were asked to believe that elaborate preparations to commit wholesale murder were the best guaranty against murder! No! brethren, there is only one peace insurance; it is in the hearts of men who have found their Christ, and been found of Him. And that power is strong enough, if we can concentrate and develop it, to influence the future of the world. This of all times is not the time to limit or intermit the world-wide preaching of the Gospel of Peace.

May I press upon you one closing thought? The tests of discipleship might easily be multiplied, but they are all alike in that they each present a wonderful opportunity for us to know our Master. We miss our greatest joy and compensation if we have not looked into His heart of love and recognized His supreme passion. And what is that passion? It is to bring all His Father's children home! Jesus would not have crossed the street of Jerusalem merely to discuss theology with Nicodemus, but He would come so far as from the Throne of Glory to the Cross of Calvary to help Nicodemus understand what His Father is like.

Paganism values power as a means of exercising authority; Christianity values power as a means of rendering service. Nor is this merely an ethical difference. Paganism reveres God because of His power and authority, and is a religion of fear. Christianity reveres God because of His love and His freely offered service to His children, and is a religion of loyalty and hope.

# A Bishop's Adventure in Mexico\*

It is frequently very exciting, and sometimes expensive, to be an American bishop in Mexico, as illustrated by the following experience through which Bishop Aves and his family recently passed in Guadalajara, as told in a letter dated Christmas eve.



ON December 17th, the night of Villa's entry (which was greeted with great demonstrations of rejoicing), at about 10:30, as I was sitting alone reading—the other members of the family having retired—I heard the chain on the front gate rattle and went to the door, turned on the light in the corridor and asked who was there. The reply came "Please come here." I thought it was the *mozo* (man-servant) from the next door, where an old American lady was ill.

I proceeded toward the gate, and when within ten feet I saw some ten or twelve men lined up with their rifles and pistols reaching through the iron pickets of the fence. I was "covered." "Soldiers," I thought, "after some enemy, who have mistaken the house." The leader demanded admission. I protested that I was an American and had no one in hiding.

"Open or we shoot!" was the answer. "I will get the key," I said, and turned toward the house.

"No! No! Stand, or we will shoot. Call your *mozo* for the key."

I called Fidel, asleep at the rear of the house. The calling awakened the family.

When the gate was unlocked the leader took his position behind me with his pistol pointed over my right shoulder and fifteen men followed to the front door. Eight bandits entered the house. Eight remained in the yard, and as many more kept guard outside, where they put Fidel on his knees and

beat him with their guns to make him tell where his master had his money hidden. They also deprived him of his blanket and shirt.

I tried to reassure the family by saying that they were "soldiers, who had mistaken the house." But the light showed otherwise. They were bare-legged, wearing only breech-clouts, blankets, sombreros and sandals. When the family and servants (and an Indian boy, who had come from the country to attend our St. Andrew's School, and was passing the night with us) were assembled, and the chief had become assured that no other men were present he ordered his men to point their guns at my head while he said:

"We must have from you at once ten thousand pesos, or we will take you and your son (Henry) with us until it is paid."

To this I replied, with a laugh (rather forced, it must have been), "I have no money for you. We are Americans, as you may see by the flag at the door. You have made a mistake."

"We shall see," said the chief. "Show us the rooms. We must have your money. . . ."

During the next half hour little Mary was with me. She played a splendid and useful part—comedy with a tragic setting. As soon as she joined me I said to her (in English):

"We must play for time. Help will come."

And we did. No key would readily fit tho they were grunting "Pronto, pronto!" Mary kept up a constant stream of talk (in Spanish). They

\*From *The Spirit of Missions* (February).

demanded that she should show them at once the safe (*caja de fierre*).

"Oh yes, the safe! Come this way!" And she led them into the butler's pantry and showed them the *ice-chest*. How greedily they pounced on it! And how the chunk of ice cooled their ardor with its disappointment!

"No, no, *dinero puro!* *Dinero solo!* Pronto!"

Next she led them into the store-room, with its score of locked closets and drawers, which we proceeded (very slowly) to unlock.

"You see, Captain, here is sugar only. And here is only flour. And here is—coffee," etc.

"No, no, money! Only money!"

"Oh, yes! Well, we will now go to this next room." And we all filed into the kitchen.

At this their patience, I felt, was nearly broken. Poking me with a pistol in the back of the neck and using some hard words, they followed us into Mrs. Aves' room. She had preceded us from another room under guard, and we found her trying to divide equally between her two escorts \$71.00 in U. S. bills. Then Henry came under guard and found for them his Christmas savings of \$50.00 in Mexican. Then in answer to Mrs. Aves' pleadings to give them all I had I produced from my pocket-book seventy-five dollars—Mexican. This only whetted their greed.

I warned Mary to keep them away from the safe in which was a little jewelry, several hundred pesos and some American money. It was kept in a clothes press between her room and mine. And she did. After conducting them into the bathroom she led the way to my bedroom.

"This, Captain, is my father's room. Here (opening bureau drawers) is where he keeps his clothes. (And they took nearly all.) And in this big chest he keeps his vestments. He

is a bishop, you know—an American bishop. See! Here is his cope, and this his chasuble, and this his mitre."

"No, no, shut the box! We want money. Show us the safe!"

"Come this way, Captain." She tripped ahead into her own room, turned up the light and called out, "This is my room, Captain. Come in." (We filed in—past *the safe*.)

"Don't you think this is a pretty room, Captain? This is where I keep my little jewelry. No, Captain, that bracelet is not solid gold; but take it for your little girl. You have a little girl, Captain? Yes, that little watch is gold; take it. Yes, that little watch is silver. It will not run—but take it; it may please your little girl. No, there is not money in that purse, I am sorry—oh, yes, fifty cents! No, the purse is not silver, but your wife might like it; take it," etc., etc.

The five men helped themselves to everything that looked good, even to clothing. Then they took Mary aside, keeping me away with a pistol at my head, and with four pistols at her face and breast whispered to her. I soon heard her say,

"No Captain, you shall not take away my mother! I am an American; I do not lie. Captain, have you a mother? And would you like to have your mother carried off? No! My father and my brother and I will die, die for her." (You may imagine the desperation of my helpless rage.)

Just then a low whistle sounded outside and the chief said "Vamonos!" We filed out into the parlor. Mrs. Aves was sitting where they had placed her (with Henry near) and her guard (who had shot himself) standing in his pool of blood. With the warning not to leave the house until morning, they stole away.

Fidel came in nearly naked and very cold. He said there were twenty-five besides others surrounding the house.

In a very few minutes, with the help of a ladder (the bandits had locked the gate and taken the key) and the Indian boy, we had warned the neighbors. Our material loss, including three gold watches, jewelry, silverware, clothing and money, was not as great as it might have been, and you may be sure we are thankful the affair was not more tragical.

I must tell you of a pretty little sequel. When the family was about to retire the Indian boy said to me aside: "Now, by dear bishop, you have no more money. You are poor. I

have a little and (here he reached in his bosom and drew out a cloth which he unknotted, revealing a few small silver coins) it is yours. And I will pray to God my thanks that your lives are all spared." Of course I took it! So beautiful an act would not be marred and so fine a spirit wounded by a refusal. He had walked from home—thirty miles—to save that money, and he walked back feeling richer than he came. I, too, am richer in heart, with the feeling that not a few of these Indians are good and true and Christlike, and that all can be redeemed.

## How to Keep Out of Debt

AN IMAGINARY CONVERSATION IN THE BOARD ROOMS\*



HE Traveled Layman entered the office of the Secretary and began at once. "Suppose, of course, you're greatly delighted at raising those debts!" "Yes, indeed, it takes a burden off and makes better work possible." "Well, you're going to plunge right into another debt, aren't you?" "I hope not; but of this year's income we can't be sure till the books are closed."

"Well, I came in to say that if there is another debt I am going to draw out. This isn't business, and I won't stand for it."

"Quite so. I feel that way myself. In fact, I have some proposals ready to make to the Board in connection with the next budget that will go far to correct matters and make debt unlikely."

"Glad to hear that. That sounds new and businesslike. But how are you going to do it? You can't make the people give more than they want to."

"No; that is not the idea. We must not ask them to give so much. In other words, we must cut down our budget."

"That's right. Now you're getting at it. The budget has been swelled above the giving capacity."

"You don't believe that, do you? You mean beyond the willingness to give."

"We won't quarrel about terms—the result is the same. We are spending more than we can get."

"And my proposal is that, since we must cut down somewhere, and we have already pared the missionaries down to the discouraging and distressing point, we simply begin to retrench by dropping our missions in India."

"India! Why, you don't mean the Teluga Mission, the 'Lone Star' field where they baptized 3,000 in a day—where Clough was?"

\*From *Missions*, February, 1915.

"Yes; that is South India."

"Well, I can tell you the denomination wouldn't stand that, not for a minute. Why, that is preposterous."

"Very well, I'll change the proposition. If you think it wiser, I'll propose that we get out of Japan."

"Japan!" in a high voice; "at this time, when we've got to do all we can to keep on friendly terms or find ourselves run out entirely in our trade. Why, of course we can't leave Japan now. We might as well declare war at once, for the missionaries have saved the day for us so far."

"That's true; but what can we do? I have no particular choice, and I'll make it China, then."

"Are you crazy, man? China! Why, I was there myself and saw how the doors are all open to our missionaries, when they are shut to other folks. China is the biggest missionary field in the world to-day, and we ought to have ten times the force we now have there. Don't talk about China, unless you want to take men from somewhere else and put them in there."

"That's the way I used to talk, until you and the others like you said so much about running into debt that I saw it was no use, and we must do instead of talk. We haven't a mission that isn't undermanned at present, and we are working our missionaries to death and denying them aid and the tools needed to work with. I have come to see that it is criminal to let things go on in this way, and that we might far better lop off a whole country and put the balance of our work in proper shape, and keep out of debt. So I don't see but it must be one field or another, and you can take your choice."

"I won't make any choice. The Baptists wouldn't listen to any of these proposals. Just go up to the Convention with a proposal to drop China and see what would happen."

"I know very well; and I know, too, that debate, however impassioned, and resolutions, however strong, will neither raise the money from the churches nor sustain the missions. It is time the Convention and the denomination faced this matter with something besides resolutions. The Board is helpless; it can not make appropriations out of fine sentiments or even indignant protests. What can you suggest? We mustn't go into debt, you say, and we mustn't reduce the appropriations—what on earth can we do?"

"I hadn't seen the thing in just this light, I confess. Debts won't do, I'm as sure of that as ever, because they wear out the people's patience and get on the nerves. But it won't do to talk about cutting off any of our missions either, because the people won't stand that. As a business man, and I hope one of some sense, I can see only one way out—I *rather think we've got to hustle around and raise more money. I'll do my share*, Mr. Secretary. And, say, don't put in that proposition just yet. *Let's put it up to the Convention, and see if we can't organize a League of Individual Underwriters—five hundred or more of our laymen—who will help present this matter in a business way to the churches, and then stand back of the Board and see that there is no debt.*"

"I think that if you could bring that about, the churches would rally to it, and we could put the extra men in China, and begin to carry on our mission work as tho we realized that it was God's work and the noblest enterprise He has committed to us."



# DEPARTMENT OF BEST METHODS

CONDUCTED BY BELLE M. BRAIN, COLLEGE HILL, SCHENECTADY, NEW YORK

## OBJECT TALKS AND EXERCISES FOR MISSIONARY RALLIES



SCHENECTADY has been trying some of the plans outlined in the Best Methods Department. One of these was a May Missionary Rally of all the Sunday-schools of Schenectady and vicinity modeled after the Children's Rally at Harrisburg, Pa.\* It was held under the auspices of the Missionary Department of the Schenectady County Sunday-school Association, and was such a success that it is to be held regularly in May of each year.

The program consisted of stories and missionary hymns sung from memory by the children. It was printed in full in *The Empire State Sunday-school Leader* in July, and the title of one story ("Dollars for Self and Cents for Christ") made such an impression that requests for it have come from such distant points as Nova Scotia and Texas. As it appeared in *The Indian Witness* more than thirty years ago, and is now inaccessible, we reprint it here, with some changes to bring it up to date. The Best Methods Editor, who told it at the Rally, has used it many times. To make it more effective, the items of expenditure should be written in a little account book, which the children will examine with eager interest at the close. As given here, it is a story for boys; but by changing the names and the expense items it can be made equally effective for girls or young women. The story should be told, not read.

### Dollars for Self and Cents for Christ

Three boys were on their way home from Sunday-school one Sunday. Their names were Philip, Thomas, and James. A missionary from Africa had just been telling them some wonderful stories about his work in the great Dark Continent that Livingstone explored. He had been very much in earnest, for his heart was overflowing with love for the poor black creatures he was trying to teach about Christ. As he told of the wretched, degraded men who have no hope, either in this life or the life to come, and of the downtrodden women and helpless little children, the sympathies of the boys had been deeply stirred.

They went away with a solemn feeling in their hearts. He had asked them to help, and they wanted to do it. On the way home they talked of what they could do.

"I always give to missions and everything else," said Phil. "I give something every Sunday, don't you?"

"No," said Tom, "but I give five or ten cents when I think I can spare it—when I have a good deal of money and don't want it for something special."

"I give whatever father and mother give me for it," said Jim. "Sometimes it's more and sometimes it's less."

"I always give my own money," said Phil. "I don't think it's any giving at all unless you do that."

"That's the best way, I'm sure," said Tom, soberly. "They say it's regular giving that counts, don't they?"

"It means that what you give is just so much out of what you would like to

\*See REVIEW for February, 1914.

spend on yourself, doesn't it?" asked Jim, thoughtfully.

"Yes," said Phil, feeling very self-denying and virtuous, "it does."

"I believe I'll try your way," said Tom. "And I'll keep an account, and see how much it amounts to."

The missionary had suggested that the Sunday-school children form little societies to study and pray about missions and raise money. So the next afternoon several boys came to Phil's house to talk it all over. They decided to organize a society, and Phil brought down his account-book to take the names. [The story-teller here produces a small account-book and lays it on the table.] A preamble in which there occurred many high-sounding words setting forth their resolves and intentions was composed and written in the book, and underneath the boys signed their names as charter-members of the society. That evening Phil's Uncle George came in after tea and found the account-book lying on the table.

"What's this, Phil?" he asked, picking it up and turning the pages [the story-teller does likewise].

"That's my account-book, Uncle. I brought it down this afternoon to take the names of the boys and draw up resolutions for our missionary society."

"May I read it? It isn't a secret society, is it?"

"Oh, no. You may read it. I am simply trying to work up the idea of liberal giving to missions among the boys."

"A most excellent idea," said his uncle, trying to conceal his amusement at Phil's rather pompous tone. "Let me see." [Story-teller reads from the account-book.]

August 3rd: Ice cream soda, 10 cents; ball game, 25 cents; peanuts, 25 cents.

August 4th: Baseball bat, 35 cents.

August 6th: Candy, 15 cents.

August 7th: Church, 4 cents; Sunday-school, 2 cents—

"Oh, stop, Uncle George; that isn't it! That's when I was at Grandfather's, last summer, and I promised mother I would put down every cent I spent. She gave me \$5.00 for expenses, and wanted me to treat the boys."

But Uncle George did not seem to hear and went on:

August 8th: Baseball cap, 50 cents.

August 10th: Chewing gum, 5 cents; caramels, 20 cents.

August 12th: Shoe mended, 40 cents.

August 13th: Bananas, 25 cents.

August 14th: Missions, 5 cents; church, 3 cents—

"Please, Uncle, let me have it."

August 15th: Strawberry sundaes (for the boys), 50 cents.

August 16th: Necktie, 25 cents.

August 17th: Doughnuts, 15 cents.

August 18th: Ice cream soda, 10 cents.

August 19th: Popcorn, 5 cents.

August 20th: Peanuts, 10 cents; phosphate, 5 cents; marbles, 5 cents.

August 21st: Church, 2 cents; Sunday-school, 1 cent.

August 22nd: Jack knife, 50 cents.

"I'm glad you don't forget your benevolences, Phil," said his uncle giving up the book at last with a suspicion of a smile.

Phil was covered with shame and confusion. He had not thought much about his expenditures, tho he had kept his promise to his mother to keep an account of the money with which she kept him so liberally supplied. Now, in looking over the hasty entries [story-teller looks over the pages], he was astonished.

"Well, well!" he exclaimed, as he added up the items. "Most of it for myself: \$4.25 for eating and play and 17 cents given away. And I bragging to the boys about giving regularly and systematically!"

Phil was a conscientious boy, and he could not help thinking how much this money would have done for missions. If his mother had aimed to teach him a lesson through his account-book, she had

succeeded. Presently he got up and stood before the glass.

"Now, my young man," he said, shaking his fist at the boyish face he saw there [the story-teller does likewise], "this must stop. You know very well that a quarter for peanuts looks as small as a pin's head, and a quarter for giving looks as big as a cart-wheel! It's got to stop, sir! This book isn't going to show any more accounts of dollars for self and cents for the Lord Jesus Christ."

journed to the lawn, where an exercise was given by eleven children—ten girls representing the ten republics of South America and one boy representing the Indians. The children were grouped at the head of the map in a little clump of trees, and came forward one at a time to take their places on the country they represented, and give some information concerning it.

The girls were dressed in white, and each carried something typical of the



LAWN MAP OF SOUTH AMERICA AT UNION COLLEGE, SCHENECTADY, N. Y.

### A LAWN MAP AT UNION COLLEGE

Another plan tried at Schenectady last year was an exercise with a grass map similar to those made at Birmingham and Rushden, England.\*

It was done at a porch meeting on South America, held last August by the Woman's Missionary Society of Union Presbyterian Church, at the residence of the president, Mrs. Warren C. Taylor, on Union College Campus. On the lawn Professor Taylor had outlined in marble-dust, applied with a funnel, a great map of South America, measuring about 24 to 30 feet. At the close of the program on the porch the company ad-

country. Each had also a broad band across the breast, cut from inexpensive cream-colored cambric, with the name of the country stenciled in black. These were held in place by two knots of colored crêpe paper, one fastened on the right shoulder, the other below the waist on the left side. The colors used were the principal ones in the flags of the different republics.

It was a pretty and profitable exercise and the map, which did not wash away for many weeks, attracted a great deal of attention. Many stopt to examine it—postmen, delivery boys, and workmen as well as chance visitors.

So far as known this is the first time a grass map has been used at a mission-

\*Described in *THE REVIEW* in May, 1914.

ary meeting in America. It proved a plan well worth importing. For an indoor meeting the same idea could be used, the map being outlined with string or tape on a large rug or marked in with chalk on the bare floor. The exercise used was as follows:

#### The Ten Republics of South America\*

*Argentine* [holding a toy sheep]—"I am Argentine. I keep you supplied with sheep, wheat, hides, frozen meat and sugar for the table. I am rather flat and uninteresting compared with the other republics (waves her hands toward them), but I have an interesting city called Buenos Aires, where people of all nations and languages are living. There are a few missionaries at work and many boys and girls in that city are being taught about the Good Shepherd, but we need many more. You owe a debt of gratitude to me. Will you not do something for my people in return? *Souls are more precious than sheep and the Bread of Life than wheat that perisheth.*"

*Brazil* [a large girl with a bag of coffee]—"I am Brazil, the biggest republic in South America. If I opened my mouth wide enough I could swallow the whole United States and still have room for more! And the greater part of me is unexplored. If it were not for me you would all go short of coffee for breakfast. And think of me every time you crack a Brazil nut! I also supply you with bananas and oranges and rubber for your bicycle and motor tires. If my rubber trees could speak they would tell you stories of cruelty by wicked white men that would make you weep. I am also full of hidden treasure such as gold and diamonds. In the cities and towns my people speak Portuguese, but it is not difficult to learn. We have about 200 missionaries. But in such a

large country we need a great many more. Will you not send them?"

*Bolivia* [a smaller girl holding something made of silver]—"I am Bolivia. I live next door to Brazil (looking up at her) and feel very small by her side. I, too, supply you with precious metals and rubber. But more precious still are the many souls who live in my bounds without Christ. Argentina and Brazil are more fortunate than I. I have to be mostly content with flying visits from missionaries and colporteurs from the Bible Society. They bring us Gospels and Bibles, but few of my people know how to read. We need missionaries so badly. But they would have to travel on horses and mules, for there are no nice roads for bicycles and motor cars. My country is very hilly for the wonderful Andine Mountains run through me."

*Chili* [holding a piece of nitrate of soda or a jar of salsoda]—"I am Chili. But my climate is not chilly! I am all squeezed up by the side of Argentina and they tease me about being 'two thousand miles long and two inches wide.' I was looked upon as a barren country until some clever person discovered that I am full of nitrates. I have coal, too, and petroleum. So, tho I am long and narrow, I am very rich—richest of all in precious souls who need the message of the Cross."

*Colombia* [holding a piece of raw rubber or something made of rubber]—"My name is Colombia. I, too, grow rubber in my territory. I wish I could grow missionaries! We need them so very badly here. I am not so very small and I can't see why I am so neglected. The South American Missionary Society has one good missionary here and there are a few sent by the American Presbyterian Church. But we need many, many more. Please send them soon."

*Ecuador* [rather a small girl holding a Panama hat]—"I am Ecuador. I am sandwiched between Colombia and Peru

\*Condensed and adapted from a complete program on South America, compiled by Katharine A. Hodge and published by the Evangelical Union of South America, 8 and 9 Essex Street, Strand, London, W.C., England. Price 3 pence.

and am rather small compared with my sisters. Cocoa and ivory nuts abound in me, and raw rubber. I am very hot, for the equator runs through me. But missionaries can come to me without fear of sunstroke, for I can keep any number of them supplied with Panama hats! My people need the Gospel, so send us missionaries and do not mind the heat."

*Paraguay* [holding a Maté cup and tube or a small bowl and a glass tube]—"I am Paraguay. Nobody hears much about me, but I am very interesting nevertheless. I supply the continent with Maté, the native tea. We do not drink it out of cups and saucers as you do, but draw it through a bombilla or tube. A few missionaries have been working among my people for years, and there are bright rays of light where they have been. But we need so many, many more."

*Peru* [holding a nugget of gold, or something that looks like it]—"I am Peru. I am sure you must know something about me, for my history is so thrilling and romantic. Prescott's 'Conquest of Peru' is more exciting than any English novel you can read. Let me tell you something my sister republics have not told you. We have an enemy. Can you guess her name? It is Rome and she has worked us lots of harm. But we need not fear her any longer, her power is broken. We have had a few missionaries but now you have a great opportunity to send us many more. They will receive a great welcome."

*Uruguay* [a very small girl with a model of a cow]—"I am Uruguay. I am so small I am afraid you will not notice me at all. But you have heard of my port, Monte Video. It means, 'I see a mountain.' South America is full of mountains, and Jesus said, 'If thou shalt say to this mountain, be thou removed and cast into the midst of the sea, it shall be done.' There are moun-

tains of difficulty in the way of giving the Gospel to me, but only obey the Lord and Light shall come to my people."

*Venezuela* [holding a cocoonut]—"I am Venezuela. My condition is much the same as my sister republics—neglected and forgotten. The beautiful Orinoco flows through me. South America is full of rivers, the mighty Amazon, the River Platte. But the River of Salvation—where is it? Alas, it is not here, for there are no channels. Will you not send missionaries to be channels through which the River of God may flow to us?"

*The Indian* [holding a bow and arrow]—"I represent the Indians. There are hundreds of tribes in the interior. You will find us in every republic—in the rubber forest, on the banks of the Amazon, on the Andine Mountains, in the Land of Fire at the foot of the continent. The great Darwin thought one tribe of our dusky brothers was the 'missing link,' but he afterward acknowledged his mistake. We, too, have souls that Jesus died to save. Hundreds of us have never heard the Gospel, and no one can speak our many tongues. Some of us are civilized, but most of us are wild and savage. The great enemy of the republics (waves his hands toward them) is our enemy too. Rome has taken everything from us—our liberty, our homes, our children. What has she given us in return? Oppression and slavery. We must toil on the farms and work in the mines. The rubber-gatherers hunt for us as they hunt for wild beasts. Unless we bring in enough rubber, we are beaten, starved, tortured, and then killed or left to die in the forest. Our blood cries to you from the riversides, the plains and the forests. Hundreds of us pass away yearly into Christless graves. Is it nothing to you?"

At the close the ten republics and

the Indian unite in singing "Rescue the Perishing," or some other appropriate hymn.

### TEN LITTLE INDIANS\*

#### An Object Talk on Giving



For this exercise ten home-made Indian dolls and a mite-box, with a penny inside, will be necessary. To make the dolls, take ten pennies with Indian heads on them (if bright ones can not be had, scour some old ones) and glue them to strips of cardboard three-eighths of an inch wide and two inches long. (See figure 1.) These will

form the heads and necks of the Indians. For the bodies use clothespins—the patent kind with springs. Insert the cardboard strips in these with the penny and about a quarter of an inch of the cardboard protruding. The springs will hold them in position.

To make the dresses cut ten rectangles, four inches by six, from brown wrapping paper and fold them through the middle crosswise. With the fold at the top draw on each the outline shown in figure 2. With the sheets still double cut on the dotted lines and make slashes to represent fringes, three-quarters of an inch deep for the sleeves and one inch for the bottom of the skirt. Slip the dresses over the heads of the dolls and tie in around the waist with red ribbon. To make the dolls stand up, glue the clothespins to circles of heavy cardboard one and a half inches in diameter. (See figure 3).

The talk to be given with the dolls is as follows:

"I am going to tell you a story today about a boy named Jack, whose

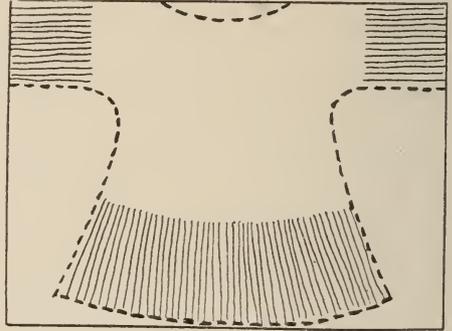


Fig. 2

father gave him ten little Indians to do what he pleased with. Perhaps you would like to see them. Here they are (open the box or basket containing



Fig. 3.

the dolls and stand them on a table where all can see them). Can you see their faces? Each little Indian is on

\*This little talk, given by the Best Methods editor at Union Presbyterian Church last year on Children's Day, is especially appropriate for this year when so many are studying about the North American Indians. The seed-thought came from a little poem in "Missionary Gems for Juniors."—B. M. B.

*a copper cent!* (If one little Indian is held close to the children they will quickly discover the penny-heads).

Jack was delighted to have so many Indians to do just what he pleased with. He decided at once to make them buy things for him. So he took one into a store and exchanged him for a penny top (throw one Indian down into a box or basket out of sight) Then there were nine. It was great fun spinning the top. But one day Jack lost the peg and the fun had to stop.

He took the second little Indian to a candy-shop and handed him over the counter for a lolly-pop (remove Indian number 2). Then there were eight. The lolly-pop was good, very good indeed, but before Jack knew it was all eaten up.

The third little Indian he traded off for jack-stones (remove number 3). Then there were seven. The jack-stones were fine fun, but there was a hole in Jack's pocket and one day he found them all missing.

The fourth little Indian he invested in a penny whistle (remove number 4). Then there were six. The whistle made a jolly noise. But he blew it in school one day. You know what happened—the teacher took it away!

The fifth little Indian rolled down a crack (remove number 5). Then there were five. Jack had been fooling with this little Indian, tossing heads and tails. Suddenly, to Jack's dismay, the little fellow ran away.

With the sixth little Indian Jack bought a big fat doughnut (remove number 6). Then there were four. The doughnut was delicious, but it was gone in half a minute.

The seventh little Indian went into a slot-machine to get a piece of gum (remove number 7). Then there were three. Jack chewed and chewed and chewed, but at last got tired and threw the gum away.

The eighth little Indian he traded off for marbles (remove number 8). Then there were two. The marbles were fine ones, but they all ran away—rolled down the register where no one could get them.

With the ninth little Indian Jack bought a popcorn-ball (remove number 9). Then there was one. But the popcorn went so fast, Jack wondered where he'd put it.

The tenth little Indian, the very last of all, Jack put in his mite-box and there he kept it close (remove number 10 and produce a mite-box with a penny inside). Jack could hear him dancing (shake the mite-box) and making merry all alone. Then Jack began to wish he had the other nine that he had spent.

That is what Jack did with his little Indians. Do you think he was a wise boy? The nine that he spent for eating and playing did not do him very much good, did they? They are all gone and the things he bought with them are gone too. What has he left? *Just the one he gave to God.* That is always the way. The only things we really keep are the things we give away. They are laid up as treasure in heaven, and when we go to God we will find them again.

That is one lesson the little Indians can teach us. But there is another. Suppose we put them all up on the table again, those Jack used for himself all together, the one he gave to God by itself (put the Indians back on the table as suggested). How many did Jack spend on himself? Nine. How many did he give to God? One. Look at those nine standing all together and then look at that poor lonely one. It does not seem as tho he had given a very large proportion, does it? Yet he gave one out of ten, and that is what God asks us to give. But many Christians think it entirely too much.

When any one gives a tenth, we call it tithing. I wish that now, while you are children, you would make it the rule of your life to tithe all you get. When any one gives you ten cents, first of all (not last of all, like Jack) put aside one penny for God. Then God will bless you. How do I know? He says so in the Bible. Listen (take up a Bible and read from it Malachi 3:10)—“Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.”

#### UNCLE SAM'S LITTLE CHILDREN

This little exercise, reprinted from *The Sunday School Times* (January 24, 1903), was prepared by Amy Brain Taylor, to show the scope of Home Missions.\* In giving it select twelve children and have each one learn one of the following verses. Stretch a wire across the platform and cut the twelve initial letters from cardboard, the colors rotating red, white and blue. At the top of each letter put a hook to hang it by. Give the letters to the children, and as they recite their verses let the reader hang the letters on the wire so that when the exercise is completed the words, “Home Missions” will appear.

**H**ave you ever heard of the children  
That uncle Sam can claim,  
And how we are trying to tell them  
The story of Jesus' name?

\*The work in the Hawaiian Islands is largely under the care of the Hawaiian Evangelical Association, a local organization with headquarters at Honolulu, and the work in the Philippines is under the care of the Foreign Boards, and comes under the head of Foreign Missions.

**O**f such is the kingdom of heaven,  
Our Lord Jesus Christ has said;  
He wants not only the white ones,  
But the black, the brown and the red.

**M**y story is first of our Northland,  
Alaska's great mountains and vales,  
Where children are waiting in darkness  
For the Light that never fails.

**E**ven tho you have never heard it,  
There are little white people out West  
Who have never heard of our Jesus,  
And how in Him we are blest.

**M**any little folks live in the mountains—  
Mountaineers, they are called, I am told;  
They need all the help we can give them,  
They are out of the great Shepherd's fold.

**I**n the great big State of Utah,  
And some of the other States too,  
There are thousands of Mormon children  
That should learn to love Jesus like you.

**S**uch great, great numbers of foreigners  
Have come to our land from abroad;  
Neither they nor their little children  
Have heard very much about God.

**S**till others that live in our country  
Are the Indian children so strong;  
They are waiting to hear about Jesus,  
They have waited already too long.

**I**n the seas to the south of the homeland,  
Porto Rico and Cuba both lie;  
There are thousands of little dark children,  
“Oh, send us the Gospel!” they cry.

**O**f all Uncle Sam's little people,  
None more need the story that saves  
Than the black boys and girls of the  
Southland,  
The children of those who were slaves.

**N**ow down by the Mexican border,  
But still in the country we love,  
Are hundreds of Mexican children,  
Who know little of Jesus above.

**S**o you see there are many to work for,  
And many to pray for as well.  
We children must help to send workers  
The story of Jesus to tell.

This war is irresistibly leading to the conclusion that the only civilization that will meet the requirements of this century and of the generations to follow is that which receives its sanction and guaranty from a Christian world federation for universal good order and protection.—James L. Barton, D.D.







# EDITORIALS

## THE REVIEW AND THE BOARDS

SOME five years ago the Foreign Missions Conference of North America appointed a Committee to consider the advisability of establishing a new interdenominational missionary magazine. After considering all sides of the question this committee, of which Rev. Stanley White, D.D., is Chairman, recommended to the Conference in 1914 that they be continued in order that they might "cooperate, as far as seems practical and best, in the plans and development of the *MISSIONARY REVIEW OF THE WORLD*." This action recognized the service that the *REVIEW* has rendered and is rendering to the missionary cause and express a readiness to cooperate in a brotherly way without obligation to either party. An Editorial Council had already been selected by the *REVIEW*, composed of representatives of various Home and Foreign Boards and Interdenominational societies. This council has met quarterly and has rendered efficient service—as improvements in the *REVIEW* indicate. The Missionary Magazine Committee has also made valuable suggestions, and has brought the *REVIEW* into closer touch with the work of the various Boards and the constituencies that they represent.

Now a further step toward cooperation has been taken. The Magazine Committee of the Foreign Missions Boards presented their report at the recent annual Conference in Garden City and, after reviewing the work of the past year, offered the following resolutions, which were most heartily adopted by a rising vote.

As a link connecting the Mission Boards represented in the Conference with the *MISSIONARY REVIEW OF THE WORLD*, it would seem very desirable that some Committee should be continued. This Committee acting as an intermediary would serve the Magazine in keeping the channels of information open, and could serve the Boards in conveying to the Magazine any suggestions which they might make. It would also bring the Magazine before the Annual Conference, and, in a sense, enable it to act as the organ of the Conference. Therefore, your committee would offer the following resolutions to be sent to the Business Committee for consideration:

- (1) That the Committee as now organized be discontinued.
- (2) That a Committee of five be appointed, as far as possible from those who could be accessible to the office of *THE MISSIONARY REVIEW OF THE WORLD*, whose duty it should be to serve as a medium of communication between *THE MISSIONARY REVIEW OF THE WORLD* and the Boards. That the members of this Committee should be members of the Editorial Council of *THE MISSIONARY REVIEW OF THE WORLD*.
- (3) That this Committee should also, as far as occasion may arise, represent the Conference in any further developments for more effective magazine literature.
- (4) That the Conference express its appreciation of the service which *THE MISSIONARY REVIEW OF THE WORLD* has rendered and is rendering to the missionary cause.

The Committee has been duly appointed to consist of Dr. Stanley

White, of the Presbyterian Board of Foreign Missions, Dr. F. P. Haggard, of the American Baptist Foreign Mission Society, Dr. Hugh L. Burleson, of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and Dr. George Heber Jones, Editorial Secretary of the Methodist Episcopal Board. These friends have been cordially welcomed as members of the Editorial Council of the REVIEW.

Another step toward efficient co-operation was taken when the Home Missions Council, at its annual meeting, January 13th, invited the editor to address the conference and as a result appointed a subcommittee of the committee on promotion to represent them with the REVIEW. Those named are Mr. J. Ernest McAfee, of the Presbyterian Board of Home Missions, Mr. W. T. Demarest, of the Reformed Church in America, and Rev. H. F. Swartz, of the Congregational Home Missionary Society. These have also been invited to join the Editorial Council of the REVIEW, in order that they may help to keep before our readers the needs and progress of the work in North America.

The editorial policy and basic principles of the REVIEW remain unchanged, but it is our hope that we may more adequately than ever present the needs of the world for salvation through Jesus Christ our Lord, and the progress of His Gospel and Kingdom in all lands. The World is our field—God's field; all lands and peoples that know not Christ claim our prayers, our efforts and our sacrifices; the work of all agencies presenting Christ as the divine Savior and Lord finds in the REVIEW a friend and advocate.

The Editorial Council, which meets next on March 4th, is now composed of twenty leading men and women representing United States, Canada and Great Britain. They are a praying company, who seek to make the REVIEW

a spiritual power to advance the cause of Christ. They serve without remuneration, but not without sacrifice. We covet also the prayers of each of our wide circle of readers. What might not the REVIEW accomplish if, in addition to its present assets, there were an endowment to set it free from financial limitations.

#### BRITISH MISSIONARY STATISTICS

THERE is unusual interest in the statistics of the Protestant Missionary Societies of the British Isles published in the accompanying table, prepared by Rev. S. B. Rohold of Toronto, with the cooperation of the British secretaries. These statistics give the figures for 63 English societies, 12 Scotch organizations, 4 Irish, 1 Welsh, and 1 West Indian. They show a total home income of \$12,111,456. This, as compared with \$9,889,000 reported for the year 1912, and \$10,200,000 reported by the Missionary Press Bureau of Great Britain for 1913. In 1904—ten years ago—there was reported a home income of only \$7,625,000. There has apparently been a steady increase in the British gifts.

The total number of British missionaries supported last year was 10,871, an increase of 450 over two years ago, and 3,000 more than in 1904. The native workers have also increased in two years by about 5,000, and are 1,500 more than ten years ago. This shows a healthy growth to the work, and, as with the Continental societies, calls attention to some of the great problems introduced by the present war. The work of 100,000 Christian workers receives a setback. Who can estimate the loss to the Kingdom of God by the recall or non-support of this large band of workers? There are reported 724,000 communicants connected with the British mission fields—an increase of about 125,000 over two years ago, and more than 300,000 over the number reported in 1904. The adults added last year on confession of faith

numbered 64,297, nearly double those received two years ago.

The largest of all the British mission societies is, of course, the Church Missionary Society, which has an income of two and a half million dollars, and a communicant membership of 121,000 (one-sixth of the total reported by British societies). The Society for the Propagation of the Gospel has an income of one million dollars and a native membership of nearly 89,000. The Wesleyan Methodist Society stands next, with a home income of \$847,000, and a communicant membership of 133,000. The peculiar feature of this society is that they report an income from the field of \$1,202,000, which is larger by one third than their income at home. Two years ago they reported a little over \$1,000,000 from the field. The London Missionary Society has a home income of \$1,132,090, and a communicant membership of 80,000 Christians.

It is sad to note the large number of these mission fields which are now disturbed by the world war. In addition to the inconvenience and suffering caused by the financial stringency and the inability of missionaries to return to the field or to take their needed furloughs, there is a state of warfare in many of the fields such as Africa, Angola, Kongo, the Kamerun country, South Africa, German East Africa, British Central Africa, and all of the Turkish possessions. The British missionaries have been recalled from Palestine, and those who remain are hampered in their work in Asia Minor, Constantinople, Arabia, and Persia.

In our April number we plan to publish a table of the American missionary statistics, gathered by the Home Base Committee of the Foreign Missions Conference.

#### BRITISH AND GERMAN CLAIMS

THE truth about the charges and counter-charges that have arisen out of the present war may never be satis-

factorily established. Certain it is that God alone is capable of judging all the claims. Every Christian sorrows because of the hatred engendered and the suffering entailed; all interested in the progress of the Kingdom of God see the great damage done and the hindrances thrown in the way of missionary work. All pray that the cause of God and humanity may speedily triumph, as they must ultimately prevail.

Exception has been taken by some Christian friends to the articles on the war and its effect on German and British missions. Each side seems to claim that the other should not be given a hearing. Irrespective of the justice of the respective causes, it is only fair to allow the other side to state his case. Germans have contended that they had no such opportunity in America and England. At our request both a German and a British writer, of whose desire to manifest a Christian spirit there can be no doubt, were asked to write freely their view of the war and its relation to missionary work of his own country. These papers were printed without comment and without either criticism or endorsement; they speak for themselves. "The fire will try every man's—and every nation's—work, of what sort it is." Also each one shall "stand before the judgment seat of Christ."

#### A SUFFICIENT SAVIOR

ONE of the questions raised by the war between nominally Christian nations is: Has Christianity proved insufficient to meet the needs and test of such a crisis? Intelligent Christians and even many educated non-Christians know that it is not Christianity that has failed, but men have failed to follow Christ's ideals and teachings. Still, some who are earnest enquirers after truth are perplexed or disgusted or dismayed, while others, who are weak in the faith, question the power of the Gospel to transform mankind. A Japanese Christian in Korea recently said to the Rev. Frederick

S. Curtis: "Surely a greater Savior than Christ must yet be born into the world, one who can not only teach peace and truth and love, but who can prevent such an outrageous war as that which is now devastating Europe."

What reply shall we give? Can it be true that Christianity is doomed to fail of the realization of Christ's ideals even among those who profess to believe in them? The answer given by Mr. Curtis solves the riddle. "Christ and the salvation offered by Him is sufficient for all who will accept and follow Him, but it is true that a greater day is yet to dawn, not in the coming of *another* Savior, but in the return of Jesus Christ Himself to reign in greater power and glory. Then His Kingdom will truly come and will extend throughout the whole earth. Then all mankind will crown Him Lord of All. "Every knee shall bow . . . and every tongue confess that Jesus Christ is Lord to the glory of God the Father." (Philippians 2:10, 11, and 3:20, 21.)

#### "THE MAILED HAND AND THE NAILED HAND"

**I**N which power do you most profoundly believe—physical force or sacrificial service? Which is your idea of a "Holy War"—that of the Moslem armies or the Christian missionary? Is your ideal the mighty monarch of the mailed fist or the Christ pouring out His life blood for mankind on Calvary? Is your program of sacrifice one represented by that of others, or your own living sacrifice for others? The hand mailed with steel may win battles, but it will never win the world. The hand nailed to the Cross may seem to betoken defeat, but it is the hand of the Lifted-up One—who will draw all men unto Himself.

#### BLESSINGS OF WAR

**T**HE curse of murder, lust and hatred is so manifest in war that the benefits of such conflict seem to be insignificant in comparison. Neverthe-

less, when men and women have become careless and selfish, and materialistic, the shock of war and the suffering involved may act like a chastening rod. Already the war has sobered men in America and Europe, and the final result of the conflict may be a sanctified Church and a purified State. Sir William Robertson Nicoll stated what, in his opinion, are some of the uses of war, in a recent address at a meeting for intercession:

(1) War develops the spirit of sacrifice. It emphasizes the things that count and indicates how easy it is to forget common mercies.

(2) War teaches the nobility of courage, a virtue which the ancients considered to be the root of all other virtues.

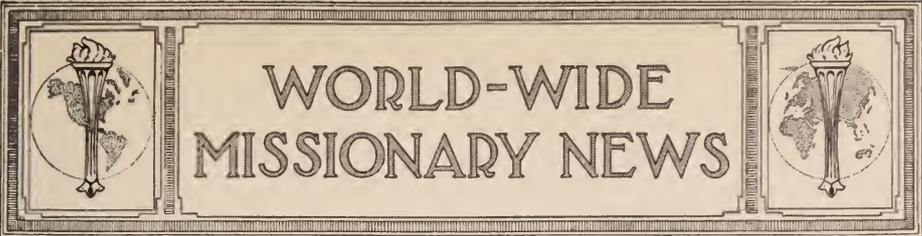
(3) War inculcates the power and comfort of prayer; many soldiers in the army realizing this for the first time.

(4) War inspires the hope that soon all war will end. There must always be conflicts until despotism is dethroned; it is, therefore, essential to look forward to that time when God will usher in permanent peace through Jesus Christ.

#### ACCEPTABLE SERVICE

Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. 12. 1.

Among the hundred words which stand most prominent in the Bible this word, Service, is very conspicuous, and more so is the conception it represents. Here is the ultimate end toward which all else properly tends—the true goal of salvation and sanctification. No man lives to himself. He is saved that he may be sanctified—conformed to the image of God's dear Son; but even such conformity reaches its highest result in helping others to a like destiny, and so all culminates in glory to God. How plain it is that those who are content to be saved from ruin themselves, and do nothing to rescue others, are "blind and can not see afar off."—A. T. P.



# WORLD-WIDE MISSIONARY NEWS

## AMERICA—NORTH

### The Statistics of Last Year

THE foreign mission statistics of the United States and Canada for the calendar year 1914 were announced at the annual meeting of the foreign mission conference in Garden City, Long Island, January 14th. These statistics were compiled under the direction of Fred P. Haggard, D.D., chairman of the Home Base Committee of the conference, and form a part of the report of that committee to the conference on the outstanding features of the work of cultivating the home constituency on behalf of foreign missions. The total income of American foreign mission boards for recent years was:

1914.. \$17,168,611	1907.. \$ 9,548,633
1913.. 16,043,631	1906.. 8,980,448
1912.. 17,317,366	1905.. 8,120,725
1911.. 12,290,005	1904.. 7,807,992
1910.. 11,908,671	1903.. 6,964,976
1909.. 11,317,405	1902.. 6,727,903
1908.. 10,061,433	1901.. 6,228,173

Other interesting facts are revealed as follows: \$4,243,967 were contributed by natives to the work being conducted by American missionaries; there are 9,969 missionaries enrolled by the several organizations; 159,286 persons were baptized during the year as compared with 121,811 the year before; 9,946 churches are reported, a gain of 510; there are 606 colleges, theological seminaries and training-schools and 12,969 other schools with a total attendance of 547,730. (See also page 163.)

### Large Giving for World-Betterment

MISS GRACE HOADLEY DODGE, the Christian philanthropist who died recently in New York, left nearly a million and a half dollars to public

and religious institutions. The two largest bequests were half a million dollars each to the Teachers' College of Columbia University and the National Board of the Young Women's Christian Associations of the United States. Other large bequests include \$200,000 to the Young Women's Christian Association of the City of New York; \$25,000 to the State Charities Aid Association; \$25,000 to the Young Men's Christian Association of New York; \$25,000 to the Travelers' Aid Society; \$50,000 to the American College for Girls at Constantinople, Turkey; \$25,000 to the Northern Presbyterian Board of Foreign Missions, and the same amount to the Northern Presbyterian Board of Home Missions. Trust funds of \$15,000 each ultimately will go to the Working Girls' Vacation Fund, Teachers' College of Columbia University, and the Presbyterian Board of Home Missions. Twenty-five thousand dollars were left to the World's Student Christian Federation for the benefit of the women's department of the organization.

### Good Work of the Gideons

THE Gideons, the well-known aggressive order of Christian commercial travelers, have carried their campaign for supplying hotel rooms with Bibles to a point where 160,000 rooms in high grade hotels have now been "Bibleized." They are increasing this number at the rate of 5,000 rooms per month. In addition, many thousands of rooms have been supplied through other agencies imitating the Gideons or by proprietors who have taken the idea from them. The most extraordinary testimonies

come to the Gideon leaders of the good that their Bibles have accomplished. One man converted by this means has since been instrumental in the conversion of fifty-five Italian laborers, thirty-five of whom he has brought into connection with the Church he himself joined after becoming a Christian.—*The Continent*.

#### Increased Baptist Equipment

SOUTHERN Baptists are celebrating the Judson Centennial by raising \$1,250,000 for foreign missions. This money is not to be kept for endowment, but is to be spent entirely upon equipment, \$250,000 of it is to be used for general equipment, such as church buildings, hospitals and missionaries' homes; \$200,000 for publication houses for the circulation of Bibles and Christian literature; \$800,000 for schools of all grades, from the kindergarten to the college and theological seminary. The \$1,250,000 was apportioned to different States, and the campaign began with enthusiasm. The sum of \$800,000 had been secured in cash and pledges by Christmas. The whole amount will be raised beyond doubt. This is an achievement worth while, especially in a year in which the chief crop of the South has failed of a market.—*Watchman-Examiner*.

#### Products of the Saloon

D R. SLEYSTER, of Wisconsin, who as the superintendent of an asylum for the criminally insane has treated 1,800 patients, states in *Everybody's Magazine* that from investigating the facts concerning 590 of the 1,800 mentioned above he had discovered that 36.8 per cent. were the sons of drunken fathers; 40.4 per cent. were addicted to the use of alcohol before the age of fifteen; 52.5 per cent. habitually drank to excess; 64.9 per cent. spent their evenings in saloons, at cheap shows, or on the streets; and only 9.6 per cent. were abstainers. These figures tell

their own tale, and the conclusion is inevitable.

#### A Tuskegee Prize Winner

THE first prize of \$500 for the best essay on the subject, "What we Have Learned About Rum," was awarded by *Everybody's Magazine* last September to Isaac Fisher, a negro student at Tuskegee. He had some 9,000 competitors. The incident is significant and encouraging from several points of view: That a popular magazine should engage in this helpful temperance education; that such a large number of articles should have been contributed; that the arguments against drink should be so decisive; and that a representative of the negro race, so sadly afflicted with intemperance, should have won the prize.—*Congregationalist*.

#### Bible Station at Panama

THE American Bible Society is making plans to have a Bible-distributing station built on the Panama Canal. Colonel Goethals has planned a place for the Bible station at Balboa, at the Pacific end of the canal, and the American Bible Society will distribute Bibles in 127 languages. Every sailor who passes through the canal will be given a Bible free.

#### New Bishop of Cuba

THE first service in consecration of a bishop to take place in the Cathedral of St. John the Divine in New York City occurred in January, when Archdeacon H. R. Hulse was made bishop of the missionary district of Cuba. Bishop Guerry, of South Carolina, preached the sermon, and said in conclusion: "Your aim should not be to make the Cubans Anglo-Saxon or American Christians, but to strive to build up within the people under your care a type of Christianity which will meet the needs and fulfil the aspirations of the Cubans themselves, so that if the time should ever come when we can aid in establishing in that Island and throughout the great republics of

Spanish America national and independent churches, our Church's mission in Cuba may be but a step toward the realization of that larger Federation of the churches of Latin America which under the Providence of God may in time become an accomplished fact."—*The Churchman*. ..

#### Reforms Needed in Haiti

IN Haiti prisoners are not fed, and are entirely dependent on the generosity of their friends while they are in jail. Women and children from the country bring food to their husbands and fathers who are thus confined. This is the case with all classes of prisoners in Haiti. If a prisoner has no friends, he is, indeed, in a sad plight. Sometimes he goes begging in charge of the jailer.

Under some of the more progressive presidents, the practise of the cruel rites connected with the voodoo worship has been forbidden and suppressed, altho there is no doubt that they continue to be practised in secret in the mountain recesses. Now, however, there seems to be absolutely no restraint in the practise of these degrading ceremonies; in fact, under one or two of the recent presidents they have been carried on in the palace itself.

### EUROPE

#### The Effect on Missions

THE maintaining of their church work at home is likely to be a difficult matter among Christians in the nations at war. Still more will it call for self-sacrificing liberality to sustain the mission work abroad. We read that Great Britain has 10,000 missionaries on the foreign field and contributes \$10,000,000 a year for their support. Germany has 1,200 missionaries and contributes about \$2,600,000 a year. France has 120 missionaries and contributes about \$150,000 a year. Holland has 130 missionaries and contributes \$216,000 a year. Switzerland has 450 mis-

sionaries and contributes \$600,000 a year. Scandinavia has 700 missionaries, the amount contributed is not known. All the Continental societies combined maintain about 2,500 missionaries and spend about \$4,000,000 a year for their support. It will be easy to see what serious hardships the laborers will be likely to be called upon to endure as the war continues.

#### A Host Reading the Bible

MORE than 10,000 soldiers on Salisbury Plain alone have joined the Pocket Testament League, agreeing to carry a Testament with them and read a chapter daily. This is the outward and visible sign of what seems to be a genuine revival, which is the outcome of a short mission led by Mr. Charles M. Alexander. The rush to join the League and obtain the handsome little khaki-bound Testaments has been extraordinary. The behavior of the troops in many of the tents has completely changed. "When I came here, the tent was a hell upon earth," says one soldier. "Language was so dreadful and behavior so wretched that we could not get to sleep. When some of them came in we got up out of their way. Every one has joined the Pocket Testament League, and now there are hymns and Bible readings."

#### Help Offered to English Societies

THE Episcopal Board of Missions has called the denomination to larger service in the interest of worldwide missions during the war, and has especially suggested that some of the missionary obligations of the English Church societies for next year should be assumed. Certain dioceses have responded promptly to the suggestion, but the English societies have not as yet found any need for accepting the proffered aid.

English churchmen are responsible, through several missionary societies, for the administration of eleven mis-

sionary dioceses in India, five in Japan, seven in China, three others in Asia, twenty-two in Africa, twenty-three in Australia, seven in New Zealand and Melanesia, two in the Pacific ocean, ten in the West Indies and Central and South America, and in addition, for the Jerusalem and Egyptian bishoprics with their work, and some considerable aid to portions of the work in Canada. The Canadian Church also maintains one diocese each in China and Japan. Some few of the dioceses in Australia and South Africa are self-supporting and some aid to the adjacent missionary work is given by both of these; but the immediate responsibilities of English churchmen involve a budget of several million dollars annually.—*Living Church*.

#### Spiritual Results of the War

**D**URING these dark days in Europe, men's hearts are turning to God as never before. Dr. E. S. Count, superintendent of the Methodist mission in Bulgaria, for example, writes:

"In times of peace and prosperity the people had but little regard for spiritual things. But trouble has caused them to feel more dependent upon the Almighty. Our Methodist congregations have been larger than ever before in the history of the mission. Never has there been such success in our Bulgaria work as there is at this very hour. Revival services are being held in practically all the churches, and some of the very finest types of conversion are taking place."

In nearly all the messages which come to Baptist headquarters here from France, in spite of the pictures of suffering, there is a note of faith and fine optimism. The majority of the Baptist laymen, as well as the pastors, are in the army, but the religious meetings are well attended, both Protestant and Catholic giving eager heed to the message. The soldiers are attending in good numbers and many are leaving

for the battlefield equipped with Testaments and religious tracts. Furthermore, the entire French population seems to be feeling the need of a revival in religion. Only recently a French editor, heretofore an atheist of the first rank, sent out a plea to his people urging them to seek God.

#### Refugee Students in Europe

**T**HE war has thrust upon the Christian Student movements in several European countries grave problems and great opportunities in the presence of large bodies of refugee students. In the London colleges alone there are at least two hundred Continental students, Belgians, Russians, and Russian and Polish Jews, who had been studying in the Belgian universities. They are lonely and very poor, and the British Student Movement is seeking funds, and a man to work among them. Many Dutch speaking and other Belgian students are in Holland this year, and the Dutch government has generously arranged for them to be quartered in one place, so that they may carry on their studies under their own professors.

Hundreds of foreign students from Eastern Europe have been in Switzerland since the beginning of the war, cut off from home and friends. The World's Student Christian Federation, in conjunction with the University authorities, have been supplying these students in the Swiss cities with cheap meals. Similar work is being undertaken in Paris by the French Women's Students' Christian Association. In all these countries the workers report that the foreign students have never been so open to religious impression as they are at this time.

#### French Protestant Mission Work

**M**ORE than eighty years ago, the Protestant churches of France, awakening from a period of spiritual lethargy, felt called upon to take some share in the evangelization of the

heathen world. The outcome was the formation of the Paris Missionary Society, which commenced work in 1833, by sending out three missionaries to Basutoland. The society now supports missions in the French colonies (Senegal, Tahiti, Kongo, Madagascar, Mare and New Caledonia) and in British South Africa (Basutoland and Barotsiland). Basutoland has now a population of about 450,000 natives, of whom about 11 per cent. are professing Christians, their spiritual needs being ministered to largely by the Paris Society, the church-members numbering over 21,000. Conspicuous success has attended the work of the missionaries, and a strong native church, which already has a large measure of self-government, is being built up. The native pastors number more than the European missionaries, the figures being respectively nineteen and sixteen, and these are aided by a body of 222 native evangelists and 473 native teachers. The work done by the native helpers is largely self-supporting, the church-members contributing over £4,000 annually, while the educational work is almost entirely supported by Government grants.

#### The Case of Spanish Students

MR. G. J. BABCOCK, writing in the *Student World* on Spanish student life, describes the standards of honesty as painfully low in university circles. The professors owe their positions largely to political influence, and take their work with so little seriousness as to be almost invariably from fifteen to forty minutes late at classes. No rolls are kept. All students pass the examinations, as it would injure a professor's reputation if they did not. When attending a course of lectures at Madrid, Mr. Babcock asked what use was made of the departmental library, where he observed students were never seen. The answer came that students did not have access to

the books for fear that they would steal them! Nominally Romanists, these students openly declare themselves atheists. The most Catholic of nations has produced the most irreligious and godless students of Europe. In this atmosphere of unbelief and low moral ideals the Y. M. C. A. has started a Student Association. It has less than fifty members, but these are, Mr. Babcock says, "as attractive a body of young men as I have ever met. Most of them are Protestants."

#### MOSLEM LANDS

##### A Wealthy Armenian Evangelist

BARON TARAYANTZ, a Baku Armenian business man of wealth, is giving his whole time to the work of evangelization and is meeting with great success among Russians and Armenians. Last year he held a remarkable three-weeks' series of meetings in Teheran, Persia. "The effect of his mission," says a reporter, "was truly wonderful, and brought to light the deep stratum of age-old Christianity in the Armenian heart, even the most callous and most worldly. When one considers that perhaps the bulk of these nominal Christians had never before in their lives heard the Scriptures preached, one is profoundly grateful for the impression made on the hearts of so many."

##### Missionaries and Mullahs

A MOSLEM friend told a Church Missionary Society missionary in Mesopotamia a very interesting story the other day. It was that his brother had been visiting Nejef—an old city of Shiah Moslems, not very far from Baghdad, from which a number of patients come to the Church Missionary Society Hospital—and was one day conversing with some of the mullahs about the English missionaries in Baghdad. The mullahs admitted that they were undoubtedly very good folk, who served mankind by good works in

the hospital and taught the people about God, while the mullahs themselves were sinners, and did not serve mankind by good works. Nevertheless, in the Day of Judgment, God would take the good works of the missionaries and put them to the credit of the Moslem mullahs, and He would take the sins of the mullahs and put them upon the Christian missionaries.

#### Germany Converted to Islam?

SOME curious details of the methods employed by Germans to impress the Turkish army and win over public opinion in Syria are supplied by a missionary of the Evangelical and Medical Mission to Israel, and quoted in the newspapers.

To celebrate an alleged victory over the Russians in Transcaucasia a Turko-German fête was recently organized at Haifa, one of the principal features being a great procession in honor of Mohammed and the German Emperor.

For the benefit of the Arabs, some of whom appear to have accepted the story readily enough, it has been discovered that the Kaiser is a lineal descendant of the Prophet's sister and that he has undertaken to go on a pilgrimage to Mecca when the war is over. That the German nation as a whole has been converted to Islam is generally believed by the less educated members of the native community.

#### Mobilization in Turkey

LETTERS from missionaries in Turkey give graphic accounts of the hardships incident to mobilization. One writes: "Not even in the great war with Russia a generation ago were so many men called to the colors as are now drawn away from all productive occupations to camps in the various localities. All men, Christians as well as Moslems, from the ages of 24 to 45 were called for at once. Wherever any horses or mules or camels were seen they were seized by

the soldiers and hastened to headquarters, altho it was the busy season of the year and the animals were needed for the life of the people, to complete the threshing of the grain and its transportation to market."

From Mardin the report comes: "Everything is in confusion, trade is utterly paralyzed, travel is impossible, transportation is stopt, schools are stripped of their teachers, money has ceased to circulate, drafts can not be cashed, grain remains unthreshed and unwinnowed for lack of animals and men to do the work; the labor market is closed, and hunger in the midst of plenty is already looking in at the door of thousands of homes whence two, three, four and in some cases five of the bread-winners have been summoned to the ranks. Our help is in the Lord and in America."

#### INDIA

##### India and the Gospel

THE religious situation was forcibly described in *The Call*, issued in connection with the recent Day of Prayer for India. It was shown that, while the deeper movements among the educated classes and the student community give encouragement, vast multitudes of the people are little affected, if at all, by the new forces at work, and remain sunken in indifference, worldliness and superstition. *The Call* proceeded:

"The present crisis has led to a wise and searching examination into missionary method and organization. Changes are imminent, retrenchments imperative. It may be that thus the Indian Church is to come more rapidly than anticipated into her own possession of authority, and her own work of self-propagation. There is need that the ability and devotion of her members may be given more fully to India's regeneration, and the number of her voluntary workers largely increased." In such circumstances the people of

God have a continuing reason for prayer in regard to India.

#### **An Outcast, One of God's Noblemen**

PRESIDENT JANVIER, of Ewing College, Allahabad, writes of his meeting with Labbu Mal, who some fifteen years ago was not only an ignorant idolater, but an outcast, who was brought to Christ in the United Presbyterian mission in the Panjab, and has been a mighty power in Sialkot in recent years.

"Three things especially impressed me. There was nothing cringing or obsequious in his bearing. He was courteous and deferential, but wholly self-possessed and manly. There was a fine dignity about him, which showed that the spirit of Christ had made him free not only from the law of sin and death, but from that of hereditary servility and degradation. He impressed me as one of God's noblemen. Then the language he used was not that of the average preacher, but that of a thinker who had thought God's thoughts, and who was full of God's word.

And once again I was impressed by the way that he went straight to the one message which meets the need of sinful men everywhere—the message of the cross of the Lord Jesus. I felt that if the U. P. Church had never accomplished anything else in India than to find and call and equip Labbu Mal, the work would have been worth while."—*The Continent*.

#### **Agitation for Church Union**

A DEVELOPMENT full of importance and well worth watching is taking place in India. The matter is well put for us as follows: "Christian work in India was started, of course, in different sections of the country by representatives of different Christian bodies. It was the only way at first, tho it has had to be progressively modified through the years by the good sense and good will of all concerned.

Still, a Christian map of India to-day would be a bewildering, piebald thing, showing much cross-coloring. In recent years, however, there has grown up, especially in South India, a strong movement in the direction of closer approach and a better common understanding. The Indian Christians themselves have shown special and increasing zeal in this matter, with the result that, after careful and unhurried deliberations, several denominations have come together, and now form the South India United Church. A common confession of faith has been adopted, and a fairly comprehensive and elastic Church organization has been agreed upon."

#### **A Ruler of Promise**

THE Maharaja Holkar of Indore bids fair to become a ruler of whom India may well be proud. He is twenty-four years of age, having attained to full sovereignty in his State three years ago. At the end of his first year Lord Hardinge visited the State, and on the occasion of a banquet in his honor the young ruler made a speech in which he said: "It is now twelve months since I was invested with ruling powers; during this time I have devoted myself to getting a grasp of the details of administration, and have only been able to make a beginning with a few important reforms, which, God willing, should produce beneficent results in time." The regulation of the age of marriage for girls, education, and the opening of public libraries in all the important centers; the improvement of the capital of the State with a view to the prevention of plague, and also looking to increasing the beauty and comfort of the city; the foundations of municipal government under the guidance of British officers, and experiments in the introduction of silk culture; these are the reforms desired by the Maharaja. The young ruler has fitted himself by study

and travel for his difficult post—difficult if successfully filled.—*Indian Witness.*

#### Giving Two Thousand a Chance

REV. C. H. BANDY writes from Fatehgarh: "We had a boarding-school for Christian boys and one for Christian girls, and in nearly all the large centers we had a day school for Christian children, but, in spite of all this, there were yet 2,000 boys and girls of school age who were not getting their chance. That is to say, there were 2,000 healthy, wide-awake Christian boys and girls living in small, out-of-the-way villages, who, unless greater effort were made to reach them, would never learn to read and write. This condition of things had grown up around us so gradually, that we had failed to be impressed by it as we should, till we returned from America last fall. As a first step we set before ourselves the task of creating within one year 500 readers of the New Testament. We began what we call the "contract" system. Suffice it to say that it is teaching boys and girls to read by the job. We pay the teacher no salary, but pay for results. Four annas, or eight cents, for teaching the letters to the pupil. One anna, or two cents, for teaching each lesson to the twentieth, and three pice, or one cent and a half for each subsequent lesson to the end of the book. At these rates, it costs \$1.75 to take a boy or girl from the raw, on to where they can read the Bible and hymn book for themselves. The scheme has worked wonderfully well. At this date, we have 172 boys and girls, none of whom knew their letters in December, and who now are reading the New Testament, and passing examination on what they have read each month. Besides these, we have an equal number who are at the point of graduating into the New Testament. We examine these pupils each month ourselves. The motor car has made that possible.

#### SIAM

#### Bible Circulation in Siam

REV. ROBERT IRWIN writes from Bangkok: "The work of this agency during 1913 was carried on with such vigor and energy that all previous records of distribution were greatly exceeded. The net circulation for the year was 135,206 volumes, which makes an actual increase of 36,650. The total circulation since the establishment of the agency in 1890 amounts to 1,021,889. Mr. Irwin was assisted by thirty-two persons in the work of distribution, and the records show that 10,400 days were spent in the work, 700 villages were visited, and the distance traveled was 20,000 miles. Mr. Irwin himself traveled 3,271 miles by steamer, railway, canoe, motor car, buggy, bullock-cart, and horseback. Mrs. Irwin, who has the distinction of being the only lady physician in Siam, accompanied her husband on a tour of three months, to the north, during which she spent 31 days in the saddle, covered a distance of 1,147 miles, and aided him greatly by her medical work and general assistance. Her travel was without cost to the society. Most of the Scriptures circulated during the year were in the Siamese and Laos languages, but many copies of God's Word were distributed in fifteen or twenty other languages."

#### Donation from Lepers

ONE of the most encouraging instances of the year was a gift of the lepers at Chiangmai to the work of the American Bible Society. Early in the year they contributed 3,300 portions of the Scriptures for general distribution, and later sent two cash contributions, amounting to over twenty-five rupees as their Christmas gift to the Society. The names of these wonderful Christians—the lepers of Chiangmai—should be written on the roll of princely givers, for their gifts represent real sacrifice, and are striking

evidence of their gratitude for the benefits of the Gospel of Christ. Their own letter, dated February 9th, reads as follows: "We, the elders and members of the leper church of Chiengmai, disciples of the Lord Jesus, with one mind and heart, have great gladness in sending our small offering to the American Bible Society. And we beg that our gift of twenty-five rupees (\$8.09) may be graciously received by you and used for the distribution of the Holy Scriptures. To have a share in this good work will give us very great happiness. (Signed) Elders Peang, Toon, Gnok."

### CHINA

#### A Sack Full of Idols

MRS. McCLINTOCK, writes from Nodoo: "Pastor Tang baptized over 50 adults this summer. Our new chapel in the Mandarin district proves fair to be a success. One of our colporteurs came into the compound with an old gunning sack full of idols. He had not only the idols, but the bowls which had held the ashes of their ancestors, also, the shell with which the priest had called the spirits, and some of the false money which the heathen offer to their ancestors and idols. The Chinese worship deities whom they can deceive. No wonder they themselves deceive each other, and are deceived, and live in an atmosphere of deceit all the time. Another colporteur was walking around our mission grounds with a lot of men following him, and told me very eagerly that these were people from the district where our chapel is."

#### Fitting Honor to a Missionary

DR. J. E. WALKER, a missionary of the American Board, has recently returned to the United States for a furlough, after a service of 42 years, mostly in the city of Shaowu. As he was leaving, a pastor of one of the station-churches made him a present of a white satin vest, which he himself

had made. Bordering the sides of the front were 31 silver stars overlaid with gold. Engraved in Chinese characters each one bore the name of one of the 31 churches of this field, which this veteran toiler had brought into being and nourished into strength.

#### Wanted: A Thousand Chinese Teachers

TO show what an opportunity there is for educated Christian Chinese, Prof. Paul Monroe, of Columbia University Teachers College, said on returning from his visit to China that in one province the Chinese Commissioner of Education expressed his willingness to employ a thousand Christian Chinese as teachers if he could only find them. Our mission schools ought to be furnishing them. But where are our schools that can do it?

#### Two Candidates for the Church

MISS DELIA LEAVENS, of Tungchou, China, writes in a recent letter: "Changes are coming, however, far more quickly than we dare to hope. Only yesterday I was helping the Bible women examine two candidates for admission to the church. One was a middle aged woman, who little more than a year ago was burning incense to the kitchen god, but who has been much influenced by the teaching she has received, and is trying her best to live a better life. One of the things they said of her was that she has cleaned up both herself and her house to quite a marked degree since hearing the doctrine, and that she has ceased to use bad language to her neighbors. She is doing what she can, but she is a lifetime behind the other candidate, not half her age. This was one of our school girls, who shows the effects of seven years of study. Not so very much education, it is true, and neither culture nor education back of her, yet she seemed to me miles ahead of the older woman, and I realized, as I have not before, what our girls' schools will mean to the next generation."

## JAPAN—KOREA

### A Christian Message from America

"TAKING stock" of the results of missionary effort in Japan, the Rev. J. Waller (of the Missionary Society of the Canadian Church), of Nagano, in the diocese of Mid-Japan, writes: "Japan has become rapidly Christian at heart, tho not yet in name. It is true that some other influences than that of the missionary have contributed to the advance in Japan. Foreign literature and intercourse have in some degree assisted. But some, in America and Europe, lay far too much stress on the Christian and civilizing effect of these non-missionary agencies. Indeed, Japan would almost certainly have been far more Christian to-day had she known foreign lands only through the missionary. For each Christian book that the Japanese people, as a whole, read, they take in at least ten anti-Christian ones. Almost all foreign sailors, merchants, and travelers who go to Japan are regarded by the Japanese as Christians, but many of them show little trace of Christ's spirit and teaching, and are a stumbling-block to the Japanese who studies Christianity. The Japanese who has dished up to him every morning the American and European record of crime and dishonesty is apt to look askance at the Christian messenger who asks him to adopt the religion which is supposed to reach its climax in places which his newspaper portrays as morally much worse than Japan. So if the entire moral advance has not been, under God, due to the missionary, he may fairly claim to have been the instrument which has brought about the greater part of the advance."

### Evangelistic Campaign in Progress

A UNITED three years' evangelistic enterprise was inaugurated in Japan last spring, and prayer-meetings were held in various parts of the country.

In the Hokkaido the evangelistic meetings arranged for the autumn were put off, "on account of the war and other kindred reasons," but the Rev. W. P. Buncombe, of Tokyo, writes:

"It was thought at first that the outbreak of war, in which Japan also was involved, would have put a stop to the plans of the three years' evangelistic campaign, but, thank God, that has not been the case, and the plans are being carried out with even more earnestness owing to the seriousness of the times. In Tokyo the great campaign itself is being planned for the spring of next year, but special work as a commencement and preparation has been arranged for this autumn and is now being carried out. The plan was prepared by a committee and presented at a large gathering of the pastors and members of the church committees. Estimating that there were one hundred churches and mission halls in this great city, they proposed that special evangelistic meetings should be held in each place for two nights, Saturday and Sunday, which should be well prepared for, and carefully followed up afterward. It was decided to reach the whole city thus in the three autumn months, by taking eight of the churches in turn on the Saturdays and Sundays, so that every church and mission hall would have its turn within the thirteen weeks. The object to be kept in view in these meetings was that of endeavoring to bring as many as possible to a definite decision."

### What Japanese Think of the War

PROFESSOR W. E. HOFFSOMMER writes to the *Christian Intelligencer*: "So far as I have been able to see the effects of the war among the Christians in Japan, there is nothing to worry about. They are all readjusting their ideas of just what is Christianity and what are the ideas of Christ in regard to the questions that

are burning issues to-day. And they are judging, too, more closely, the messengers of this religion. Those of them who have caught the spirit of Christianity and applied it to their personal lives are shaken only, and not upset. But it seems to me that the question is a different one when we come to speak of the non-Christian. He looks at the living epistles, and for the man in Japan who does not distinguish between different forms of Christianity, it is a difficult problem to solve how these teachings of the Christian religion and some of the practises agree."

#### Japan's Work in Korea

THE Governor-General of Korea has issued an elaborate illustrated official report on progress and reform in this new Japanese province in 1912-13. The report is in English. It was compiled under the date of December, 1914, at Keijo, as Seoul is now known. Its maps are many in number, and the illustrations in photogravure are a remarkable feature of it. Korea was taken over by the Japanese for colonization and political purposes. It is already the receiving ground for throngs of Japanese. It is evident from the report that the government-general is paternal. That much is being done is manifest. The Koreans as a race are backward. The Japanese are aggressive, and this quality is pictured in the administration of Korea. Judging from the comparative statistics and photographs, railroads are being built where there were only trails, schools have been erected, police introduced and law enforced. A point is distinctly made that the government-general desires to be just to the Koreans. Old usages are followed in administering justice. The temples of the Koreans are preserved and the sacred compounds protected. Some 400 public schools are now subsidized by the government. Hospitals have been

established as there is need. The natives are being taught new trades. Lectures on agriculture, stock breeding, sericulture, fishing, mining and the trades are being given.

#### Voluntary Korean Colporteurs

THE Presbyterian missionaries in Andong district, Korea, have tried to impress upon the church-members that it is their business, and not that of paid colporteurs only, to sell portions of the Scripture to unbelievers. Last year the six paid colporteurs sold some 7,000 portions, while the other church-members sold 10,000. A novel plan for stimulating effort was also tried in this district. Three banners were made for each helper's circuit (from three to twelve churches), one going to the church doing the most preaching per capita, another to the church selling the most Gospels per capita, and the third to the church gaining the most new believers per capita. All might go to one church, or all might go to different churches. The banners are held for one year, and then will be lost if the church does not also for this year do the best in its circuit. Two churches sold over 2,000 Gospels each, one church preached to over 30,000 people, and another doubled its membership.—*Assembly Herald*.

#### AFRICA

##### Egypt No Longer Turkish

THE Crescent comes down, the Cross is lifted. That is, Great Britain has established a protectorate over Egypt, Lieutenant-Colonel Sir Arthur Henry McMahon has been appointed His Majesty's High Commissioner, and Prince Hussein Kemal has been made Sultan. This is thought to be the first act in the dismemberment of the Turkish Empire. For many years Turkey has been nominal sovereign in Egypt but Great Britain has been virtual master. When Turkey foolishly at-

tempted to incite its population to participate in the present war, raising the appeal for another "Holy War," Great Britain met the challenge by lowering the Crescent at Cairo and lifting the Union Jack. And now let us hope, in spite of the fact that the flag of Great Britain is floating to the breeze where men are engaged in a most unchristian war, that the Cross will be magnified for all the future in the land of the Pharaohs. The territory included in the protectorate is about 6,000 square miles and the population coming completely under British dominion is about 6,000,000.

#### Reform in the Coptic Church

ABOUT six per cent. of the population of Egypt, or some 670,000 persons, we are told, belong to the Coptic Church. They constitute a distinct community, with their own schools, cemeteries and civil laws. While only four per cent. of the Moslem population can read and write, more than ten per cent. of the Copts can do so. The Copts in the cities are clever merchants and the number of extremely wealthy Coptic families has considerably increased. The Egyptian Protestants are largely persons who have abandoned the Church of the Copts, but there is no such chasm between Protestantism and Romanism. Protestants feel a sense of historical relationship to the ancient church, desire its reformation, contribute to its schools and church construction, attend its congresses. American missionaries are invited repeatedly to speak in Coptic churches. This has gone so far that the solemn ritualistic services on Good Friday have been suspended, and Mr. Reed, a Presbyterian clergyman, invited in to give an exposition of the Scriptures. Great numbers of Coptic laymen and school-teachers and some Coptic priests have been educated in American Presbyterian schools and cherish the friendliest feelings for the

evangelical church. There is, further, a distinct movement of reformation in the ancient church of Egypt—an advancing use of the Arabic colloquial in place of the unintelligible Coptic, an increasing use of the Scriptures in the services, more preaching and Bible exposition, growth of schools for girls, and other work for women. The development of Sunday-schools in the Coptic churches is proposed as the most promising way of transforming it in an evangelical sense. There could hardly be a more certain guaranty of a Reformed Church of Egypt than a widespread movement of this kind.

#### A New Bible Translation

THE British and Foreign Bible Society is publishing a tentative version of St. Mark's Gospel in a new African language: a form of Somali which is current in Italian Somaliland and further south across the frontier of British East Africa. St. Mark's Gospel, which the Society is now printing, has recently been translated into Somali by the Rev. P. Olsson, who is a member of the Swedish Evangelical National Society's mission at Yonti, near Kismayu in British East Africa. He has been helped in his version by Somali natives, including one named Daher bin Abdi, who has been educated in Sweden and in England. The translator informs us that the number of Somalis in British East Africa was estimated a few years ago to be 20,000; but along the banks of the Juba River there are living about 20,000 Bantu negroes—former slaves, or the children of slaves, of the Somalis, and these also speak Somali. The bulk of the Somalis are, however, found across the river in Italian territory. It is believed that the Ogaden-Harti dialect in which St. Mark's Gospel has been prepared will be intelligible to the greater part of the tribesmen in Somaliland.

### Work Among Moslems in Nigeria

MISS CLARK of the Sudan Interior Mission tells a remarkable story of a spontaneous movement among certain Mohammedans of the Sudan. Some forty-five years ago a *Mallam* came from the East to Zaria (Nigeria) and began preaching that Mohammed was not a prophet of God and that the Koran was a lying book. After a time he was arrested, and his disciples fled further east, and, tho not attaining to any positive faith, continued to uphold the doctrine of the Koran's worthlessness. A few years ago, Dr. Barjary, of the Church Missionary Society visited them, but found no response among them. Last year, however, a man came into Zaria, to Dr. Miller, and asked for teaching. He returned later with another, saying that what they wanted was not learning, but religion. They then opened up their hearts and told how they and many others of their people had been waiting for the Word of God. Dr. Miller has sent out Christian young men who have chosen a central town and for twenty miles around these anti-Mohammedan Protestants gather each Sunday for instruction in Christianity.

### ISLANDS OF THE SEA

#### Unity in the Philippines

A CONFERENCE looking toward a more complete union of the evangelical churches at work in the Philippine Islands, was held in Manila in October last, and was characterized by a very helpful spirit of unity. Two Americans and two Filipinos from the Presbyterian, Methodist, Episcopal, United Brethren and Christian Missions were present. Representatives from the Congregational and Baptist Missions expected to be present but failed to reach Manila. Resolutions were passed requesting that the Lordship of Jesus and the authority, of the Holy Scriptures be fully recognized, that a common name be found for all

churches in the Islands, that authority be sought from the Mission Boards in the United States permitting missionaries to labor without perpetuating denominational names, and that plans be made for and methods of cooperation adopted among the various bodies at work.

#### Industrial Mission in the Philippines

A TYPICAL example of the kind of work being done in the Philippines under the direction of Bishop Brent at Sagada, a place lying in the wild mountain regions inhabited by the Igorots, a pagan people of Malay origin. In one of the adjacent mountain gorges is a great saw mill run by the mission, which provides employment for hundreds of men, women and children, and which is called by the native director, "A benediction from Heaven." At Sagada there are large workshops where all kinds of tools and tinware are made. In other buildings the girls do lace work, and weave beautiful native cloth. A great stone church is in process of erection, and also a hospital. The whole mission is lighted by electric light, the plant being under the direction of two Igorot boys, and there is a first-class printing establishment under the direction of an Igorot young man twenty-three years old, with Igorot assistance. At a recent visit to the mission by Bishop Brent, over eighty candidates of all ages were confirmed, and after ten years' work there have been over twelve hundred persons baptized in the community.—*The Churchman*.

### MISCELLANEOUS

#### The Unreached Millions

ACCORDING to carefully compiled statistics, about twenty million volumes of the Bible, or portions of it, were printed during 1913, and of these about eighteen million were put into circulation. But "what are these among so many?" Asia alone contains about 934,000,000 people. The total popula-

tion of the world to-day is approximately 1,730,000,000. Asia, therefore, contains in itself 138,000,000 more people than are to be found in all the rest of the inhabited world. In other words, if all the people of the world, Asia excepted, were in the continent of Asia there would still be room for one and a half times as many people as there are in the United States of America. In British India there are over 312,000,000 people, in China about 400,000,000. When it is realized how many millions of people on the earth's surface are still unreached by the Gospel and do not possess God's Holy Word, the great importance of the work of the Bible Society is slightly comprehended.

#### Let the Pessimist Take Note

LET those who think Christianity is a spent force ponder the following: When Carey, the first Protestant missionary of the world, went to India, the whole number of nominal Christians in the world was about 200,000,000. Now there are 500,000,000. When he, in the eighteenth century, went out from Christendom as a missionary to the dark world of heathendom, the population of the world was about 1,000,000,000. It is now supposed to be about 1,500,000,000, which is only another way of saying that, while the population of the world has increased during this period fifty per cent., Christianity has increased 150 per cent., and the ratio shows that the cause of Christ advanced more within the past 25 years than it did in the 75 years preceding. Our God is marching on.

#### "Forward to Christ"

A FOREIGN missionary has sounded the right note. During the past quarter century, he says, the cry has been, "Back to Christ." That cry has value, for Christ is the ineffable and the infinite model of all that is perfect in the manifestation of God. But there is a better cry from a missionary point

of view. It is, "Forward to Christ." Christ, the Captain of our Salvation, like King Henry of Navarre, is far in advance of his army. He is in the van. He calls on all his faithful followers to advance to his position. We can never overtake him in his eager advance for the conquest of the world; but we can devote every energy to pushing toward the front of the far-flung battle line. "The Son of God goes forth to war, who *follows* in His train?"

#### The Ex-Governor of Bombay on Missions

ONE of the speakers at the last annual meeting of the Oxford Mission in Calcutta was Lord Sydenham, formerly governor of Bombay Presidency.

An English newspaper quotes his address as follows: "Lord Sydenham said that after five and one-half years of careful study of the tendencies and conditions of modern India he had come to the conclusion that missionary effort was playing a far greater part than was realized in the raising of high ideals among the people. . . . Perhaps the greatest tribute of all to the work of the missionaries was the growing number of Indian institutions which, without being professedly Christian, were still the direct result of Christian influence working upon Indian minds and leavening Indian thought."

#### OBITUARY

##### Robert J. Willingham

THROUGHOUT the South there is great sorrow over the death of Dr. Robert J. Willingham, for thirty years the devoted and indefatigable secretary of the Foreign Mission Board of the Southern Baptist Convention. During his term of splendid service the gifts to foreign missions in the Southern Baptist Convention increased more than 500 per cent. Dr. Willingham was a man who was respected by all and loved by all who knew him.



# BOOKS ON MISSIONS AND MISSION LANDS

**The Present World Situation.** John R. Mott. 12mo. Student Volunteer Movement for Foreign Missions, New York, 1914.

The reader of Dr. Mott's latest book meets with one inevitable disappointment. "Before the war broke out the book was written just as it now appears." The author truly says that the catastrophe "lends a peculiar timeliness and meaning to the treatment of the subject"; but we all feel that the war has wrought such a vast international upheaval that the present world situation can not be fairly treated without a discussion of the influence of the war. One who has read "The Decisive Hour of Christian Missions," and has followed the author's message as given before the Kansas City Convention, and in the *MISSIONARY REVIEW OF THE WORLD* and the *International Review of Missions* must confess, too, to a certain disappointment that the new book does not contain more new material. It is a satisfaction, however, to have in a single compact volume these messages, as well as other chapters which were given as lectures in Andover Theological Seminary, at Harvard University, and at the Boston University School of Theology.

Dr. Mott dwells upon the unprecedented opportunity, danger, and urgency of our world situation. He points out the contrasts between his earlier and later experiences in various countries.

The work of Christian missions must be "empire building." "Few churches and missions are planning their work with reference to the inevitable demands of even the next ten years." Shall the "untouchables" be absorbed by Hinduism, Mohammedanism, or Christianity? Can we hope for an indigenous church which

shall at the same time relate itself to the historic, the universal church? Can we increase an effective Christian literature? Can the crushing social problems of the Orient be solved, or must we see the new industrial era add to these problems the problem of the slum and the congested district, which social reformers are trying to solve for America? Shall the gulf which separates the whites and blacks in South Africa become "the grave of Christian ideals in that part of the world?" These are among the questions which mediocre men can answer only as they rise to the stature of statesmen.

After showing that "by far the greatest obstacle to the world-wide spread of the Christian religion is the unchristian impact of our Western civilization," the author enters upon an illuminating discussion of methods by which the impact may be Christianized. There is demanded a world-wide "campaign of friendship," in which must cooperate the missionary's home, the Christian Student Movement, the Laymen's Missionary Movement, every Christian in America who comes into contact with foreign students.

In his closing chapter the writer indicates the changing emphasis of his own thought. On returning from his first journey around the world, he placed chief emphasis upon the need of "a large increase in the number of foreign missionaries." At the end of his second journey throughout the principal mission fields of the world, he insisted upon "the necessity of augmenting the native arm of the service." He is now constrained "to shift the emphasis entirely from numbers to quality, and especially to the

spiritual aspects of the life and activity of the workers." "The conviction deepens that what is needed is not so much to quadruple our numbers as to quadruple ourselves." Thus at last he would call the leaders of the missionary forces—and all of us—"not only to a more thorough handling of the facts and methods, but also to a larger discovery of superhuman resources and a greater irradiation of spiritual power."

**The Problem of Leadership.** By Ernest E. Elliott. 12mo, 119 pp. 50 cents. Fleming H. Revell Co, 1914.

Practical suggestions gathered from the experience of the National Secretary of the Brotherhood of the Disciples of Christ. The human problem in Church and State is almost wholly a problem of leadership—those who are faithful, efficient and beloved. Methods are suggested by Mr. Elliott and material is listed. The book is of practical value to pastors at home and abroad.

**The Church at the Center.** By Warren H. Wilson. Illustrated. 12mo. 98 pp. 50 cents. Missionary Education Movement, New York, 1914.

The work for country churches has been developed on a new scale in recent years. Mr. Warren H. Wilson, the secretary on "The Church and Country Life" for the Presbyterian Board of Home Missions, had signal success in his own rural parish, and has greatly stimulated interest in this important work. His present volume deals with the mode of survey for a country parish, suggestions and program for the rural church, gives some very useful examples of such work, presents some suggestions for rural church buildings, and ideas that will make the village church a leader in the country life. When we consider that a large proportion of students for the ministry and of other leaders in civic and religious life come from rural communities, and when we see the power which some of these village churches have exerted to transform the life of the community, it is evident that the pastor of

the rural church is in a position of influence out of all proportion to the size of his congregation or the amount of his salary. Wide-awake pastors of rural churches will be deeply interested in these ideas forcefully presented by Mr. Wilson.

### The World Outlook

The second number of this new monthly is quite equal to the first—which is high praise. It is devoted to South America, and has remarkably fine illustrations and interesting reading.

The combination price of *The World Outlook* and the REVIEW is \$3.00—for new subscribers only. To foreign countries postage must be added.

### NEW BOOKS

**The City of Dancing Dervishes and Other Sketches and Studies from the Near East.** By H. C. Lukach. Illustrated. 257 pp. 7s. 6d., net. Macmillan, London, 1914.

**A Great Missionary Pioneer.** The Story of Samuel Marsden's Work in New Zealand. By Mrs. E. M. Dunlop. 16mo. 89 pp. 1s., net. Society for Promoting Christian Knowledge, London, 1914.

**Kiowa.** The History of a Blanket Indian Mission. By Isabel Crawford. Illustrated. 8vo. 242 pp. \$1.25, net. Fleming H. Revell Co., New York, 1914.

**A Sunday-School Tour of the Orient.** By a Commission authorized by the World's Sunday-School Association. By Frank L. Brown. 12mo. Illustrated. xvi-374 pp. Doubleday, Page & Co., Garden City, L. I., 1914.

**A Hero of the Afghan Frontier.** The Splendid Life Story of T. L. Pennell, M.D., Retold for Boys and Girls. By Alice M. Pennell. Illustrated. 12mo. 209 pp. \$1.00, net. Fleming H. Revell Co., New York (Seeley Service, London), 1914.

**Missionary Crusaders.** Stories of the Dauntless Courage and Remarkable Adventures which missionaries have had while carrying out their duties in many parts of the world. By Claude Field, M.A. Illustrated. 12mo. 220 pp. \$1.00, net. Fleming H. Revell Co., New York, 1914.

**Missions and the Church.** By Wilbur B. Stover. Illustrated. 16mo. 204 pp. Brethren Pub. House, Elgin, Ill., 1914.

**The Real Turk.** By Stanwood Cobb. \$1.50. The Pilgrim Press, Boston, 1914.

**Life in the Moslem East.** By Pierre Ponafidine. \$1.75, net. Dodd, Mead & Co., New York, 1914.



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